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GENERAL BIOGRAPHY;

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LIVES,

CRITICAL AND HISTORICAL,

OF THE MOST EMINENT PERSONS OF ALL AGES, COUNTRIES, CONDITIONS, AND PROFESSIONS,

ARRANGED ACCORDING TO ALPHABETICAL ORDER.

Composed

BY JOHN AIKIN, M. D.

THE REV. THOMAS MORGAN,

AND

MR. WILLIAM JOHNSTON.

Θίη περ φυλλων γενεη, τοιηδε και ανδρων.
Φυλλα τα μεν τ' ανεμος χαμαδις χευει, αλλα δε θ' ὑλη
Τηλεθοωσα φυει, εαρος δ' επιγιγνεται ὡρη·
Ὡς ανδρων γενεη, ἡ μεν φυει, ἡ δ' απολλυει. ILIAD. VI.

—— quasi cursores vitaï lampada tradunt. LUCRET. II.

VOLUME THE FOURTH.

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GENERAL BIOGRAPHY.

F.

FABER, JOHN, a German catholic divine and controversial writer in the 16th century, was born at Hailbron, on the Necker, about the year 1500. We learn no farther particulars concerning the circumstances of his life, than that he became a member of the dominican order at Wimpfen; was created a doctor in theology at Cologne; and afterwards resided at Augsburg, where he acquired high reputation in his communion by his pulpit services, and various theological publications, particularly some polemical treatises against the Protestants. Of the time of his death we have no certain information. His works were: "Libellus quod Fides esse possit sine charitate," 1548, 4to.; "Enchiridion Bibliorum," 1549, 4to.; "Fructus quibus dignoscuntur Hæretici," esteemed curious and interesting by the Catholics, on account of the stories which it details concerning Luther; "Testimonium Scripturæ & patrum B. Petrum Apost. Romæ fuisse," 1553, 4to.; "A Treatise on the Mass, and the real Presence of Jesus Christ in the Sacrament of the Eucharist," &c. 1555, 4to.; a German "Illustration of the Prophecy of Joel," 1557; a collection of "Christian Prayers," compiled from the Scriptures and the works of St. Augustin, &c. *Moreri.*—M.

FABER, JOHN, a German catholic divine, surnamed after the title of one of his most celebrated controversial works, *Malleus Hæreticorum*, or *the Mallet of Heretics*, was born at Leutkirchen, a town in Suabia, towards the latter end of the 15th century. After distinguishing himself by the progress which he made in academic studies, at different German universities, he was admitted to the degree of doctor in theology, and took an active part in the disputes of the Catholics with the Lutherans, and Sacramentarians, as those were called who adopted the doctrine of Carolostadt and Zuingle respecting the eucharist. The abilities which he displayed, and his ardent zeal for the catholic faith, induced the bishop of Constance to appoint him his official in the year 1518, and in the following year his vicar-general. In the latter character he attended an assembly appointed by the senate to be held at Zurich, in the year 1523, to enquire into the truth of the opinions which were at that time propagating by Zuingle and his fellow-reformers in that canton. Several topics in dispute between the Catholics and their opponents were discussed at this assembly, which Faber warmly contended ought to be tried by an appeal to tradition, the authority of the church, and the canons of the councils, while his adversaries would admit of no other test of truth but the Scriptures. It was at this assembly that Faber is reported incautiously to have exclaimed, when hard pressed by his opponents' continued appeal to the Gospel, "that the world might very well live in peace without the Gospel." The result of the meeting was an edict issued by the senate, favourable to the opinions of the reformers, against which Faber entered his unavailing protest. In the year 1526, the Swiss cantons, with the exception of Zurich, appointed an assembly to be held at Baden, at which the most learned catholic divines were invited to attend, and a safe conduct was offered to Zuingle, and as many of the reformers as chose to accept of it, in order to enter on a public disputation concerning the questions in debate be-

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tween them. Oecolampadius and some others of his party accordingly appeared at Baden, where the celebrated Eckius principally sustained the contest with them, and the Catholics obtained a decree condemning the doctrines of Luther and Zuingle, and ordaining that in every canton superintendants should be appointed, who should, with the magistrates and other officers, prevent all innovations, and inform against and punish all offenders. At this assembly Faber was designed to enter the lists against Zuingle; but as the latter did not deem it prudent to go to Baden, their debates were confined to the press, whence they issued different publications in defence of their respective tenets. During the year last mentioned Faber was appointed confessor to Ferdinand, king of the Romans, and afterwards emperor, who sent him as his envoy to the court of Henry VIII. king of England. In the year 1531, the learning and labours which he had displayed in support of the catholic cause were rewarded by his advancement to the bishopric of Vienna. Alluding to the principal ground of this promotion, Erasmus said, "that Luther, notwithstanding his poverty, found means to enrich his enemies." After presiding over the see of Vienna for more than ten years, Faber died in the year 1542. He was the author of numerous works, historical, controversial, and practical, which were collected together, and published at different periods during his life-time, at Cologne, in three volumes folio. His "Malleus Hæreticorum" procured the author no little reputation at Rome, where it was received with great applause, and underwent different impressions; and his account of his disputation with the Zuinglians at Baden, was translated from the original German into Latin by Thomas Murner, and published at Lucern, in 1528, under the title "Causa Helvetica, Orthodoxæ Fidei." *Dupin. Moreri. Nouv. Dict. Hist.*—M.

FABER, Basil, a learned German in the 16th century, was born at Sorau, in Lower Lusatia, in the year 1520. After having received a preparatory education in his native place, he pursued his studies in different German universities, and particularly in that of Wittemberg; where his proficiency in literature gained him the applause and esteem of the professors. About the year 1550 he was appointed rector of the seminary at Nordhausen; afterwards of that at Tennstadt; then of the seminary at Quidlinburg; and lastly of the Augustinian college at Erfurt. He died in the year 1576. Besides the share which he sustained in common with other learned men in some of the philological and ecclesiastical writings of the times, particularly in the "Centuriæ Magdeburgenses," he published a German translation of Luther's Latin "Remarks on the Book of Genesis," and also of "The Chronicle of Krantzius." He was likewise the author of a work entitled "Collectanea de novissimis & Statu Animarum Seperatarum," chiefly compiled from the writings of Luther, to whose opinions he was zealously attached, and the works of other authors. But his fame with posterity principally rests on his "Thesaurus Eruditionis Scholasticæ," a work of great labour and learning, which was published by him in the year 1571. After the author's death that work received at different times considerable additions from the labours of other learned men, and appeared in its most complete form at the Hague, in 1735, in two volumes folio. *Moreri. Nouv. Dict. Hist. Saxii. Onomast. Pars III.*—M.

FABIAN, Robert, an English historian, or rather chronicler, was born in London in the fifteenth century. He was brought up to commerce, in which he became sufficiently eminent to be chosen sheriff of the city in 1493. He ranks among the few men of learning who have graced the magistracy of the English metropolis, though his scholarship seems not to have risen higher than a slight acquaintance with the Latin and French languages, besides his own. His particular study was history, and he employed himself in compiling a chronicle, which was printed after his death. It is entitled "A Concordance of Stories," and contains seven parts, of which the first six bring the history of England from the fabulous Trojan Brutus to William the Conqueror; the seventh carries on the English and parallel French histories down to the reign of Henry VII. The merit of this compilation is very small; all the earlier parts being copied without any judgment from Geoffrey of Monmouth and the old historians, good and bad; and the latter being filled with the most trifling occurrences as well as the most important. He is copious in the affairs of London, and records many particulars not to be met with elsewhere; whence John Stow calls his work "a painful labour, to the great honour of the city and the whole realm." According to Mr. Warton, Fabian "is equally attentive to the Mayors of London and the Monarchs of England, and seems to have thought the dinners at Guildhall, and the pageantries of the city companies, more interesting transactions than our victories in France, and our struggles for public liberty at home." To each of his books are

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prefixed a metrical prologue and other pieces in verse, which practice has given him a place among the early English poets; but it would not be easy to find a more uncouth rhymster. According to bishop Tanner's judgment, however, he was "Poeta haud infelicis ingenii." He died in 1512. His Chronicle was first printed in 1516, folio, and several subsequent editions were made of it. *Nicholson's Hist. Libr. Warton's Hist. of Eng. Poetry. Biog. Britan.*—A.

FABIANUS, pope, or bishop of Rome in the third century, was a native of that city, or of some place in the neighbourhood, and chosen to succeed Anterus in the year 236. He presided over the Roman church for fourteen years, and fell a martyr to the christian cause under the Decian persecution, in the year 250. His conduct during his episcopate appears to have been highly praise-worthy; and by St. Cyprian he is called "an excellent man, the glory of whose death had answered the purity, holiness, and integrity of his life." The following marvellous tale is related by Eusebius concerning his election: that when the people and clergy were assembled to fill the vacant see, a dove, appearing unexpectedly, settled, to the surprise of all present, upon the head of Fabianus, who was not so much as thought of, being but a layman; at which prodigy the whole assembly cried out with one voice, "Fabianus is our bishop," and, crowding around him, placed him without delay in the episcopal throne. We leave it, without any remark, to the judgment of our readers. To Fabianus, according to Tillemont and some other learned moderns, a considerable part of Gaul was indebted for its conversion to Christianity, by the care which he took to send able bishops into different parts of that country, who gained numerous proselytes, and established churches at Toulouse, Arles, Tours, Paris, Narbonne, Clermont, and Limoges. *Euseb. Hist. Eccl. lib. vi. cap.* 29. *Platina de Vit. Pont. Moreri. Bower.*—M.

FABIUS MAXIMUS, Q. surnamed RULLIANUS, an eminent Roman commander of the illustrious Fabian family, was master of the horse to the dictator Papirius Cursor, B.C. 324. Papirius, in a campaign against the Samnites, returning to Rome on account of some religious ceremony, left express orders with Fabius not to fight in his absence. Notwithstanding this prohibition, he made use of a favourable occasion, and gave the enemy a signal defeat. Conscious of having deserved the dictator's resentment, he burnt all the spoils that they might not grace his triumph, communicated to the senate, and not to him, the news of his success, and by a seditious harangue engaged the soldiers to protect him. When Papirius arrived, armed with all the authority of the state, and by temper inclined to preserve the military discipline in all its rigour, he commanded his lictors to seize the master of the horse, and proceed to his execution. Fabius took refuge among the legions, and a tumult arose, which continued till the night. On the next day he made his escape to Rome, whither the dictator followed him, still resolved upon his punishment. His father appealed for him to the people, and endeavoured to gain over the assembly by invectives against the severity of Papirius, and a display of his son's services. The dictator supported the cause of discipline and the laws with so much energy, that the people, though inclined to favour Fabius, were thrown into perplexity. At length, instead of assuming the decision of the point, they joined in intercession with the dictator for pardon of an acknowledged criminal. Satisfied with having thus established the force of his authority, he consented to forgive the offence; and Fabius was dismissed amid the acclamations of the whole Roman people. It is unpleasing to relate that after this event Fabius was the perpetual foe of Papirius. At the next election he was chosen one of the consuls, and with his colleague obtained a great victory over the Samnites. The Samnite war continuing with dubious success, Fabius was created dictator B.C. 313. His master of the horse was killed in an action with the enemy; but the Samnites were afterwards defeated, and the town of Saticula was taken. He was a second time consul B.C. 308, when he had the management of the war against the Etruscans, who had laid siege to Sutrium. He defeated them, and afterwards penetrated into their country through the Ciminian forest, which had hitherto been deemed impassable. On his return, after having laid waste the adjacent district, he met two tribunes of the people who had been sent to forbid him to undertake so hazardous an expedition, but who were rejoiced to find that he had opened a way to farther conquests. The Etruscans collected a great army, and returned to the camp before Sutrium, where they offered battle to the Romans. Fabius fell upon them in the night by surprise, and almost entirely destroyed their army, and took their camp. He was continued in the command next year, and gained a complete victory over the Umbrians, the allies of the Etruscans. He afterwards, in an extremely hard-fought battle, overthrew an army of the latter nation, which had made a vow to conquer or die. Equal

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success attended him when he was a third time consul. He entered Umbria, and struck such terror into the people, that he put an end to a war which they had rashly undertaken against the Romans. Commanding the next year as pro-consul against the Samnites, he gave them a complete defeat, and caused a large body of captives to pass under the yoke. He served the important office of censor B.C. 304, with P. Decius Mus for his colleague. In this station he reformed an abuse introduced by Appius Claudius, who, in order to obtain influence in elections, had distributed a great number of freedmen and persons of the meanest condition among the country tribes. Fabius caused all these to be incorporated into four tribes called the urban, and thus almost destroyed their influence. This act was so acceptable to all the most considerable citizens, thatit conferred upon Fabius the appellation of *Maximus*, which was perpetuated in his branch of the family. On a renewal of the Samnite and Etruscan war, Fabius was a fourth time made consul, which honour he accepted only upon the condition of nominating a colleague, who was Decius Mus. He was opposed to the Samnites, over whom he obtained a victory by means of a skilful stratagem. The patrician party were greatly desirous of creating him consul the next year, along with Appius, in order to exclude a plebeian from that dignity; but Fabius, thinking it contrary to the law that he should be chosen at a comitia in which he himself presided, would not agree to the design. In the year following, however, he was elected to a fifth consulate along with his former colleague Decius. The Romans were at that time alarmed with intelligence that the Etruscans, Umbrians, Gauls, and Samnites, had formed a confederacy against them. Fabius was sent to command in Etruria, and his first care was to restore confidence and courage to the Roman army, which had lost its spirit under Appius. The number of foes was so great, that both consuls with their joint forces marched against them. Fabius, by sending a detachment to lay waste Etruria, drew off part of the hostile army, and then brought the Gauls and Samnites to an engagement. It was in this great action that the second Decius Mus (see his article) devoted himself for his country. The battle, after great exertions, terminated in favour of the Romans; and Fabius, on his return, was honoured with a triumph. Three years afterwards, he gave a signal proof how much the love of his country predominated in him over other affections, by opposing, when prince of the senate, the promotion of his own son, Fabius Gurges, to the consulate, for which office he probably thought him not adequately qualified; as, indeed, he had passed his youth in notorious intemperance. Gurges was, however, chosen, and marching against the Samnites, underwent a defeat from them. The veteran father then offered to serve as lieutenant under his son; and proceeding to the army, he gave battle to the elated enemy. By his conduct and valour, he not only rescued his son from imminent danger, but entirely routed the Samnites with great slaughter, and took prisoner their general Pontius Herennius. Farther successes were obtained by the Fabii in this campaign, for which the son, as consul, was decreed a triumph. The joyful father followed the triumphal car on horseback, and was gratified with hearing their joint praises in the acclamations of the people. This was the conclusion of his military exploits. He was a second time nominated dictator, B.C. 287, for the purpose of completing a reconciliation between the plebeians and the patricians. He soon after died, full of glory, and was honoured with a public funeral. *Livy. Univers. Hist.*—A.

FABIUS MAXIMUS, Q., surnamed VERRUCOSUS, and also CUNCTATOR, was either the grandson or the great-grandson of the preceding. He displayed from his infancy the rudiments of that temper which ever characterised him—gravity, patience, mildness, together with a slowness of parts which subjected him to the imputation of stupidity, but which did not preclude his acquisition of sound sense, and civil and military knowledge. He was consul for the first time B.C. 233, when he obtained a triumph for a victory over the Ligurians. We find nothing more related of him, except that he had been a second time consul, when upon the great alarm excited at Rome on account of the victory gained by Hannibal at the lake Thrasymenus, B.C. 217, he was nominated by the senate pro-dictator, the laws not allowing him the full title of dictator, since the nomination of the surviving consul was not waited for. It appears that the character of Fabius for coolness and caution, joined to military skill, was that which especially caused the safety of the state to be committed to him on this dangerous emergence. The people, however, gave him for a master of the horse, Minucius Rufus, a zealous partisan of their own, and a man of a different disposition. Fabius began his administration by assuming those external marks of dignity which might inspire unusual reverence for his high office. Then having restored tranquillity and confidence to the minds of the public by some extraordinary acts of religion, he

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marched with a recruited army to meet the dreaded Carthaginian. It was, however, his plan to hazard nothing, but to hover round the enemy, watching all his motions, cutting off his convoys, and perpetually harassing him, while he himself with the main body remained in posts of safety. In this he steadily persevered, notwithstanding all the provocations of Hannibal, who became seriously alarmed at a mode of warfare which in the end must, he foresaw, prove his ruin. Fabius had at one time surrounded Hannibal in a narrow valley, the only outlet of which he had secured by a body of men placed in ambuscade; but that crafty general extricated himself by a stratagem, and afterwards poured upon the rich plains of Campania, which he ravaged with merciless fury. In order, however, to throw suspicion upon Fabius, he carefully spared and protected his lands in the general devastation. The Romans now became highly dissatisfied with the dictator's conduct, imputing his extreme caution either to timidity or bad faith. They recalled him to Rome on the pretext of a solemn sacrifice; and they refused to ratify a convention for the mutual exchange and ransom of prisoners which he had made with Hannibal. Fabius, who was a strict observer of his engagements, finding himself indebted to the Carthaginians for some released captives, sent orders to his son to sell his lands in order to raise the money. On departing from the army he had left peremptory orders with Minucius not to fight; but that officer, as soon as he was gone, sent out some strong detachments which were successful in cutting off a number of the enemy's foragers. The news of this advantage, industriously spread and magnified at Rome, inflamed the public discontent against Fabius, and one of the tribunes in a virulent harangue charged him with treachery. The dictator made no other reply than saying with dignity, "Fabius cannot be suspected by his country;" and he publicly declared his intention of punishing the master of the horse for his disobedience. In order to prevent this, the people passed an unprecedented order, confirmed by the senate, equalling Minucius in the command with Fabius. When the latter returned to the camp, Minucius proposed that they should command on alternate days; but Fabius would not consent thus to put the whole army to the hazard of rashness, and in consequence they divided the forces between them. Minucius was soon circumvented by the arts of Hannibal, and would have been entirely cut off, had not Fabius descended from the mountains and rescued him. On this occasion, whatever honour Minucius might lose as a general, he recovered as a man. At the head of his soldiers he returned Fabius thanks for his deliverance, called him father, declared his own incapacity for the command, and resigned his authority into the hands of the dictator. Fabius had too much magnanimity to upbraid him for his temerity, but embraced him, and continued him in the post of master of the horse. When the time of the dictatorship was expired, he left his example and advice to the consul Paulus Æmilius, who could not, however, restrain that rashness of his colleague Terentius Varro, which brought on the fatal battle of Cannæ. Æmilius when expiring requested a friend to acquaint Fabius that he had never ceased to follow his counsel, and was innocent of this misfortune. This dreadful overthrow, as it justified the prudence and caution of Fabius, so it augmented his authority in Rome; and all looked to him for direction in the measures proper to be pursued. He gave an admirable example of that steady fortitude which belongs to a calm temper, and is not affected by changes of fortune. He appeared in public with a firm and placid countenance, encouraged the desponding, checked the public lamentations, and provided for the safety of the city. In the ensuing years of the war, he was thrice created consul, and once served as lieutenant under his son when consul. In all his campaigns he pursued his original policy of defensive war, and thus contributed to wear out the foe, while the more adventurous Marcellus kept him in continual alarm, and gained frequent advantages over him. The Romans distinguished the respective merits of their two great commanders, by calling one their *shield*, and the other their *sword*. The most considerable action of Fabius was his recovery of Tarentum, which had been betrayed to Hannibal. In this he was assisted by the treachery of the Bruttian commander in garrison, who admitted the Romans into the place. The success was sullied by an indiscriminate slaughter of the defenders, and by great severity towards the inhabitants, who were sold for slaves, after being stripped of all their wealth. Fabius, who was a Roman of the old stamp, void of knowledge and taste in the fine arts, while collecting with great care all the gold and silver for the public treasury, paid no attention to the admirable pictures and statues which adorned that Grecian colony. When asked by his questor what should be done with them, "Let us leave," said he, "to the Tarentines their angry gods." He carried away, however, a colossal

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statue of Hercules, which he erected in the capitol, and near it an equestrian statue of himself. He made a smart reply to Livius, the former Roman commander of Tarentum, who had retired into the citadel when it was taken by the Carthaginians, and boasted that Fabius had recovered it through his means. "True," said Fabius, "for if you had not lost it, I had not recovered it." Hannibal, notwithstanding the numerous armies under able commanders which had been sent against him, still kept his footing in the southern extremity of Italy, and while he remained there, Rome could not feel secure. It was reserved for a young general, the celebrated Scipio, to free his country from the formidable relics of the war, and conquer Hannibal at home. When conful, B.C. 205, he proposed the bold measure of invading Africa. Fabius, whose characteristic caution was now aggravated by old age, and who probably was not free from jealousy of a rising hero whose fame might eclipse that of former commmanders, strenuously opposed this defign, and even employed practices directed personally against Scipio, which were little to his credit. He was unable, however, to control the favour with which the youthful victor was regarded by the Roman people. The news of Scipio's first successes only seemed to augment his ill-humour, and he in vain proposed to take the command from him after the expiration of his consulship. Fabius did not live to witness the triumphant close of the war. Though he had lost some popularity by his opposition to Scipio, the Roman people, just to his merits, defrayed his funeral by a general contribution, and honoured him as their common father. He was ever after reckoned among the great men of Rome, and the safety of the city at the time of its principal danger was ascribed to him. Thus the poet Ennius, in some lines preserved by Cicero, mentions him as

> Unus qui nobis cunctando restituit rem.
> Who sole his country rescued by delay.

A fine eulogy of Fabius is put into the mouth of the elder Cato in Tully's dialogue De Senectute. He is represented as not less useful in the toga than at the head of an army; and a sentiment which he uttered when augur is mentioned to his praise, "That whatever was done for the good of the state was done auspiciously; whatever was hurtful to the state was contrary to the auspices." His son, who had been consul, died before him. He bore the loss with magnanimity, and himself pronounced his funeral oration, "which," says Cicero, "when we read, what philosopher do we not contemn?" An anecdote is related of this son which shews him to have imbibed the disciplinarian spirit of his father. Soon after he had entered upon the consular dignity, his father approached him on horseback. Young Fabius perceiving him, sent a lictor to order him to dismount, and shew the usual respect, of coming before the consul on foot. The old man obeyed, and advancing to his son, tenderly embraced him, and applauded him for so well understanding the dignity of his office. *Plutarch Vit. Fabii. Livy. Univers. Hist.*—A.

FABIUS PICTOR, the earliest of the Roman historical writers in prose, is supposed to have been the third in descent from that *Fabius* who acquired the surname of *Pictor* from his really exercising the art of painting, as mentioned by Pliny (*Hist. Nat.* l. 35). The historian lived during the second Punic war, and was sent after the battle of Cannæ, B.C. 216, upon a deputation to the Delphic oracle, in order to enquire the proper means for appeasing the anger of the gods. He is thought to have written both in Latin and Greek; and his authority is quoted by Livy and by other ancient writers. He composed annals of his own times, and also treated of the origin and antiquities of the Italian cities. He is charged by Polybius with being partial to the Romans in his narration, a fault very natural in a Roman senator. His style, in common with that of all the early Latin historians, is mentioned by Cicero as being rude and unartful. Nothing of him is remaining. A work published under his name by the impostor Annius of Viterbo is decidedly suppositious. *Vopii Hist. Latin.*—A.

FABRE, John Claude, a French ecclesiastic, and various writer, who flourished in the eighteenth century, was born at Paris in the year 1668. His classical and collegiate education he received in his native city, where, after he had been admitted to the degree of bachelor in theology by the faculty of Paris, he became a member of the congregation of the Oratory. From his learning and abilities he was fixed upon by his superiors to be professor of philosophy successively in the seminaries belonging to the order at Rumilly, in Savoy, at Toulon, Riom, Mans, and Nantes. Afterwards he filled the theological chair for three years at Riom; and then, during an equal period, at Lyons. While he was at the latter city he published a small "Latin and French Dictionary," in 8vo., which met with a favourable reception, and has passed through numerous editions. He also drew up another upon a

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more extended scale, which the appearance of a similar work by M. Magnez prevented him from committing to the press. While he was at Lyons, in the year 1709, he gave to the public an enlarged edition of the satirical Dictionary of Richelet, in two volumes folio, under the title of "Amsterdam." Some of the articles which he admitted into that edition, of a theological and satirical complexion, and, according to abbé Joly, the warm commendation which he bestowed in it on the illustrious writers of the Port Royal foundation, gave such offence to the fathers of the Oratory, that he was obliged to withdraw from their society, and to retire to Clermont in Auvergne. In this state of exile he was maintained, partly by what he received for instructing some children, and partly by the assistance of father Tellier, a Jesuit, and confessor to the king. In the year 1715 father Fabre was permitted to re-enter the congregation of the Oratory, and soon afterwards published at Douay a little treatise much esteemed by the Catholics, entitled "Conversations between Christina and Pelagia, School-mistresses, respecting the Reading of the Sacred Scriptures," 12mo. In the year 1723 we find him a resident at Montmorency, where he commenced his "Continuation of the Ecclesiastical History of the Abbé Fleury," which became gradually extended to sixteen volumes in 4to. and 12mo. The magnitude of this undertaking occasioned the author's removal, for the convenience of consulting proper authorities, from Montmorency to a house belonging to his order at Paris, where he spent the remainder of his days. This work, although written in an easy style, is greatly inferior to that of which it is a sequel, both in point of precision and the selection of materials. By the improper intermixture of civil with ecclesiastical history, the bulk of it is unnecessarily extended; and yet the author was prevented from committing the whole of what he had written to the press. Besides the works already mentioned, father Fabre was the author of a "Translation of all the Works of Virgil," accompanied with dissertations, notes, and the Latin text, in three volumes 12mo. 1721; a prose "Translation of the Fables of Phædrus," with the text, notes, and the life of Phædrus, 12mo. 1728; a summary or "Index of M. de Thou's History," &c. He maintained a character estimable for pleasing manners, modesty, and candour, and died much regretted by his brethren and friends, in 1753, when he had attained to the advanced period of eighty-five years. *Moreri. Nouv. Dict. Hist.*—M.

FABRETTI, Raphael, an eminent antiquary, was born of a good family at Urbino, in 1619. He studied jurisprudence in his native city, and after graduating at the age of eighteen, he went to Rome, where he became greatly distinguished, as well for variety of erudition, as for prudency and dexterity in the management of public affairs. Being sent by the court of Rome upon business of importance into Spain, he acquitted himself so well, that pope Alexander VII. nominated him first, treasurer, and then assessor to the Spanish nuntiature. He was absent thirteen years, and upon his return was appointed judge of appeals, in which office he gave general satisfaction by his diligence and integrity. He was afterwards for three years auditor of legation in Urbino; whence being recalled to Rome, he occupied successively the posts of clerical examiner, secretary of the memorials, canon of the Vatican, prefect of the holy cimeteries, and archivist of the castle of St. Angelo. He employed his intervals of leisure in the study of antiquities, for which he was so well prepared by his knowledge of the Greek and Latin authors. He particularly devoted himself to the examination and collection of all the inscriptions and ancient monuments dispersed through Latium, for which purpose he traversed the whole of that province alone and on horseback, climbing hills, plunging into caverns, and leaving no part unexplored. His horse was so much accustomed to stop among ruins, that he became himself a kind of antiquary, and sometimes, by stopping spontaneously, gave his master notice of objects which would otherwise have been passed unobserved. In 1680 he published a work "De Aquis & Aquæductibus veteris Romæ," which was part of the fruit of his researches, and gave him a high reputation among the learned. It involved him, however, in a dispute with James Gronovius, which was conducted with little civility on either side. He next published a very learned dissertation "De Columna Trajani," 1683, fol. which contained many curious particulars concerning the naval and military establishments, &c. of the ancients. There was annexed to it the history of Trajan's Dacic wars by Ciacconius. His great collection of inscriptions, entitled "Inscriptionum Antiquarum Explicatio," fol. appeared at Rome in 1599, and for its exactness, and the erudition of the explanations, was esteemed the best which had hitherto been given to the public. Maffei observes that it was the first collection which was not filled with fictitious inscriptions. Many of them, however, are insignificant as to their sub-

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jects. Fabretti died at Rome in 1700, universally esteemed and beloved, having managed an originally weak constitution so as to reach his 81st year. His cabinet of antique monuments was placed in the old palace of the dukes of Urbino. *Tiraboschi. Nouv. Dict. Hist.*—A.

FABRI, Honorius, a French Jesuit, and voluminous writer, was born in the diocese of Bellay, in the year 1606 or 1607. He entered into the order in the year 1626, and discharged for a long time the office of professor of philosophy in the college of the Trinity at Lyons. Besides philosophy and theology, he devoted a considerable part of his time to the study of the mathematics, natural history, and medicine, and published various treatises in those respective sciences. He died at Rome, in the year 1688, after having for some time held the office of penitentiary in that city. It is pretended, although we are not furnished with any evidence of the fact, that he had discovered the circulation of the blood before the celebrated Harvey. He was the author of "Physica, seu rerum corporearum Scientia," published at Paris and Lyons in six volumes 4to. 1667; "Synopsis Optica," 4to. Lyons, 1667; "De Plantis, de Generatione Animalium, & de Homine," 4to. Paris, 1666; "Summula Theologiæ," 4to. Lyons, 1669; "Hermanni Conringii Concussio excussa, & Romanæ Fidei Firmitas inconcussa," 8vo. Augsburg, 1664; "Notæ in Notas Willelmini Wendrokii," inserted in the "Grand Apology for the moral Doctrine of the Society of Jesus," folio, Cologne, 1672; and numerous other treatises, either printed or left in M.S. for the titles and subjects of which we must refer to our authorities. *Moreri. Nouv. Dict. Hist.*—M.

FABRI, James, see Fevre.

FABRICIO, Jerom, usually called *ab Aquapendente*, from the town of that name at the foot of the Apennines which was his birthplace, a celebrated surgeon and anatomist, was born of a noble but indigent family, about 1537. He was sent to study at Padua, where he obtained the patronage of some Venetian nobles of the family of Loredano. He was a disciple of the famous anatomist Fallopius, at whose death, in 1563, he became anatomical demonstrator. In 1565 he was made professor of surgery, with the obligation of still teaching anatomy; and in 1571, the chair of anatomy, which had hitherto been only an appendage to that of surgery, was declared primary, and Fabricio was enjoined to teach that science in the spring months, and surgery the rest of the year. On this occasion his salary was raised to 600 ducats, which was afterwards successively augmented to 1100; and after he had filled the chair thirty-six years, an annual pension of 1000 crowns for his life was assigned him, under the obligation of not quitting the territories of the republic. He received various other proofs of the approbation of the Venetian state, consequent upon the fame which he acquired. All the honours and privileges belonging to the ordinary professors of medicine were granted him, with precedence over the lecturers in philosophy; and he was made a citizen of Padua, and honoured with the distinctions of a cavalier of St. Mark. It was also in compliance with his desire that the public theatre of anatomy was erected in 1594. Wealth flowed in upon him at an equal rate with honour. Besides his stipend, he received large sums from patients who came to him from the different parts of Italy, and from foreign countries. Yet he was not greedy of fees, and often refused the recompence due to him. This moderation, however, caused many rich presents to be sent him, which he collected in a cabinet, bearing the inscription "Lucri neglecti lucrum." He expended his money freely upon his friends and men of letters, whom he magnificently entertained at a country-house near the Brenta, named Montagnuola, since in possession of the Benzi family of Padua. He did not pass through life, however, without contentions, and he had particularly a sharp controversy with the anatomist Eustachio Rudio. The illustrious Galileo proposed, in 1606, to the grand-duke of Tuscany to invite Fabricio to Pisa, but the treaty did not take place. He died at Padua in 1619, leaving to a niece an inheritance which is said to have amounted to 200,000 ducats.

Fabricius ab Aquapendente was a considerable author, though he did not begin to publish till he was advanced in years. His works are chirurgical and anatomical. His "Prælectiones Chirurgicæ," or "Pentateuchos Chirurgicus," were published without his approbation by Beyer at Frankfort, 1592. He himself published first in 1613 his "Opera Chirurgica in duas partes divisa: 1. Operationes Chirurgicæ; 2. Pentateuchos;" folio, many times reprinted. The style of this work is concise; the matter valuable for many practical observations, though he is accused by Severinus of accelerating the disuse of the old vigorous surgery, which freely employed fire and steel. He copies frequently from other authors, often without acknowledgment; yet several improvements in practice appear to be of his own invention. As an anatomist, he is principally distinguished for his description of

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the valves of the veins, which, if he did not first discover (see CANANI), he first accurately examined, though without comprehending their use in the circulation of the blood. His discovery of these organs is dated as far back as 1574, but his work "De Venarum Ostiolis" did not appear till 1603. His other anatomical works are: "De formato Fœtu," 1600, a splendid performance, with many plates, and much comparison of human with brutal anatomy: "De Visione, Voce, & Auditu," 1600: "De Locutione & ejus instrumentis," 1603: "De Brutorum loquela," 1603: "De Musculi officio, Ossium dearticulationibus, &c." 1614: "De Respiratione & ejus instrumentis," 1614: "De Motu locali animalium secundum totum," 1618, 4to.; this is one of his most curious works, treating largely on all kinds of progressive motion in animals, and especially in man: "De Gula, Ventriculo, & Intestinis," 1618: "De totius Animalis Integumentis," 1618. A posthumous work of his, "De formatione Ovi & Pulli," was published by Prevot in 1621. All the preceding works went through several editions, and were collectively published by Bohn, *Lips.* 1687, folio, and at *Leyden* with a preface of Albinus, 1737, folio. *Haller Bibl. Anat. & Chirurg. Tirabschi.*—A.

FABRICIUS, ANDREW, a learned catholic divine in the sixteenth century, was a native of a village in the vicinity of Liege. Having distinguished himself by his progress in the study of philosophy and theology, he was appointed to teach those sciences in the university of Louvain. The abilities which he displayed in this situation attracted the notice of Otho, cardinal bishop of Augsburg, who engaged him in his service, and sent him to Rome to manage his concerns at that court, where he continued for six years under the pontificate of Pius V. On his return, he was appointed counsellor to the dukes of Bavaria, who procured for him the provostship of Ottingen in Suabia, where he died in the year 1581. He was the author of "Harmonia Confessionis Augustanæ," in folio, which was not published till after the author's death, in 1587; and other pieces distinguished by erudition. *Moreri. Nouv. Dict. Hist.*—M.

FABRICIUS, CAIUS, surnamed *Luscus* or *Luscinus*, a Roman commander distinguished for integrity and magnanimity, was consul the first time B.C. 282, when he gained a complete victory over the allied Lucanians, Brutians, and Samnites. He forced the enemy's camp, and gained so great a booty, that after largely rewarding his soldiers, he brought four hundred talents to the public treasury on the day he triumphed, and this glory was all the recompence he reserved for himself. Two years afterwards he was one of the embassadors sent to Pyrrhus king of Epirus, in order to treat of the ransom of prisoners. On this occasion the king, informed of his poverty, tempted him with a large sum to become his friend, but Fabricius was proof against such offers. Pyrrhus then tried his courage by ordering a curtain to be suddenly drawn which separated him from a huge elephant, an animal he had never yet seen: the beast was at the same time urged to roar, and to place his trunk upon the Roman's shoulder. Fabricius, perfectly unmoved, turned to the king, and asked him, if he thought that the man who could withstand his offers, would be shaken by the braying of a beast? The admiration of Pyrrhus was redoubled, and he invited Fabricius to dinner. The conversation turned upon the Epicurean philosophy, which Cyneas explained as teaching that pleasure was the sovereign good. "Would to heaven (cried the Roman) that Pyrrhus and the Samnites might adopt this principle!" Fabricius was a second time consul B.C. 278, and in conjunction with his colleague Æmilius Papus, carried on the war with Pyrrhus in the territory of Tarentum. He received at this time a proposal from the physician of that king, to carry him off by poison, upon promise of a suitable reward. The virtuous consul, abhorring such treachery, communicated the affair to his colleague, and, as some affirm, to the Roman senate; and a letter was sent to Pyrrhus, warning him of his domestic danger, and expressing a detestation of employing such modes of warfare against an enemy. In the year B.C. 275, Fabricius served the office of censor, and displayed that rigour against luxury which belonged to the ancient Romans. His contempt of riches continued during his life, and he died so poor, that a dowry was given to his daughter out of the public treasury. Through respect to his memory, a law of the twelve tables was dispensed with, prohibiting burials within the city. *Plutarch. in Pyrrho. Bayle. Univers. Hist.*—A.

FABRICIUS, GEORGE, a modern Latin poet and man of letters, was born at Kemnitz in Misnia in 1516. He distinguished himself by a great facility in writing Latin verse, of which he published twenty-five books of sacred poems, printed at Basil in two volumes 8vo. 1567; likewise odes against the Turks, &c. His poetry has been much praised by his countrymen for ease and purity of style, and con-

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siseness without obscurity. He was so nice in his choice of words, that in his sacred poems he would not employ a term which referred to the pagan mythology;—perhaps a just attention to propriety, but which would deprive a Latin poet of so much common imagery, that we may wonder how he could make up his quantity of verse! He also wrote an art of poetry in seven books, frequently reprinted, and esteemed for its erudition. His other works were; "A Description of Rome, and Travels," in Latin prose: "Rerum Germaniæ magnæ & Saxoniæ universæ memorabil." two volumes folio: "Saxonia illustrata seu Origines Saxonicæ," two volumes folio; "Rerum Misnicarum, Lib. vii." folio. He also published a collection of the christian Latin poets, in which he took the liberty of making some alterations in the originals. This learned writer died in 1571. *Baillet. Moreri.*—A.

FABRICIUS, James, a learned German lutheran divine, was born at Coslin, a town in Pomerania, in the year 1593. As his parents were too poor to afford him the requisite assistance while pursuing his literary studies, he furnished himself with the necessary supplies by devoting a part of his time to the instruction of young people. He was thus enabled, accompanied by some of those who were entrusted to his care, to repair to the university of Rostock, where he acquired the esteem of the professors. Afterwards he became minister of Coslin, and was appointed preacher to the duke Bogislaus XIV. through whose recommendation he received the degree of doctor from the university of Gripswald. About that time Gustavus Adolphus, king of Sweden, having undertaken his expedition into Germany, made Fabricius his confessor, and appointed him to the superintendency of the ecclesiastics in his army. After the death of that prince, at the battle of Lutzen, he was recalled by duke Bogislaus, and made superintendent of Upper Pomerania, in which post, after the death of the duke, he was confirmed by queen Christina. He was also appointed minister of the principal church of Stettin, and professor of theology in that city. He died in the year 1654. His literary productions were, "Disputationes in Genesim & in Epistolam ad Romanos;" "Probatio Visionum;" "Invictæ Visionum Probationes," written in defence of the preceding against the attacks of some of the divines of Wittemberg; "Justa Gustaviana;" and several treatises written in the German language. *Moreri.*—M.

FABRICIUS, John Albert, a scholar of great eminence, was the son of an organist at Leipsic, where he was born in 1668. He was left an orphan at an early age, but care was taken of his education, and at the age of sixteen he was sent to the school of Quedlinburg. Having borrowed from the master the Adversaria of Gaspar Barthius, he was so struck with the vast erudition displayed in the work, that he became inflamed with the ambition of rivaling the author in his learning. Returning to Leipsic in 1686, he entered upon the study of theology, and particularly attended to the works of the fathers and the ecclesiastical historians. As his reading extended, he began to conceive the project of his Greek and Latin Bibliotheques, and made collections for the purpose. At the age of twenty he gave the first fruits of his erudition, in a dissertation entitled "Miscellaneous Remarks on the Seventy Interpreters of the Old Testament." For several successive years he published learned pieces of philology, which proved his intimacy with scriptural and philosophical criticism. He preached several times at Leipsic, and held public disputations in theology. In 1693 he went to Hamburg, where he resided in the house, and superintended the library, of John Frederic Mayer. In this situation he remained five years, devoting his time to study and the labours of the pulpit. In 1697 he published the first edition of his "Bibliotheca Latina," in a single 8vo. volume. On the death of Vincent Placcius in 1699, Fabricius, who had been hitherto disappointed in his attempts to obtain an academical post, was elected to the vacant chair of eloquence in Hamburg. He took the degree of doctor in theology at Keil in that year; and in the next, married the daughter of the master of the school at Hamburg, to whose place he afterwards succeeded. He ever after continued in that city, the magistrates of which were so sensible of his merit, that they considerably augmented his salary upon an invitation he received from the landgrave of Hesse-Cassel to undertake the divinity professorship at Giessen. Notwithstanding the extent of his private studies, no man could be more assiduous in the instruction of his pupils, to whom during the first ten years of his professorship he devoted near ten hours a-day; and though he afterwards gradually abridged this portion of his time, yet it was always considerable. He finished his laborious life in 1736, in his 68th year. Fabricius was a modest man, of a mild disposition; and though one of his first controversial pieces was written with some acrimony, he afterwards corrected himself, and abstained from any harshness of re-

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mark. When any of his own faults were pointed out to him, he would say that, if necessary, he could himself exhibit others. Scarcely any man has surpassed him in the knowledge of books, insomuch that he well merited the epithet bestowed upon him by another learned man, of *Bibliothecarius republicæ literariæ*. The works by which he has rendered the most service to scholars are: "Bibliotheca Græca," fourteen volumes 4to. published at Hamburg from 1705 to 1728: this is a very extensive and accurate account of the works, lives, &c. of Greek authors, with extracts or transcripts of some of their most rare and curious works. "Bibliotheca Latina," 1707, 1708, 1721, three volumes 8vo. reprinted at Venice in two volumes 4to. 1728: this is a similar work with respect to the Latin authors, but less perfect, though valuable. "Bibliotheca Latina ecclesiastica," *Hamb.* folio, 1718: a collection of Latin writers concerning ecclesiastical affairs. "Codex apocryphus Novi Testamenti," *Hamb.* three volumes 8vo. 1719: a very curious compilation of all the false gospels, acts, and apocalypses, current in the early ages of christianity. "Codex pseudepigraphus Veteris Testamenti," two volumes 8vo. 1722, 1723: the same with respect to the Old Testament. "Bibliotheca mediæ & infimæ Latinatis," five volumes 8vo. 1734, reprinted at Padua in six volumes 4to. 1754. "Bibliographia antiquaria," *Hamb.* two volumes, 1760: a notice of all writers upon Hebrew, Greek, Roman, and ecclesiastic antiquities. Besides these voluminous publications, he gave editions of various learned works, and honoured the place of his residence with a copious account of its eminent men, entitled "Memoriæ Hamburgenses," seven volumes 8vo. since augmented by an eighth. *Moreri. Nouv. Dict. Hist.*—A.

FABRICIUS, John Lewis, a learned Swiss divine of the reformed communion in the 17th century, was born at Schaffhausen, in the year 1639. He commenced his education under the care of his father, who was rector of the college in his native town; whence he went for farther improvement to Cologne, and afterwards to Heidelberg, where a brother of his had obtained the chair of professor in history and the Greek tongue. In the year 1650 he removed to Utrecht, where he was permitted to engage in the office of tutor, in which capacity he accompanied the son of M. de la Lane, governor of Rees, to Paris in the year 1652, and continued in that city for three years. Returning to Heidelberg, he took the degree of M.A. in 1656; and in the following year was admitted to the exercise of the ministry, and created professor-extraordinary of the Greek language. In the year last mentioned he was appointed by the elector to go to Paris, in the quality of governor to the baron de Rothenchild, whom in the year 1659 he conducted to the Hague, and in the following year to England, and afterwards to France, where they separated. In the course of his travels Fabricius had received at Leyden the degree of doctor in theology. Not long after he quitted his pupil he was appointed professor of theology at Heidelberg, superintendent of the college of wisdom, a professor in philosophy, and director of the studies of the electoral prince. The abilities, integrity, and prudence which he had displayed in the respective offices which he had filled, occasioned his nomination in the year 1664 to the honour of ecclesiastical counsellor to the elector, who made use of his talents in a political embassy to Schaffhausen, in the year 1666. The state of war in which the palatinate was some time afterwards involved, obliged Fabricius frequently to quit Heidelberg, and to retire sometimes to other cities in Germany, and at other times to Switzerland. In the latter country he was employed by William III. king of England, and the states-general, to assist the English envoy to the cantons, and to watch over the interests of the Dutch republic. These trusts he discharged to the satisfaction of his principals, and in such a manner as to gain universal esteem. He was also so happy as to succeed in negociating a reconciliation between the Vandois and the duke of Savoy, and an alliance between that prince and the states-general, who granted him a special commission for that purpose. Having completed the objects of his mission to Switzerland, he returned to Heidelberg, whence he afterwards retired to Frankfort, where he died in the year 1697. Besides the reputation which he acquired in his political agencies, his theological and controversial treatises reflect credit on his talents and erudition. That he had much to learn, however, in the school of christian toleration and candour, was manifest from his conduct in the case of the unfortunate unitarian exiles, who were barbarously driven out of Poland because they were too conscientious to renounce their principles. For when the elector appeared disposed to allow them a peaceable settlement in Manheim, the opposition and remonstrances of Fabricius, together with those of the other clergy, produced a change in his mind, and contributed to the cruel exclusion of those persecuted wanderers from the palatinate. Fabricius's works are entitled "De Viis Dei, an &

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quosque sint similes Viis Hominum;" "De Symbolica Dei Visione;" "Διαλεξις de Baptismo Infantibus Heterodoxorum conferendo;" "De Ludis Scenicis;" "De Controversia circa personam Christi inter Evangelicos agitata;" "Euclides Catholicus ad Fratres Walemburgicos;" "De Limitibus Obsequii erga Homines;" "De Fide Infantum;" "De Baptismo per mulierem, vel hominem privatum administrato," &c. *Moreri. Mosh. Hist. Eccl. Sec. XVII.*—M.

FABRICIUS, WILLIAM, surnamed HILDANUS, a celebrated surgeon, was born at the village of Hilden, near Cologn, in 1560. He was a disciple of John Griffon of Lausanne, in which place he settled as physician and surgeon, and also gave public lectures in anatomy. He was medical surgeon to the margrave of Baden; and finally, in 1615, accepted an invitation to become public physician at Bern, where he passed the remainder of his life. He was a man of piety, and composed some sacred canticles. He suffered much from the gout, and died at the age of seventy-four, in 1634. Hildanus was a practitioner of great experience. He displayed much ingenuity in his chirurgical practice, by the invention of instruments and contrivances for particular occasions; and he paid much attention to anatomy as the surest guide in the art of surgery. His numerous works are a treasure of useful fact. Of these the most considerable are six centuries of "Observations and Cures" published successively from 1606, and at length collectively in 1641, 4to. He likewise wrote "On Gangrene & Sphacelus;" "On Burns;" "On Gunshot Wounds;" "On Lithotomy;" "On the Use of Anatomy;" "A Century of Epistles;" and some detached pieces. All his works were published together by J. Bayer, *Francf.* 1646, folio, and again in 1682. They have been translated into German, and partly into French. *Halleri Bibl. Anat. & Chirurg. Freheri Theatr.*—A.

FABROT, CHARLES ANNIBAL, one of the most learned jurists of his time, was born at Aix, in Provence, in 1581. After a very liberal education, he took the degree of doctor of laws in 1606, and was admitted an advocate in the parliament of Provence. Through the patronage of the first president, William du Vair, he obtained a chair of professor of law at Aix, which he held till 1617. He then followed du Vair, who was made keeper of the seals, to Paris, where he continued till the death of his patron in 1622. After this, he returned to Aix, and resumed his employment, and in 1638 was made first professor of law. At that period he was in Paris, printing his notes on the Greek paraphrase of Justinian's Institutes by Theophilus. This work procured him great reputation among the learned; and the chancellor Seguier, to whom it was dedicated, kept him in the metropolis, with a pension, for the purpose of translating the Basilics, or collection of Roman laws in use in the Eastern empire. This task he finished in seven volumes folio, *Paris* 1647, with the title of "Basilicon." He afterwards superintended at the royal press the editions of "Cedrenus;" "Nicetas;" "Anastatius, the Librarian;" "Constantine Manasses;" "Theophylact Simocatus;" and "Chalcondylas;" all which he enriched with notes and dissertations. He also published various exercitations on professional topics, and a controversial work against Saumaise concerning usury. In 1652 he undertook a revision of the voluminous works of Cujas, which he finished in 1658. This edition amounted to ten volumes folio. His continued application is supposed to have abridged his life, which, however, did not close till 1659, in his seventy-eighth year. He left behind him several learned pieces in M.S. *Moreri. Nouv. Dict. Hist.*—A.

FACUNDUS, bishop of Hermiana, a city of the province of Byzacena in Africa, in the sixth century, is noticed by ecclesiastical historians, principally on account of his zealous defence of *the Three Chapters*, against which the emperor Justinian was persuaded, by Theodore bishop of Cæsarea, to issue an edict of condemnation in the year 544. The pieces which were distinguished by the appellation of *the Three Chapters*, were the writings of Theodore of Mopsuestia; the books of Theodoret of Cyrus, written in answer to the twelve anathemas which Cyril had published against the Nestorians; and the letter which Ibas of Edessa had written to one Maris a Persian, concerning the council of Ephesus, and the condemnation of Nestorius. Theodore of Mopsuestia had lived before the time of Nestorius, and had died not only in the communion of the church, but with the highest reputation for sanctity. And the council of Chalcedon had declared the faith of Theodoret and Ibas to be entirely orthodox. The pieces constituting *the Three Chapters*, however, were supposed to favour the Nestorian doctrine. With the design, therefore, of entirely crushing the Nestorian party, and of gaining repose for the followers of Origen, to whose opinions the bishop of Cæsarea was warmly attached, that prelate had procured the imperial edict above mentioned. It belongs to the province of the ecclesiastical historian to relate the dissensions in the church to which

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that edict gave rise, and the circumstances which produced the subsequent condemnation of *the Three Chapters*, in the fifth general council held at Constantinople in the year 553, which serve to shew how widely "councils, as well as doctors, differ." We have only to notice the effects which the edict produced on Facundus. Finding the orthodoxy of *the Three Chapters* thus openly impeached, he boldly and warmly undertook the defence of them, and wrote a treatise for that purpose, consisting of twelve chapters, which have been analysed by Dupin. In his opposition to the imperial edict Facundus was joined by the African and Western bishops, and by Vigilius the Roman pontiff, who considered it as highly injurious to the authority of the council of Chalcedon, and to the memory of those men whose writings and characters it covered with reproach. In an ecclesiastical assembly which by the emperor's order was held at Constantinople in the year 547, pope Vigilius and a considerable number of the bishops were induced to drop their opposition, and to express their approbation of the emperor's edict. Facundus, however, and the bishops of Africa and Illyrium, persevered in resisting all persuasions or threatenings to desert their cause, and even separated themselves from the communion of the pope, until he had retracted the sanction which he had given to the condemnation of *the Three Chapters*. It was either on this occasion, or after the council of Constantinople had yielded to the emperor's wishes, that Facundus was condemned to banishment; after which we learn no farther particulars concerning him. He was an able and eloquent writer, and well conversant in the works of the fathers, and the controversies of the times; but was often carried by his impetuosity and zeal beyond the limits of calm reasoning and moderation. His remains were published by father Sirmond, 1629, 8vo. with notes, after a copy taken from a M.S. in the Vatican library; and were afterwards reprinted together with the works of Optatus, in 1675, by Philip le Prieur, as well as in the collections of father Sirmond's works published in 1699 and 1721. *Dupin. Mosh. Hist. Eccl. Sæc. vi. Moreri*—M.

FADLALLAH, or CHODSA RASCHID ADDIN FADLALLAH, an oriental historian, was the son of a physician of Hamadan in Persia. He was vizir to the sultan Cazan, a descendant of Genghizcan or Zingis, who reigned at Taurus, when he was enjoined by his sovereign to draw up a history of the Moguls from the materials collected by an old officer named Poulad. He finished this work A.D. 1294, to which he gave the title of "Tarikh Moubarec Cazani;" or, The August History of Cazan. After the death of this sultan, his successor Mohammed Khodabendi ordered Fadlallah to complete the work, and add to it a civil and geographical description of all the territories and people of the Moguls and Tartars. The first volume of this work, containing the history of the Moguls, was in the library of the king of France, and was translated from the Persian into French, by M. Petis de la Croix, jun. for the use of his father's history of Genghizcan. *Moreri*.—A.

FAERNO, GABRIEL, a modern Latin poet and philologist, was a native of Cremona. He early distinguished himself in polite literature, and obtained the employ of corrector and revisor of the books in the Vatican library. Becoming known to cardinal Charles Borromeo, he was by him introduced to his uncle, the cardinal de Medicis, who became his friend and protector. When that cardinal was raised to the popedom by the name of Pius IV. Faerno continued in great favour with him, which he employed to serve men of worth and learning. He did not, however, long enjoy a station in which he would undoubtedly have acquired riches and honours; being carried off by disease in the prime of life, in 1561. He appears to have been much beloved by his contemporaries for the amiable simplicity of his character. Of his works, that for which he is best known is his fables, first printed at Rome in 1564, under the title of "Fabulæ centum ex antiquis auctoribus delectæ." They are a poetical version in different measures of a hundred fables from Æsop and other authors, much admired for its purity and elegance, and accounted one of the happiest imitations of the classical manner. A charge was brought against this writer, of having borrowed much from Phædrus, and attempted to conceal his theft by suppressing the original. But this seems sufficiently confuted by a comparison of his fables with those of Phædrus, whose style and manner only he could think of borrowing, since the subjects were alike taken by both from older authors. Some other elegant poems are added to the fables in the Cominian edition, among which is a satire against the Lutherans. Faerno was also a skilful critic, and took pains in collating the best MSS. of ancient authors. He thus gave amended editions of the Philippics of Cicero, and the comedies of Terence. He left in MS. numerous corrections of Livy and Plautus, from which has been published his "Censura emendationum Livianarum Sigonii." *Moreri. Tiraboschi*.—A.

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FAGIUS, or vernacularly Büchlin, Paul, a learned German protestant divine, was born at Reinzabern, a town in the Palatinate, in the year 1504. His early education he received under the instructions of his father, who was a schoolmaster in his native place, by whom, at eleven years of age, he was sent to Heidelberg, where he recommended himself to the notice and esteem of his preceptors by his diligence and proficiency. When he was eighteen years of age he went for farther improvement to Strasburg, in which place he continued for some years, supplying himself with such books and necessaries as his father's narrow circumstances were unable to afford him, by the recompence which he received for teaching junior students. At this time the study of the learned languages began to revive in Germany, and Wolfgang Capito had contributed to facilitate that of the Hebrew by publishing his *Institutiones Hebraicæ*. Some of the most learned of the Jews, also, were now offering their assistance as tutors in that language. Of these circumstances Fagius availed himself, and applied himself with uncommon diligence and success to the study of the Hebrew tongue. At the same time he became intimately acquainted with Capito, Bucer, and others of the most distinguished characters among the early reformers. When he was twenty-three years of age, he was compelled by the smallness of his income to relinquish the academic life, and undertook the occupation of schoolmaster at Isne, an imperial town in Suabia. In this place, where he married and had a family, he gained great reputation by the manner in which he discharged the duties of his office, and universal esteem by his virtues. His mind, however, was strongly bent on engaging in the work of the ministry; and with the view of preparing for it, when he was more than thirty years of age, he returned to Strasburg, where for two years he diligently applied himself to theological studies and collegiate exercises. At length, in the year 1537, he was invited by the senate of Isne to undertake the pastoral office in that town, and for five years discharged its duties with a high reputation for eloquence and fidelity. During that period he was unremitting in his attention to Hebrew literature, availing himself of the ablest assistance, and in particular that of the celebrated Rabbi Elias Levita, whom he engaged to come from Venice in order to profit by his instructions. With the view also of exciting a more general attention to the study of the Hebrew language in Germany, he set up a Hebrew press at Isne, under the patronage of Peter Bufler, a senator of that town, and for some time proceeded with great diligence to send into the world the fruits of his learned application. Not meeting, however, with the encouragement which he expected, he was alarmed at the expence which he had incurred; but his mind was rendered easy on that head by his generous patron, who nobly took the whole upon himself. As Fagius was now convinced that Isne was not a proper scene for carrying into execution the literary plans which he had projected, he determined to remove to some more favourable spot, and obtained the consent of his flock when an acceptable successor had been provided. Before he quitted his connection with them, the plague broke out at Isne; on which occasion Fagius displayed a truly noble and benevolent spirit. After severely reproving the richer inhabitants, who were led from their apprehensions to desert their poorer brethren, by his influence and eloquence he established funds for the relief of the distressed, and engaged the magistrates to make such wise and humane regulations as greatly contributed to lessen the horrors of that calamity. And what is still more to his honour, he himself never quitted the scene of infection, but devoted his whole time to the service of the afflicted, personally visiting them, and affording them every relief and spiritual consolation in his power. Notwithstanding the hazard which by these means he incurred, the hand of Providence preserved him safe from the contagion. This same plague extended to Strasburg, where, among others, Wolfgang Capito fell a sacrifice to its ravages. About a year after his death the senate of Strasburg invited Fagius to become his successor; with which invitation he ultimately complied, after he had devoted more than two years to the interests of literature and the reformed religion in the republic of Constance. Before this, Philip prince of Hesse had endeavoured to secure his assistance in conducting a seminary established by him at Marpurg. At Strasburg Fagius continued in the diligent and acceptable discharge of the ministerial office, and in publishing books adapted to the promotion of Hebrew learning, until the year 1546, when Frederic II. elector palatine, sent for him to Heidelberg, to conduct the measures proper to bring about a reformation of religion in his dominions. The subsequent war, however, between the league of Smalkalde, and the emperor Charles V. having terminated unfavourably for the Protestants, that work was obliged to be suspended, and Fagius returned to Strasburg,

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where he resumed his ministerial and literary employments, and assisted Bucer, and Martyr, in discharging the duties of the theological chair. But the emperor having, by his forcible establishment of the *Interim* throughout Germany in the year 1548, and his cruel treatment of the protestant divines who refused submission to it, rendered it impracticable for him to remain any longer in safety at Strasburg, he accepted of an invitation which he received from Cranmer, archbishop of Canterbury, to take refuge in England, where he arrived, together with Bucer, in the year 1549. For some time these illustrious foreigners resided at the palace at Lambeth, whence it was intended they should proceed to Cambridge, where they were to be employed as professors, and engaged in completing a new translation of the Scriptures, accompanied by a short illustration. To Fagius the care of the Old Testament was to be committed. He did not live however, any more than his colleague, to make any progress in that work, but died at Cambridge, whither he had been removed from London for a change of air after the attack of a violent fever, in 1550, when he was in the forty-fifth year of his age. During the reign of the bigoted Mary, his remains, as well as those of Bucer, were dug up and burnt, after they had been ridiculously tried and condemned for heresy, when they were beyond the reach of any human tribunal. From Fagius's labours the learned world received the following translations from the Hebrew: "Thisbites Heliæ;" "Capitula aut Apophthegmata Patrum," with illustrations, 1542, 4to.; "Sententiæ Morales Bensyræ," with a commentary, 1542, 4to.; "Tobias Hebraicus," 1542, 4to.; "Præcationes Hebraicæ;" and "Parvulus Tractatulus," &c. from the work of a Jew converted to christianity before the end of the second century. He was also the author of "Breves Annotationes in Targum, seu paraphrasim Chaldaicam Onkeli in Pentateuchum," 1546, folio; "Expositio Dictionum Hebraicarum literalis & simplex in quartuo priora Capita Geneseos," 1542, 4to.; "Translationum præcipuarum veteris Testamenti inter se variantium Collatio;" "Metaphrasis & Enarratio perpetua Epistolæ Divi Pauli ad Romanos," 1536, folio; "Isagoge in Linguam Hebræam," &c. *Melchior Adam. Vit. Germ. Theol. Moreri. Nouv. Dict. Hist.*—M.

FAGNANI, PROSPERO, a celebrated Italian canonist of the seventeenth century, resided at Rome, where he was regarded as an oracle in all legal questions. He was during fifteen years secretary to the holy congregation, and was highly in favour with several successive popes, who consulted him on important occasions. He had the misfortune of becoming blind at the age of forty-four; but so tenacious was his memory, that this did not prevent him from proceeding in the composition of his great work, the "Commentary on the five Books of Decretals," first printed at Rome in 1661, in three volumes folio, and since several times reprinted. It was composed by order of pope Alexander VII. and, as may be supposed, is sufficiently favourable to the court of Rome. It is furnished with an index of singular excellence. Fagnani was well versed in polite literature, and conversed in a lively and agreeable manner. He died in 1678, when he was above eighty years of age. *Moreri. Tiraboschi.*—A.

FAGUNDEZ, STEPHEN, a Portuguese Jesuit, celebrated in the catholic world for the extent of his knowledge in civil and canon law, was born at Viana, and became a member of the society of Jesus at Evora, in the year 1694. We are furnished with no farther particulars concerning him, excepting that he was appointed by his superiors to teach moral theology at Lisbon, where he died in 1645, aged sixty-eight years. His works were published after his death, at Lyons, and consist of "Quæstiones de Christianis Officiis & Casibus Conscientiæ in vi Ecclesiæ Præcepta," 1626, folio; "Apologia pro isto Tractatu, &c." 1631, 8vo.; "In x. Præcepta Decalogi," 1641, two volumes folio; "De Justitia," 1640, folio; "De Contractibus, & de Acquisitione, ac Translatione Dominii, &c." 1641, folio. *Moreri. Nouv. Dict. Hist.*—M.

FAIRCLOUGH, see FEATLY.

FAIRFAX, EDWARD, a great improver of English versification, was the son of sir Thomas Fairfax, of Denton in Yorkshire. It has been generally supposed that his birth was illegitimate: but the writer of his life in the Biogr. Britan. from the authority of Douglas's Peerage, combined with the circumstance of his possessing an estate near the family seat, considers him as one of his father's sons by his lawful wife. He appears to have enjoyed a liberal education, and his acquirements sufficiciently prove that he devoted much time and attention to literary pursuits. He entered into no profession, but married, and settled as a country gentleman at Newhall, in the parish of Fuyistone, in Knaresborough-forest. He is said to have been useful to his brother, lord Fairfax, in the education of his children and the management of his affairs. From his

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work "On Demonology" it appears that he was attached to the doctrine and discipline of the church of England. It may also be inferred from the same piece, in which he treats of witchcraft, "as it was acted in his own family," that he was not free from credulity and superstition. These are all the particulars which have been recorded of his life, which is asserted to have terminated about 1632; yet the second edition of his "Godfrey," printed in 1624, had another editor, which would scarcely have happened had he been still living. The work by which Fairfax is known, is a translation of "Tasso's Godfrey of Bouillon," which first appeared in 1600, dedicated to queen Elizabeth. It is written in stanzas of eight lines, conformably to the original; and though the task of translation was rendered more difficult by the shackles of such a measure, all readers, probably, will not concur with Mr. Hoole, the last translator, in his opinion that such a stanza cannot give pleasure to the generality of those who have a taste for English poetry. It is certain that the performance of Fairfax gave high delight in his time; and Waller, who is accounted so great an improver of English versification, professedly formed his manner upon it. The harmony of his lines, and the general elegance of his version, are, indeed, extraordinary for the period in which he wrote. Spenser had furnished him with a model; but both his language and versification are more correct than those of that poet usually are. The ease and freedom of Fairfax are the more extraordinary, as he has made a point of rendering the original line by line. It was not to be expected that one who had attained such excellence in his art should cease to practise it; accordingly, we are told that he wrote a poetical history, of Edward the black prince, and some eclogues. Of the first nothing is known, as it never came before the public. The eclogues were transcribed by the author for the duke of Richmond, and seen and approved by several literary characters. They appear to have been twelve in number, and to have been in a moral and elevated strain, upon important topics; but they have been lost to the public, except the fourth, which was printed in Mrs. Cooper's Muses' Library, 1737. In prose, Fairfax composed various pieces in controversy with the papists, and also his "Demonology" above mentioned, all which remained in MS. His eldest son, *William*, translated Diogenes Laertius into English. *Biogr. Brit.*—A.

FAIRFAX, Thomas lord, general of the parliament army in the civil war of Charles I., was the eldest son of Ferdinando lord Fairfax, at whose seat of Denton in Yorkshire he was born in 1611. He received an academical education at St. John's college, Cambridge; but his disposition inclining him rather to an active than a studious life, he went to Holland and served as a volunteer in the English troops under Horatio lord Vere, with whom he was at the taking of Bois-le-duc. On his return he married a daughter of lord Vere's, and settled in the country. When the discontents of the reign broke out, he took a decided part against the royal party in church and state, in which he followed the example of his father, and was also instigated by his wife, a zealous presbyterian. He presented a popular petition to the king, on Heyworth-moor, in the presence of a large body of people; and when actual hostilities commenced, he had a commission from the parliament to serve as general of horse under his father, who was appointed their commander in the North. He was soon actively engaged against the earl of Newcastle and the other royalists in those parts, and in consequence of inferiority suffered several defeats, though he always behaved with distinguished valour, and speedily repaired his losses, and returned to action. His father and he were completely routed in an attack they made upon the earl of Newcastle at Adderton-moor, in June, 1643, for the purpose of relieving Bradford. Sir Thomas with much difficulty made good his retreat to Hull. His wife was intercepted by the way, but was afterwards politely sent to him by the earl in his own coach with a guard. Hull was besieged by the royalists, but without effect; and Fairfax went with his horse into Lincolnshire, where he assisted in the rout of sir John Henderson. Thence he was hastily summoned in the winter to the relief of Nantwich in Cheshire, besieged by lord Byron; whom, in conjunction with sir William Brereton, he entirely defeated. Returning into Yorkshire, he and his father joined the Scotch army which advanced to the assistance of the parliament, and with it they laid siege to York. This brought on, in July, 1644, the battle of Marston-moor, the first great action in which the king's troops were defeated, and the commencement of his bad success. Sir Thomas Fairfax on that occasion commanded the right wing of horse, which was driven off the field by prince Rupert. Such was now his reputation for zeal and courage, that, upon the new-modelling of the army, and displacing of the earl of Essex, the parliament by an unanimous vote appointed Fairfax general in his stead. Cromwell was at the same time made lieutenant-general; the heads of the party expecting, what

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in fact took place, that by his superior art and abilities he would become the actual director of the army's motions. Fairfax was called to London, and received with great honour by the parliament. An ordinance was made for the raising of forces under his command, and the appointment of officers was committed to him, with liberty to select them out of all the other armies. When this force was completed, he marched to attend the king's motions, who threatened to break in upon the eastern associated counties. The two parties met at Naseby in June, 1645, where Fairfax gained a complete and decisive victory. In this engagement he led the main body of infantry, and acquitted himself with signal bravery, as well as military skill. It was, indeed, his character to be animated during action with a spirit which did not seem to belong to his ordinary temper, and which rose to a kind of enthusiastic fury. He pursued his success with vigour. Marching westwards, he raised the siege of Taunton, took Bridgewater, Bath, Bristol, Dartmouth, and other places, defeated lord Hopton, the king's general, at Torrington, and finally, by a series of masterly movements, cooped up the whole of the remaining royal army in the extremity of Cornwall, and obliged it to capitulate upon terms. Then returning, he reduced Exeter, Oxford, and Wallingford, and by the capture of Ragland-castle in August, 1646, put an end to all opposition to the parliament's authority throughout England. In these transactions Fairfax conducted himself with honour and humanity. He was particularly careful of the concerns of literature on the surrender of Oxford, and diligently preserved the Bodleian library from pillage; so that, according to Dr. Warton (Hist. of Engl. Poetry), it suffered much less than when that city was in possession of the royalists.

Fairfax was now to act in a scene for which he was much less fitted than for martial exploits—in the involved and hollow politics of the triumphant party. Meaning well, but narrow and confused in his views, he was no match for the craft of Cromwell and Ireton. He was really well-disposed to the parliament, to which he had owed all his power, and which liberally rewarded his services; yet he was induced by the army agitators to head them in their advance towards London in order to awe the legislature, and he joined in that violent restoration of the seceding members, which destroyed all parliamentary independence. He behaved with respect to the king, and seemed desirous of restoring him to his throne; yet he concurred in the declaration of the army to support the vote of the commons for no farther addresses or application to him. By the death of his father in March, 1648, he succeeded to his title and estates, and thus united the hereditary dignity of the peerage with his acquired honours. In the insurrection of that year for the royal cause, he resumed his arms, and acted with his usual zeal and vigour. He was engaged in the siege of Colchester, which had been occupied by the insurgents under lord Capel and sir Charles Lucas. It seems extraordinary that such a place could hold out eleven weeks against a victorious general, who could command all the military force of the kingdom; and is a proof of the small degree of skill in the art of engineering acquired by the petty actions of these wars, unless it be supposed that the general's aversion to injure a town, the inhabitants of which were probably of his own party, caused him to prefer the way of blockade. He appears to have been much irritated by the resistance he met with; for upon its surrender without conditions of quarter, he caused sir Charles Lucas, and sir George Lisle, brave men, but whom he considered as soldiers of fortune, to be shot. Returning to London, he took up his quarters in Whitehall, and prepared the way, by overawing and purging the parliament, for the king's trial. He himself, indeed, affirms that the seclusion of members by colonel Pride, for which the authority of the council of the army was alleged, was done totally without his knowledge; which, if true (as it probably is), proves how mere a tool he was become of other men's designs. He was among the first of those nominated for the king's judges, but refused to act, probably at the persuasion of his wife. This lady, who possessed abundance of spirit, being present in the court, made herself conspicuous for a severe remark against the justice of the proceedings, and incurred some danger by her boldness. It is well known, that the strict presbyterian party, to which she belonged, abhorred the measure of taking away the king's life. Fairfax was expected to have interfered in order to prevent the execution; but it is said that he was held in prayer and conference at major Harrison's apartments in Whitehall, till the fatal blow was struck; a circumstance demonstrative of weakness and stupidity scarcely credible in a man of the world. If he felt any resentment on the occasion, he was soothed by the new appointment of general in chief of the forces in England and Ireland; and under this commission he suppressed the levellers who

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were become formidable in Oxfordshire. When in 1650 the Scotch nation had declared for Charles II., and the English council of state had resolved to anticipate them by carrying the war into their country, Fairfax, though first approving the design, was induced by his wife and the presbyterian ministers to regard it as unlawful; and he chose conscientiously to lay down his commission rather than be instrumental in it. As it was now no longer necessary to the ruling party to have the support of his name, his resignation was accepted, but he was gratified with a pension of five thousand pounds per annum, for past services. Thenceforth he lived in retirement at his seat in Yorkshire, and took no part in public measures. At the eve of the restoration he, like many others who had been engaged in the same cause, came forward to participate in the merit of that event, and it was chiefly through his influence that the Irish brigade forsook Lambert and joined Monk's army. He afterwards took possession of the city of York, was made a member of the healing parliament, and was at the head of the committee appointed to wait upon Charles II. at the Hague, and invite him to resume his kingly office. He readily made his peace, and again retired into the country; where, after much suffering from the gout and stone, which he endured with great fortitude, he died in 1671, in the sixtieth year of his age. Lord Fairfax was of a manly aspect, gloomy but gentle in his disposition, sincere, open, disinterested, more liberal in his sentiments than many of his party, a lover and patron of learning, but extremely confined in his talents, and unfit for taking a lead in any affairs but those of war. *Biog. Britan. Hume's Hist. of Engl.*—A.

FAHRENHEIT, Gabriel Daniel, a native of Hamburgh, was originally designed for a commercial life; but a taste for natural philosophy caused him to turn his attention to the construction of barometers and thermometers, in which art he became distinguished. In the latter instrument he introduced, about 1720, the improvement of using mercury instead of spirit of wine, which has greatly contributed to its accuracy. He made various journeys in the north of Europe for the purposes of science; and in 1724 he published "A Dissertation on Thermometers." The scale he employed, in which the freezing point is placed at thirty-two degrees, and the boiling point at two hundred and twelve, is still in use in various parts of the continent and in England, though apparently an inconvenient one. Fahrenheit was living in 1740. *Nouv. Dict. Hist.*—A.

FALCANDUS, Hugh, a Sicilian historian of the twelfth century, is supposed to have been a Norman by birth, but to have resided long in Sicily. The subject of his work, after a brief view of the first exploits of the Normans in the kingdom of Sicily, is the calamities it underwent from 1154 to 1169, under the two kings William I. and II. He appears to have published his history in 1189, or 1190. It has been several times printed, the last by Muratori in the seventh volume of his great collection of Italian historians. *Moreri. Tiraboschi.*—A.

FALCONE da Benevento, an ancient chronicler, was notary and palace-secretary to pope Innocent II. before the middle of the twelfth century. He was also chief magistrate of Benevento. He wrote a chronicle of the affairs of the kingdom of Naples from 1102 to 1140; and though it is composed in a very bad style, yet, as the author enters into many details, and was witness to much of what he relates, his work is esteemed as a faithful and useful record. It has been several times printed in historical collections relative to those periods, and is contained in that of Muratori, volumes ii. and v. *Moreri. Tiraboschi.*—A.

FALCONER, William, a writer who has secured a place among the British poets by striking out a new path in description, was a native of Scotland. It is said that he was born in one of the villages on the coast of Fife, and that his parents, who, in consequence of some misfortunes, removed to a sea-port town in England, both died of an epidemic disorder, leaving him a destitute orphan. He was brought up as a sailor, and in that capacity spent the greatest part of his life in a very low station. It would have been a matter of curious information, to have learned by what means a person so unfavourably situated for literary acquisitions should have gained the knowledge and talent fitting him to become a poet of no mean rank; but scarcely any memorials are preserved to enable us to trace his progress. We are informed, however, by the ingenious editor of the works of Burns, that Falconer, while serving on board a man-of-war, attracted the notice of Campbell, author of *Lexiphanes*, who took him for his servant, and delighted in giving him instruction. His poem on the death of Frederick prince of Wales, in 1751, shews an ear practised in the melody of versification, though, from the nature of its subject, it gives scope to no other poetical powers. This loyal effusion was probably little noticed, and he continued to struggle with the hardships

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of his profession. He appears to have been persecuted with ill fortune; for in some lines afterwards addressed to his patron the duke of York, he calls himself "A hapless youth, whose vital page was one sad lengthen'd tale of woe." Among his misfortunes, the incident of suffering shipwreck in a voyage from Alexandria to Venice, when three only of the crew came safe to land, would stand prominent, had it not given birth to that effort of his muse to which he is indebted for his fame. When the event happened, we are not told; but it was in 1762 that he published "The Shipwreck, a Poem, in three Cantos, by a Sailor." It was inscribed to Edward duke of York, and immediately excited the attention of the public, as well as of the royal duke, whom he farther complimented by "An Ode on his second Departure from England as Rear-Admiral." This obtained for him the lucrative employment of purser to the Royal George. Gratitude then induced him to enter the field of political controversy as one of the party of "king's friends." He wrote a satyrical poem entitled "The Demagogue," in which Mr. Pitt, Wilkes, Churchill, and the oppositionists, were treated with the same kind of virulence which the latter poet so unsparingly employed against all Scotchmen and placemen. In 1764 he published a new edition, with large additions, of his "Shipwreck," now become a favourite with the public. A very useful professional work which he published in 1769, "The Marine Dictionary," 4to. might have perpetuated his name in another branch of literature, had not his poetical reputation stood foremost. This was his last performance, for in that year he embarked on board the Aurora, the ship fitted out to carry the new officers, called supervisors, to the East Indies, in which country Falconer purposed to settle. This vessel was never heard of after her departure from the cape of Good Hope, and there is no doubt that she perished by some accident, with all the crew.

The "Shipwreck" (the only poem by which this writer will be remembered), though not one of the capital productions of the British muse, has intrinsic merit enough, together with the novelty and interest of its subject, to secure vitality. Its versification is varied and melodious; its description, being drawn from reality, is strong, glowing, and often original. Indeed it is frequently so technical, as scarcely, even with the help of notes, to be intelligible to the land-man; but if it violates the common rules of poetical writing in this respect, it has the advantage of communicating *new ideas*, which is a very uncommon quality of cultivated verse. The lover of pathetic sentiment will also find much to excite his sympathy in the circumstances of the story, though this part of the poem is necessarily more trite than the descriptive. Many passages of the latter might be selected as singularly excellent; and upon the whole, the "Shipwreck" is a piece which has made a real and valuable addition to the stock of English poetry. *Life of Falconer, by Anderson, in Works of British Poets.*—A.

FALCONET, Camillus, a French man of letters and various writer, was born at Lyons in the year 1671, and descended from a family celebrated in the annals of medicine, to the profession of which he was himself educated. But though he was well-grounded in its theory, and shone in consultations, he was not famed as a practitioner; which may be attributed to his greater attachment to science and literature than to the medical art. His knowledge was extensive, and he possessed a happy art of communicating to others the result of his reading and reflection. Every lover of literature had ready access to him, and his lively cheerful manners, and freedom from affectation, joined to the information of which he was possessed, occasioned his acquaintance to be much cultivated. Father Malebranche lived on terms of intimacy and friendship with him. In the year 1716 he was chosen a member of the Academy of Belles Lettres. He had formed a library consisting of more than fifty thousand volumes, from which, in the year 1742, he selected such as were wanting in the royal library, and presented them to that collection. He died in 1762, at the advanced age of nearly ninety-one years, for which he was indebted to a good constitution, and prudent management of it. He was the author of a translation from the Latin of "Villemot's new System of the Planets," 1707, twelves; an edition of "Amyot's Translation of the Pastoral of Daphnis and Chloe," with curious notes, 1732, twelves; an edition of "Desperier's Cymbalum Mundi," with notes, 1732, twelves; of several "Theses" on medical subjects; and of "Dissertations," inserted in the Memoirs of the Academy of Belles Lettres. *Nouv. Dict. Hist.*—M.

FALK, John Peter, one of the scientific travellers employed by the late empress of Russia to explore her vast dominions, was born in Westrogothia in Sweden, about the year 1727. He studied medicine at the university of Upsal, and went through a course of botany under the celebrated Linnæus, to whose son he

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was tutor. In the year 1760 he was so deeply affected with a depression of spirits, that Linnæus, with a view of obliging him to take exercise and amusement, sent him on a tour to the island of Gothland, to form a collection of the plants it produces, and of the various kinds of coral and coralline which the sea leaves on its shores. This excursion was attended with no diminution of the distemper, which found a continual supply of aliment in a sanguineo-melancholy temperament, a too sedentary way of life, and the bad state of his finances. When professor Forskal, the same year, went from Upsal to Copenhagen, Falk followed him thither, that he might apply, according to the advice of Linnæus, to be appointed Forskal's assistant on his purposed journey through Arabia; but though Mr. Æder and several other literary men of reputation at Copenhagen interested themselves in his behalf, the application was unsuccessful; as the society destined for that important expedition was already formed. Being obliged to return, much disappointed, he collected plants as he travelled, and enriched the Flora Suecica with several new discoveries. A man in office at Petersburgh having written to Linnæus to provide a director for his cabinet of natural history, Mr. Falk accepted the office, and soon after he was appointed professor of botany at the apothecaries' garden of Petersburgh, a place which had been long vacant. When the imperial Academy of Sciences was preparing, in 1768, the plan of its learned expeditions, it engaged Mr. Falk in its service, though his hypochondriac complaints still continued to torment him, and rendered his health uncertain. In the year 1771 he was recalled from his travels, but having only got to Kasan in 1773, he there obtained permission to go and use the baths of Kisliar, from which he returned to Kasan at the end of the year, apparently much better. His disease however returned with double violence. From the month of December, 1773, he never quitted his bed, nor took any other nourishment than bread baked in the Swedish manner, of which he scarcely swallowed a few mouthfuls once a-day dipped in tea. At first he received the visits of his most intimate friends; but he afterwards refused them admittance, and lived entirely recluse. When Mr. Georgi, a member of the Society of Natural History at Berlin, who had been commissioned to assist and relieve Falk in the duties of his expedition, went to see him on this occasion, he seemed reduced to a mere skeleton, of a wild and terrific appearance. The few words he spoke consisted of complaints, occasioned by a complication of diseases which kept his body in torture, and deprived him entirely of sleep. The last evening of his life, Mr. Georgi staid with him till midnight. He spoke little, and said nothing that could give reason to suspect the design he was meditating. A faithful servant offered to sit up with him; but he would not be persuaded to consent. The next day, March 31st, 1774, Mr. Georgi having been requested to go to the lodging of his unfortunate friend, found him lying before his bed covered with blood, and near him a razor with which he had given himself a slight wound in the throat; also a pistol and a powder-horn, presenting all together a most dismal spectacle. He had put the muzzle of the pistol against his throat, and resting the other end upon his bed, discharged the contents in such a manner that the ball went through his head and stuck in the ceiling. His servant had seen him sitting in bed at four o'clock, at which time he usually fell into a short slumber. In his chamber was found a note, written the preceding evening, which betrayed the distracted state of his mind, but which contained nothing declaratory of his design, or of any importance. Mr. Falk, like all hypochondriac persons, was reserved, and on certain occasions distrustful; but at the same time he was of a sedate temper, complaisant, and of great integrity, which procured him the indulgence of all his acquaintance. His extreme sobriety and temperance enabled him to save some part of his pay, though he was very beneficent; and therefore it was not indigence that drove him to the commission of this desperate act, but the violence of the distemper added to the weakness of mind resulting from it. His fate was generally and justly lamented. His papers were found in the greatest disorder: they however contain very useful and important matter. He made the Kirgisians and other Tartar nations particular objects of his research; and as he frequently remained nine months in the same place, he was enabled to obtain satisfactory information respecting them. In 1774, the imperial Academy of Sciences at Petersburgh appointed professor Laxman to arrange his manuscripts, and prepare them for the press, which was accordingly done. They were published under the title of "Beiträge zur topographischen Kenntniss der Russischen Reichs," three volumes quarto, with plates, Petersburgh, 1785. *Supplement to the Encyclopedia Britannica*.—J.

FALKENSTEIN, John Henry, a voluminous Franconian writer, in the historical de-

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partment, was born in 1682. His father, who was a captain in the Danish service, died when he was in his fourth year. After studying at some of the German and Dutch universities, he went through various vicissitudes, and in the year 1714 was appointed director of the revived academy of the nobility at Erlangen. In 1718 he undertook a tour to Neubourg, on the Danube, where it is probable he embraced the catholic religion; the same year he entered into the service of John Anthony, bishop of Eichstadt, who placed unlimited confidence in him; and he had free access to the archives and public records, in order that he might write a history of that bishopric. The death of his patron, however, having produced many changes in Eichstadt, he lost his employment in the year 1730, and was taken into the service of Charles William Frederic, margrave of Anspach. In this situation he remained till the time of his death, which took place at Schwabach, on the 3d of February, 1760. He was buried in a tomb which he had caused to be constructed in his life-time, and which he often visited. The service rendered by Falkenstein to the history of Franconia, and particularly the antiquities of Nordgau, is well known; but, as was the case in regard to other historical works of the same period, his labours were by some too highly valued, and by others too little esteemed. He wrote a great deal; but those who have waded through his works will hardly be inclined to hold them in much estimation. The future historian, however, may derive considerable benefit from the materials he has collected. His works in general bear too much the stamp of the seventeenth century, and contain a great deal of matter collected without taste or judgment. It must nevertheless be acknowledged that the republic of letters is indebted to his residence at Eichstadt for a knowledge of many original documents, which were the result of his access to the archives of the country. His principal works are: "Antiquitates Nordgavienses;" or, Researches respecting the Antiquities and every Thing remarkable in Regard to the Town of Nordgau, in the Bishopric of Eichstadt; *Franckfort* and *Leipsic*, 1733, with cod. diplom. three volumes, folio. "Deliciæ topographicæ Norimbergenses;" or, Geographical Description of the imperial City of Nuremberg, and the Districts belonging to it in the Territories of the Principality of Brandenburgh, 1733, folio: this useful work appeared without the author's name, which for a long time was not known. "Antiquitates Sudgavienses;" or, An historical Description of those Districts which, in the seventh and eighth Century, were known under the general Name of Sudgau, 1733. "Analecta Thuringo-Nordgaviensia;" *Schwabach*, 1734—1747, 8vo. "Antiquitates & memorabilia Nordgaviæ veteris;" or, An Account of the Antiquities and every Thing remarkable in Regard to the Town of Nordgau, that tends to illustrate the Origin of the ancient House of Zollern; Part I. *Schwabach*, 1734; Part II. 1736; Part III. 1743, folio; with a great many plates and portraits of the margraves of Brandenburgh: a fourth part was published after the author's death. "Civitat. Erfurt historia critica & diplom.;" or, An historical and diplomatical History of Erfurt; *Erfurt*, 1739, 4to. "Chronicon Suabacense;" or, A complete Description of the Town of Schwabach; *Franckfort*, 1740: this is a kind of chronicle collected without taste or fidelity. "Description of the City of Nuremberg, by John ab Indagine;" *Erfurt*, 1750, 4to.: it is rather surprising that Falkenstein should have published this work under a feigned name, especially as he mentioned it in some of his other works, which were printed several years before, and as his style and manner must have betrayed him in every page. "Antiquitates & memorabilia Marchiæ Brandenburgensis;" or, The Antiquities and History of the Marche of Brandenburgh; *Bayreuth* and *Hof*. 1751, 1752, two parts, 4to. After his death were published, "Vollstandige Geschichte des grossen Herzogthums und ehemaligen Königreichs Bayern;" that is, A complete History of the large Dukedom and former Kingdom of Bavaria; *Munich*, 1763, and *Ingelstadt* and *Augsburg*, 1776, three vols. folio. "Antiquitatum Nordgaviensium codex diplomaticus;" four parts; *Neustadt on the Aisch*, 1788, folio. *Hirsching's Manual of Eminent Persons who died in the Eighteenth Century.*—J.

FALLOPIO, GABRIEL, an eminent anatomist, was born at Modena about 1523 or 24. He pursued his studies partly in Ferrara, where among other preceptors he attended upon Antony Musa Brassavola, and partly at Padua, where he is said to have been a disciple of the great Vesalius, though this is denied by others. It is certain that Fallopius speaks of him with much respect, and acknowledges him as his guide, and the origin of all his discoveries; but this might be said of him as a writer. It appears from certain records that Fallopio was for a short time a canon in the cathedral in Modena, whence it is probable that he was intended for the ecclesiastical state, but an attachment to anatomical and medical pursuits

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led him to change his destination. He was professor first in Ferrara, which he quitted in 1548 for Pisa. After remaining there for three years, he removed to Padua, where he was professor of surgery, anatomy, and materia medica, and had also the inspection of the botanical garden. He continued to reside at that university as long as he lived; occasionally, however, taking journeys, either for the purpose of visiting patients, or for the acquisition of knowledge. Thus, he was at Florence examining the bones of lions kept there; and he mentions a plant as brought by himself out of Greece. In these various employments, and the composition of his works, which form three volumes folio, he fully occupied a life which, to the loss of science, was cut short at an early period. He died of a pleurisy in 1562 or 63. Fallopio was a man of an amiable temper, modest, sincere, and candid, treating with justice those occupied in similar studies, and fairly attributing to them the discoveries which were their due. (See CANANI.) His merits were conspicuous in various branches. As an anatomist they are so great, that Haller begins with him the epoch of the Italian school of anatomical inventors. His principal work in this science was "Observationes Anatomicæ," *Venet.* 1561, 8vo. several times reprinted. This is an excellent piece, beyond comparison superior to all preceding works on the subject. He was the first who wrote accurately on the veſſels and bones of the fœtus. He greatly improved the description of the female organs, and particularly of the tubes of the uterus, which have since borne his name. Among his posthumous works are some others upon anatomical topics, but of no great consequence. In the practice of phyſic, the most valuable of the writings of Fallopius is his treatise "De Morbo Gallico," *Patav.* 1564, 4to. often reprinted. It contains the substance of his lectures on that disease, and is the result of much experience. He prefers the cure by decoction of the Lign. Sanctum & Guaiacum (which he makes two distinct drugs) to that by mercury, at least he recommends that it should be first tried, as being least hazardous. His work "De Medicamentis Simplicibus Purgantibus," 4to. edited by his disciple Marcolinus in 1566, is chiefly formed upon the old theory of the different humours and their several attractions. In surgery Fallopius was a great practioner and observer, but his works in that branch being posthumous, are come to us in an imperfect state. They contain, however, many valuable remarks and improvements of his own. They are, "De Ulceribus & de Tumoribus præter Naturam, lib. II." *Venet.* 1563, 4to.; "De Vulneribus in genere, &c." 1571, 4to.; "Comment. in Hippocrat. de Vulneribus Capitis," *Venet.* 1566, 4to.; "De Decoratione," *Patav.* 1566, 4to. in which he mentions that the restoration of lost noses was practised in Calabria; "De Luxationibus & Fracturis," &c. The entire works of Fallopius were printed at Venice in 1584, folio; and more complete in 1606, three volumes folio. *Tiraboschi: Haller Bibl. Anat. Med. Pract. & Chirurg.*—A.

FANCOURT, SAMUEL, an English nonconformist divine, who is entitled to some notice on account of his having been the first projector of circulating libraries, was born in the west of England, about the year 1678. We have no information respecting his education, any more than the place of his birth. Early in the last century he appears to have been settled with a congregation of protestant dissenters at Salisbury, where for several years he was engaged in the education of youth, as well as in the ministerial office. Becoming, however, adverse to the calvinistic tenet of reprobation, and publishing his sentiments on that subject, he excited the resentment of his brethren, who were the strenuous assertors of that doctrine, with whom he was for some time involved in controversy, and from whom he received such unfriendly treatment, that he found it necessary to quit his situation in that city, and to remove to London. Afterwards he took up the gauntlet in defence of some of the London dissenting ministers, who were advocates for imposing human explications of Scripture on their brethren, as terms of christian communion. His principal antagonist in this cause was Mr. afterwards Dr. Morgan, the author of The Moral Philosopher. Those who wish to know what pieces Mr. Fancourt published in these controversies, which are not of sufficient importance to be distinctly specified, we refer to the authority at the end of this article. In London, Mr. Fancourt did not obtain any fixed settlement as a minister, but occasionally officiated to vacant congregations, and in the room of absentees. He also appears to have partly maintained himself by what he received for private tuition.—About the year 1740, or 1745, he set on foot the first circulating library in the metropolis, at a subscription of a guinea a-year for reading; and is deserving of being recorded as the parent of institutions, which since his time have spread over the whole kingdom, and proved the means of disseminating much useful knowledge and information, notwithstanding that many of their catalogues have been swelled by long lists of

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trifling and useless productions. They have excited a taste for reading and enquiry, from which beneficial effects must ultimately be derived. But though Mr. Fancourt was the first projector of these institutions, he does not appear to have reaped much emolument from the plan which he adopted. In the year 1748 he delivered new proposals, according to which, by the subscription of a guinea in all, a better library was to be purchased, of which the subscribers were to become proprietors; and by the payment of a shilling each quarterly, the rent of proper rooms to receive the books, and the payment of a salary to himself as librarian, and other expences, were to be defrayed. This library was to be under the management of a trust, consisting of twelve or thirteen persons, chosen by ballot out of the body of proprietors; and every single subscription was to entitle the subscriber to one book and one pamphlet at a time, to be changed *ad libitum* for others, and kept *ad libitum* if not wanted by other subscribers. To what extent this plan was carried into execution we do not learn; but we find that it did not answer the expectations of Mr. Fancourt. From the enmity of some individuals, and the more successful efforts of others, who imitated and improved upon the scheme which he first devised, his supporters declined in number, and he was obliged to have recourse to new plans, and to remove from one place of residence to another, till he became involved in pecuniary difficulties, from which he could not disentangle himself. In these circumstances his library became the property of his creditors; and his faculties receiving a shock from his misfortunes, together with the decay of age, he retired in humble poverty to Hoxton-square, where his necessities were relieved by some of his brethren in the ministry until his death, which took place in 1768, when he was in the 90th year of his age. *Gent. Mag. for April*, 1784.—M.

FANSHAWE, sir RICHARD, a statesman and poet, youngest son of sir Henry Fanshawe, knt. of an ancient Derbyshire family, was born at his father's seat of Ware-park, Hertfordshire, in 1608. He studied at Jesus-college, Cambridge, whence he removed to the Inner Temple. He afterwards travelled into France and Spain, with so much improvement, that he obtained the appointment of secretary to the embassy at Madrid, under lord Aston. When the civil war broke out, he followed the royal party, and attended upon the court at Oxford. He was made secretary of war to prince Charles, and afterwards treasurer of the navy under prince Rupert. In 1650 he was created a baronet, and sent to Madrid to request some aid for his master. He next acted as secretary of state for Scotland; and accompanying Charles II. on his expedition to England, was taken prisoner at the battle of Worcester. He was at first committed to close confinement, but after some time was suffered, on account of his health, to go out upon bail. He took up his residence for a time at the seat of lord Strafford in Yorkshire, where he amused his leisure by translating the Lusiad. The year before the Restoration he repaired to the king at Breda, by whom he was knighted, and, after his return, appointed master of requests and Latin secretary. As the late king, who highly valued Fanshawe for his integrity, had warmly recommended him to his son, he expected to have been made one of the secretaries of state, according to a promise given him; and was much mortified when another was preferred to him. In 1661 he was elected one of the representatives in parliament of the university of Cambridge, and soon after was sworn a privy-counsellor for Ireland. His knowledge of foreign countries and languages caused him to be employed in the diplomatic line; and he was appointed envoy-extraordinary to Portugal, and afterwards embassador to that court, for the purpose of negociating the king's marriage with the infanta Catharine. Upon his return he was admitted into the privy-council. He had rendered himself so acceptable to the king of Portugal, that he was recommended as the fittest person to effect an accommodation between that crown and Spain. With this view, and for other purposes, he was sent embassador in 1664 to Philip IV. of Spain, and during his residence took a journey to Lisbon at the desire of the Spanish court. The weakness and fluctuations of that court, however, thwarted his negociations; till at length, on the near prospect of Philip's death, a treaty was hastily proposed to the embassador for immediate acceptance or rejection, which he thought proper to sign. It was however so much disapproved by Charles and his council, that its ratification was refused, and Fanshawe was in consequence recalled. As he was preparing to return, he was seized with a fever, probably caused or aggravated by uneasiness, which carried him off at Madrid in 1666. The private character of sir Richard Fanshawe appears to have been very amiable and estimable, and his ability in the management of public affairs was generally acknowledged, however his last act might be regarded by the court. As a literary character he is chiefly known by his poetical translations. That of "Guarini's Pastor Fido," first published in

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1646, obtained him much reputation as an elegant and easy versifier. It produced a complimentary poem from Denham, who praises him for venturing to quit the mode of servile and literal translation, and giving the spirit with the sense of the original. His version of the Lusiad of Camoens appears to have been less popular, and it is severely criticised by the late translator, Mickle, whose splendour of versification and abundant liberties were, perhaps, necessary to render such a work pleasing in an English dress. Fanshawe likewise translated parts of Horace and Virgil, and two dramatic pieces from the Spanish. He rendered Fletcher's Faithful Shepherdess into Latin verse. *Biog. Britan.*—A.

FARE, CHARLES-AUGUSTUS, marquis de la, a French poet and memoir-writer, was born at Val-gorge in the Vivarais, in 1644. He was captain of the guards to monsieur, brother to Lewis XIV. and to the duke of Orleans his son, afterwards regent. He was a courtier and a man of pleasure, and was particularly intimate with the abbé de Chaulieu, whom he imitated in his easy and agreeable style of writing. Voltaire (in his Siècle de Louis XIV.) asserts, that his talent for poetry did not shew itself till he was near sixty, and that his first verses were an elegant compliment to mad. de Caylus. The little he wrote was never distinguished for correctness, but pleased by its ingenious turns, and happy negligence. His poems are printed after those of Chaulieu in St. Marc's edition. La Fare also wrote "Memoirs and Reflections on the principal Events of the Reign of Lewis XIV." 12mo. which are composed with a satirical freedom that has been censured by the grave panegyrists of that period. The society, indeed, in which he lived, was discontented with the court, and fond of depreciating it. The marquis died in 1712. *Nouv. Dict. Hist. Œuvres de Chaulieu.*—A.

FAREL, WILLIAM, one of the first, most eminent, and intrepid ministers of the reformed church, was the son of a gentleman of Dauphiné, in France, and born at Gap, in the year 1489. He pursued his academic studies at the university of Paris, where he distinguished himself by his proficiency in philosophy, and the Greek and Latin languages. In that university he recommended himself to the acquaintance and intimacy of James le Fevre, of Etaples, who was one of its greatest ornaments, by whose interest he obtained the appointment of tutor in the college of cardinal le Moine. It is probable, also, that his intercourse with that learned man, who, though a papist, was a friend to liberal enquiry, produced on his mind those impressions which determined him to separate from the Romish communion. In the year 1521 he was invited by William Briçonet, bishop of Meaux, who was inclined to the principles of the Reformation, to preach in that city, where he appears boldly and freely to have propagated the new opinions. In the year 1523, however, a persecution was commenced at Meaux, by the Franciscans, against those whom they called heretics, which obliged Farel to provide for his safety by quitting France. On this occasion he retired to Strasburg, where he was acknowledged as a brother by Bucer and Capito, as he was afterwards by Zuingle at Zurich, by Haller at Bern, and by Œcolampadius at Basil. At the latter city, in the year 1524, he publicly defended theses in opposition to the doctrines and usages of the catholics, before a vast number of persons, both ecclesiastics and laics; but was soon afterwards obliged, by the violence of the popish faction, to quit the place. Farel possessed that stock of learning, zeal, and intrepidity, and those persuasive talents, which peculiarly qualified him for gaining proselytes to the principles which he had embraced; on which account he was advised to undertake the reformation of Montbeliard. As he enjoyed the protection of the duke of Wirtemberg, the lord of that place, he pursued the design in which he had embarked with great success, but not without discovering an intemperate warmth in the bitter expressions which he applied to the popish priests, and an imprudence of conduct that could not be defended. Once, upon a procession-day, he wrested from the hands of a priest the image of St. Anthony, and threw it from the bridge into the river; which action was not only a gross breach of decorum and toleration, but, if the people had not been panic-struck by the boldness of it, might have terminated his labours among them, and his life. This violence of temper which he displayed, led Erasmus to draw a very unfavourable picture of him in his Epistles, the colours of which received some heightening from the resentment felt by him for injuries conceived to have been done him in some writings of Farel. Œcolampadius, however, succeeded in moderating his spirit by friendly remonstrances, which reflect great credit on that eminent reformer. "Men may be led," said he in his correpondence with him, "but will not be driven by force. Give me leave as a friend, and as a brother to a brother, to say, you do not seem in every respect to remember your duty. You were sent to

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preach, and not to rail. I excuse, nay I commend your zeal, so that it be not without meekness. Endeavour, my brother, that this advice may have its desired effect, and I have reason to rejoice that I gave it. Pour on wine and oil in due season, and demean yourself as an evangelist, and not as a tyrannical legislator." In the year 1528 Farel proved successful in propagating the principles of the reformation at Aigle, and in the bailiwic of Mozat, notwithstanding the fury with which he was opposed by the priests, and the threatenings which were denounced against him. In the year 1529 he went to Neufchatel, where he combated the catholic party with such activity and efficacy, that in the following year the reformed religion was established in that city. Some time after this he was sent deputy to the synod of the Vaudois, in the Valley of Angrogne, and when that mission was terminated visited Geneva, where he openly disputed against the tenets of popery; but he was obliged to retire from that city in consequence of the violent opposition that was excited against him by the grand-vicar, and the other ecclesiastics. Calvin, however, very properly gave him the title of the Father of the Reformed Church in that place: for when, in the year 1534, the inhabitants expressed a disposition to renounce the Roman-catholic religion, he was recalled thither, and proved the principal instrument of effectuating its entire suppression. In the year 1538 he was banished from Geneva, together with Calvin, for refusing to submit to some ecclesiastical regulations decreed by the synod of Bern; on which occasion he retired to Basil, and afterwards to Neufchatel, where he exercised his ministerial functions till the year 1542. Measures were at one time taken to procure his dismission from that place, out of resentment for the freedom which he assumed in censuring the irregularities of particular persons, and his zeal in enforcing the severity of church discipline upon offenders; but by the remonstrances of the lords of Bern, with the governor and council, and burghers of Neufchatel, they were counteracted, and "Farel with new vigour thundered more fiercely than ever against the depravation of manners." In the year last mentioned, a prospect offering of planting a reformed church at Metz, he went to that city, where he gained numerous proselytes, but was harassed and persecuted by the priests, who engaged the senate to interfere in putting a stop to his labours, and punishing his followers. In these circumstances the members of the new church, with their pastor, were obliged to quit Metz, and take refuge in the abbey of Gorze, where the count of Furstenberg took them under his protection. Their enemies, however, besieged them in their asylum, and obliged them to surrender upon a capitulation. While the terms were executing, Farel was so happy as to escape the search that was made after him, and returned to his former flock at Neufchatel, to whose service, excepting while he paid short visits to other churches, he devoted his future labours. In the year 1553 he was forced to appear at Geneva, in consequence of a prosecution that had been commenced against him for a capital offence, of which he had been accused, according to Calvin, by men of bad character, out of resentment for the freedom with which he had reproved them for their vices. We are not informed of the result of this affair; but Calvin laments, in strong and indignant terms, the disgrace that was brought upon the city by the steps taken by the senate in the business, which he speaks of as affording a proof of ingratitude, that must raise a just aversion in all men of probity and honour. It was while Farel was at Geneva on this business, that he brought indelible disgrace on his own character, by assisting at the execution of Servetus. Notwithstanding that he had himself often suffered for conscience sake, and for strenuously vindicating his own christian liberty, yet he could so far lose sight of its true principles, as to be guilty of sanctioning the base and cruel murder of a supposed erring brother, who had dared to follow his example in judging for himself with respect to matters of religious opinion! In 1558, when he was sixty-nine years of age, Farel took to himself a wife. This circumstance many of his friends thought to be unseasonable; but he defended it on various grounds, which are enumerated and enlarged upon by Mr. Bayle. In the year 1564 Farel went again to Geneva, to take his last leave of Calvin, who was dangerously ill; and in the following year took a journey to Metz, at the invitation of his old flock, to witness the fruits which had been produced from the seed which he had sown amongst them, notwithstanding the opposition and persecutions to which they had been exposed. A few months after his return from this journey, he died at Neufchatel, in 1565, when he was about seventy-six years of age. He was a man of a bold and undaunted spirit, whom no difficulties could appal, no threatenings or personal inconveniences and hazards deter, from propagating what he consi-

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fered to be the principles of christian truth and liberty. His stock of learning and knowledge was very respectable; his piety was ardent; and his moral conduct unimpeachable and exemplary. In addition to these recommendations, he possessed a powerful commanding voice, and a wonderful fluency of language, which peculiarly qualified him for the offices of a public disputant, and popular pulpit orator. In these characters his labours produced astonishing effects, and entitle him to the honour of being one of the most successful instruments, as well as one of the first moving causes, of establishing and promoting the reformed religion. The writings which he left behind him were very few, consisting of some "Theses," published at Basil, in the Latin and German languages; "Disputatio Bernæ Habita," 1528; "Substance and brief Declaration necessary for all Christians," 1552; "A Treatise of the blessed Sacrament of the Lord, and of his Testament," 1553; and a book levelled against libertines, entitled "The Sword of the Spirit," 1550. Erasmus has also made mention of some anonymous pieces of Farel, of which he speaks contemptuously; not entirely uninfluenced, as we may fairly suppose, by the light in which he is held out in them, as a political time-server, who dared not act according to his true sentiments. *Melchior. Adam. Vit. Theol. Exter. Bayle. Jortin's Life of Erasmus, A.D.* 1524.—M.

FARIA DE SOUSA, Emanuel, a Portuguese gentleman, distinguished by his writings, was born at Scuto near Caravella, in the province of Entre-Minho y Douro, in 1590. He employed the first years of his life almost entirely in drawing and painting, and shewed very little inclination for letters, till he at length observed that he should never be able to make much progress in the Portuguese or Spanish poetry, to which he was attached, unless he could avail himself of the Greek and Roman models and read them in the original languages. He repaired therefore in 1604 to Gonçalo de Moraes, then bishop of Porto, who in a short time after appointed him his secretary, but could not prevail upon him to devote himself to the church. In 1619 he entered into the service of P. A. Pereira, the king's secretary of state at Madrid, through whose means he was soon after raised to the dignity of the order of Christ, in Portugal. In 1631 he went to Rome, as secretary to the embassador, the marquis del Castel Rodrigo, who however gave so unfavourable an account of him to the court of Spain, that on his return to Barcelona in 1634 he was arrested and kept in close confinement four months. Though he afterwards made his innocence appear in so clear a light that the king himself acknowledged it, and on that account allowed him sixty ducats per month for his support; he was still obliged to remain at Madrid, where he was narrowly watched. He died in 1649. His works are principally historical. He wrote "An Epitome of the History of Portugal," which comes down to the reign of cardinal Henry. It has been several times reprinted; and to the edition of 1730, folio, is added a continuation to the reigning kings. Also, a geographical and political work, entitled "Portuguese Europe, Asia, and Africa," published after his death in seven volumes folio. The most valuable part of this is the "Asia Portugueza," which contains a full detail of the conquests and settlements of his nation in that part of the globe, and has been considered as faithful and exact. Besides two Portuguese editions, in 1666 and 1674, it has been translated into several modern languages. Others of his works are, "Moral and Political Discourses;" "Fuente de Aganippe, o Rimas Varias;" "An Account of the Empire of China;" and "Commentaries on the Lusiad of Camoens." *Moreri. Niceron. Jocher's Lexic.*—J.

FARINELLI, the usual name of Carlo Broschi, one of the most famous singers upon record, was born at Naples, in 1705. He received his first musical education under his father, and afterwards took lessons from the celebrated Porpora. At the age of seventeen he went to Rome, where in an opera he contended with his voice against an extraordinary performer on the trumpet, and by means of his wonderful powers obtained so decided a victory, that it established his superiority over all singers of the time. He displayed his talents in other capitals, astonishing all hearers by his performances, and improving himself in musical taste and science. In 1734 he came to London, where he was received with enthusiasm; and the valuable presents bestowed upon him by the nobility and gentry became the subject of serious invective and ridicule. No blame, however, could justly be imputed to him for the extravagance by which his real or affected admirers expressed their applause; and the excellence soberly attributed to him by Dr. Burney (Musical Tour) almost justifies any degree of rapture in his hearers. "He was to all other singers as superiour as the famous horse Childers was to all other running-horses; but it was not only in speed that he excelled, for he had now every excellence of every great

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singer united. In his voice, strength, sweetness, and compass; and in his style, the tender, the graceful, and the rapid. Indeed he possessed such powers as never met before or since in any one human being; powers that were irresistible, and which must have subdued every hearer, the learned and the ignorant, the friend and the foe." A proof of his powers surpassing all the plaudits of amateurs, was afforded by an incident, the truth of which Farinelli himself confirmed to Dr. Burney. The celebrated Senesino was at the same time in London; but the two performers being engaged at different theatres, had not, for a considerable time, yet heard each other. At length they happened to sing in the same piece on the same stage. Senesino was to represent a furious unrelenting tyrant, and Farinelli an unfortunate hero in chains; but the latter, in his first song, so charmed and softened the former, that, forgetting the part he was to sustain, he ran to him, and gave him a tender embrace. He left England in 1737, with an intention to return; but the exercise of his talents in Spain produced an engagement which rendered that country for many years a scene of his uncommon influence. The king, Philip V., was at this time labouring under a species of melancholy which displayed itself in singular caprice and irrationality of conduct. Habitually under the control of his queen and her favourites, he was occasionally unmanageable. He would obstinately continue in bed for months together, nor could any persuasions induce him to be dressed and shaved. It was resolved to try upon him the powers of Farinelli's voice, and such were its enchantments, that they awakened sensibility even in his dark and phlegmatic soul. The singer was instructed to request as the reward of his performances some compliance on the part of his majesty; and in fine, he was found so necessary a coadjutor, that a large pension was settled upon him, and he was totally appropriated to the service of the court. Nothing could be more uniform than the taste of Philip: Farinelli assured Dr. Burney that, for the first ten years of his residence with him, he sung every night to the monarch the same four airs. If wealth and consequence could recompense a man for a life of wearisome servitude, he might be satisfied with his situation. No singer, perhaps, since the time of the Roman emperors, enjoyed so much royal favour. He was the channel of court gratuities, and in consequence was treated with great respect even by the proudest of the nobility. He did not, however, suffer himself to be betrayed by his elevation into insolence or self-conceit; but, by the humility and propriety of his behaviour, conciliated the regard of those who would naturally hate and envy him. It is related that once, on going to the king's closet, he overheard an officer of the guard cursing him, and complaining that honours should be heaped upon a rascally singer, while himself, after thirty years' service, was neglected. Farinelli, without seeming to notice the reproach, remonstrated to the king on his inattention to an old servant, and obtained for the officer the grant of a regiment, which he presented to him, with an assurance that he was not forgotten by his sovereign. Another anecdote displays his good-nature, and at the same time his proper dignity of mind. He had ordered a superb suit of clothes for a court gala. When the taylor brought it home and was desired to produce his bill, he said he had made none, and for his remuneration only requested a favour, which indeed he knew to be inestimable—and this was, to be indulged with a song. Farinelli, finding the man irresistibly bent upon obtaining his desire, took him into his music-room, and exerted his utmost talents to give him pleasure. The enraptured taylor returned a profusion of thanks, and was about to retire, when the singer stopped him. "I am a little proud," said he; "and since I have given way to your weakness, it is fit you should yield to mine." He then took out his purse, and presented the man with a sum nearly double the value of his clothes. After the death of Philip, Farinelli continued to enjoy the favour of his successor, Ferdinand VI.; a proof that he had not abused his influence in the former reign. He was released from the tedious uniformity of his preceding life, and became the sole director of the operas which he persuaded the new king to establish. The honour of the knighthood of Calatrava was conferred upon him, and he was still employed as a political agent, especially by the ministers of those courts which were opposed to the French interest in Spain. At the decease of that monarch, the system of politics changed, and Farinelli was dismissed to Italy, retaining, however, his pensions. He fixed his residence in the vicinity of Bologna, in 1761, where he built a splendid mansion superbly furnished, and devoted the evening of his life to the enjoyment of elegant leisure. He left off singing, but amused himself with musical instruments, especially the harpsichord, on which he performed in a masterly style. He was grateful to his former friends and patrons, and was particularly attentive to the Englishmen

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of rank, who often visited him upon their travels. Possessed of the general esteem, he died in 1782, at the age of seventy-eight. *Burney's Hist. of Mus. and Musical Tour. Hawkins's Hist. Mus.*—A.

FARMER, HUGH, a learned English divine among the protestant nonconformists, was a descendant from respectable ancestors in North Wales, and born at Shrewsbury in the year 1714. His classical education he received, partly at a school in Llanegrin, near Towyn, Merionethshire, and partly under the tuition of Dr. Charles Owen, a dissenting minister of considerable learning at Warrington, in Lancashire. Being designed for the christian ministry, he was sent to prosecute his academical studies under the instructions of the excellent Mr. afterwards Dr. Doddridge, at Northampton, in the year 1730. His conduct and proficiency in that situation were such as secured to him the warm commendation and esteem of his tutor, who; though he did not live to be a witness of his pupil's eminence in the literary world, always spoke of him in terms of high respect. After Mr. Farmer had finished his academical course, he settled as chaplain in the family of William Coward, esq. of Walthamstow, in Essex, and at the same time undertook the office of minister to a dissenting congregation in that village. Mr. Coward was a gentleman who is entitled to the grateful remembrance of the protestant dissenters, on account of the large bequests which he made for the education of young men to the ministry among them, and other beneficent purposes. To the aid of his funds, many of their most respectable ministers, and some who now sustain no mean rank in the literary world, have been indebted for their liberal instruction. Mr. Coward's peculiarities, however, and oddities of temper, were such as rendered him not a pleasant person to those who were inmates in his house. He had laid it down as an established rule, that his doors should be shut up at an uncommonly early hour, after which every absentee, whether a visitor or stated resident, was refused admission. It so happened that one evening Mr. Farmer, having trespassed beyond the limited moment, when he arrived at Mr. Coward's door found that no indulgence would be shewn to him, and was obliged to apply to a friend for a night's lodging. The house in which on this occasion he took refuge was that of William Snell, esq. a solicitor of considerable eminence and great personal worth; with whose family, from that night, Mr. Farmer took up his residence for more than thirty years, in habits of the closest intimacy and friendship. Under Mr. Snell's hospitable roof, while he maintained his connection with the congregation at Walthamstow, which increased and flourished under his ministerial labours, he applied himself with great diligence to those investigations in sacred and profane literature, of which the fruits were laid before the public in his subsequent life. Mr. Farmer's first production from the press was a discourse preached on the day appointed for public thanksgiving on account of the suppression of the rebellion of 1745, printed in 1746. His next publication was a work of greater importance, which attracted considerable notice in the theological world. It appeared in 1761, and was entitled "An Enquiry into the Nature and Design of our Lord's Temptation in the Wilderness," 8vo. The intention of it is to shew that the evangelical narrative contains the representation of a divine vision, the several scenes of which offered to our Lord symbolical predictions of the difficulties and offices of his future ministry. The learning, abilities, and novelty of interpretation which the work displayed, soon gave it a wide circulation among biblical scholars, and occasioned the appearance of other publications, in which different hypotheses were maintained. One was entitled "Christ's Temptations real Facts, &c." and written in defence of the literal meaning of the evangelical history; another, which was the posthumous production of a dissenting minister of the name of Dixon, was entitled "The Sovereignty of the divine Administration vindicated, or a rational Account of our blessed Saviour's remarkable Temptation in the Wilderness, &c." The object of the latter is to prove that the scripture account contains a figurative or allegorical representation of real temptations. Each of these publications was distinguished by learning and ingenuity, but not in an equal degree with Mr. Farmer's. A second edition of his "Enquiry" was published in 1765, in which the subject received additional illustration from a number of notes, and "An Appendix," containing farther observations, and an answer to objections. In 1776 a third edition of the same work appeared, with large additions, confirming by new arguments the author's explication of "Christ's being brought into the Wilderness by or in the Spirit." In 1771 Mr. Farmer published his grand and valuable work, entitled "A Dissertation on Miracles, designed to shew that they are Arguments of a divine Interposition, and absolute

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Proofs of the Mission and Doctrine of a Prophet," 8vo. Numerous as have been the learned and elaborate treatises which have appeared on the subject of miracles, this work of Mr. Farmer's is entitled to pre-eminent distinction for extent of enquiry, profundity of erudition, masterly criticism, accurate discrimination, and perspicuity and fairness of reasoning. No performance on the subject is so well adapted to combat the objections of scepticism, and to give that view of the nature, origin, and design of miracles, which accords at once with the dictates of reason, and the representations of Scripture. By ably "refuting those principles of demonism, which have done so much discredit to the argument drawn from miracles in favour of the Jewish and Christian revelations," and by establishing the belief "that the world is under the government of God alone, and that no created spirits, much less such as oppose his benevolent and wise designs, can disturb that course and order of things which he has established," it leads to the proof of what is announced in the title, in a manner that will ever entitle it to rank among the most important productions of which the cause of sacred literature can boast. Not long after the appearance of this "Dissertation," a notion was propagated in conversation, and in some periodical publications, that Mr. Farmer had availed himself in its composition of a treatise by Mr. Le Moine on the subject, without acknowledging his obligations, and that his book was a copy of that gentleman's work. That this notion originated in ignorance or malignity, could not be doubted by any person who compared together the two treatises in question; and Mr. Farmer satisfactorily vindicated himself from the aspersion which it was meant to cast upon him, in "An Examination of the Rev. Mr. Le Moine's Treatise on Miracles," which was published in the year 1772, 8vo. In this treatise, by pointing out the manifest contrariety between Mr. Le Moine's opinion and his own, he farther confirmed and illustrated the sentiments advanced in his "Dissertation." Mr. Farmer's next publication made its appearance in the year 1775, and was entitled "An Essay on the Demoniacs of the New Testament." This work embraces a discussion necessary to complete the design of the author's treatise on miracles. Its object is to shew, "that the disorders imputed to supernatural possessions proceed from natural causes, not from the agency of any evil spirits." The author's hypothesis had formerly been ably supported by Mr. Joseph Mede, Dr. Sykes, Dr. Lardner, and Dr. Mead; but they did not leave the subject unincumbered with difficulties, for the removal of which Mr. Farmer's learning, ingenuity, and critical skill, are very advantageously displayed in this essay. Indeed it must be considered as the most complete, perspicuous, and valuable performance on the author's side of the question. Not long after its appearance, it was warmly attacked by Dr. Worthington, a learned clergyman of the church of England, in a treatise, entitled "An impartial Enquiry into the Case of the Gospel Demoniacs, &c;" in which the author's notion of the Scripture Demonology partakes much of the manichæan doctrine concerning the evil principle. This work engaged Mr. Farmer, in the year 1778, to publish "Letters to the Rev. Dr. Worthington, in answer to his late publication, entitled 'An impartial Enquiry,' &c;" in which the author presented the public with much additional matter on the subject in dispute, and a judicious epitome of what had already been advanced in the course of the controversy. During the following year Mr. Farmer's "Essay" met with another antagonist in the rev. Mr. Fell, a respectable and ingenious dissenting minister, who published a treatise, entitled "Dæmoniacs. An Enquiry into the History and the Scripture Doctrine of Dæmons: in which the Hypotheses of the Rev. Mr. Farmer and others, on this Subject, are particularly considered," 8vo. The work of this gentleman Mr. Farmer did not consider entitled to a distinct answer, but made it the subject of his animadversion in the introduction and notes to his last performance presented to the public, which appeared in 1783, under the title of "The general Prevalence of the Worship of Human Spirits in the ancient Heathen Nations asserted and proved;" 8vo. The design of this work is to prove, not only that human spirits were generally worshipped among the heathens, but that such spirits *alone*, or *with few exceptions*, were, in the nations with which we are best acquainted, the direct and immediate objects of the established worship. It is equally honourable with the author's former productions to his talents and erudition, and supports his hypothesis with great ingenuity, by a series of reasonings drawn from the testimonies of the heathen poets, philosophers, historians, and the christian fathers, and the facts afforded by the monuments and institutions which were designed to perpetuate the heroes who became the objects of pagan worship. The strictures which occur in it on Mr. Fell's "Dæmoniacs," are introduced in an incidental and oblique

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manner. That gentleman's performance is certainly distinguished by a degree of learning and acuteness that might seem to entitle it to a more direct answer. But it cannot be commended for the spirit in which it is written, and gave Mr. Farmer fair occasion to censure the author, which he has done, perhaps too acrimoniously and contemptuously, for his misconceptions, or, as he expresses himself, misrepresentations of his language, and uncandid reflections on his motives and views. In the year 1785 Mr. Fell published a vindication of himself, in a treatise entitled, "The Idolatry of Greece and Rome distinguished from that of the other heathen Nations, in a Letter to the Rev. Hugh Farmer;" 8vo. In this work the author amply retaliated upon Mr. Farmer for the severity of his censures, and suggested many things which would have been deserving of his consideration and reply if he had continued to publish on this subject. After the appearance of his last-mentioned production, Mr. Farmer closely pursued his literary enquiries, but from a circumstance which will be hereafter mentioned, the world was prevented from profiting by his labours. We now return to the circumstances of his private life. After he had remained sole minister at Walthamstow for several years, in 1761, when an able and ingenious associate had been provided for him at that place, he accepted of the situation of afternoon preacher to the respectable congregation of Salter's-hall, in the city of London; and was soon afterwards chosen one of the Tuesday lecturers at the same place. He was also elected a member of one of the most honourable trusts among the protestant dissenters, that of Dr. Daniel Williams's various bequests; and was appointed one of the trustees of Mr. Coward's funds. As he advanced in years, however, he gradually resigned his employments as a divine, to the great regret of the different societies with which he was connected. Early in 1785 he was afflicted with an almost total failure of sight, which was so far remedied by his submitting to a surgical operation, that he was again enabled to apply to his usual course of studies. But his infirmities increasing, he departed this life in 1787, when he was in the seventy-third year of his age. Biblical scholars have reason to lament, that, by a too scrupulous adherence to a *request* made to his executors in his will, that his sermons and manuscripts should be burnt, they have been deprived of farther instruction and entertainment from his learned pen. For however binding this request might be thought with respect to the general mass of his manuscripts, a very allowable latitude of construction would have justified them in sparing from the common destruction some pieces, which it is not easy to conceive that the author designed to be committed to the flames. Of this description was "A Dissertation on the Story of Balaam," which he had transcribed for the press, and for the printing of which he had given directions; and also a collection of papers prepared for a second, greatly enlarged, and considerably improved, edition of his treatise on miracles. Of Mr. Farmer's character as a scholar, his learned labours afford sufficient testimony. As a preacher, he was distinguished by a happy variety of thought and expression, judicious criticism, liberality of sentiment, and energy and elegance of language. His voice was uncommonly clear and harmonious, and his manner of delivery natural, manly, and impressive. He was a man of ardent, but cheerful piety, who recommended the religion which he taught by the exemplariness of his moral conduct, and adorned it by his beneficence and candour. In conversation he was lively, and often brilliant; and in his manners polite and complimentary, sometimes to excess. On disputable topics it was no easy matter to draw from him a decided opinion. Upon the whole, Mr. Farmer is entitled to a high rank among the dissenting ministers of his time, and supported an honourable station in the literature of the age. *Biog. Britan.*—M.

FARMER, RICHARD, D.D. a polite scholar and critic, was the son of a hosier at Leicester, where he was born in 1735. He received his school education at his native town, whence he removed at a proper age to Cambridge, and was entered a pensioner of Emanuel college. Without attaining any extraordinary reputation during his academical education, he acquired the character of one acquainted with books, and possessed of lively parts, and was much esteemed in the circle of his friends. He took the degrees of B.A. in 1757, and of M.A. in 1760, in which latter year he was appointed classical tutor of his college. At the same time he served the curacy of Swavesey, a few miles from Cambridge. He took the degree of B.D. in 1767, and about that period became one of the preachers at Whitehall. He resided much in London with Dr. Askew, a physician, well known for his curious and valuable library, of which Mr. Farmer was well able to avail himself. He had already, besides his study of the authors of Greece and Rome, engaged in a course of reading the black-letter books of his own lan-

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guage, which he rendered the foundation of a work to which he was indebted for the principal part of his literary reputation. This was, "An Essay on the Learning of Shakspeare," first published in 1766. A controversy had long prevailed concerning the extent of book-learning possessed by our great dramatist, with a reference to the farther question of the originality of his genius. It was easy to shew from many parts of his works that he was not unacquainted with the mythology and history of the ancients, but the sources whence he derived this acquaintance were a matter of dispute. Mr. Farmer was able, from his knowledge of books, to shew that in the time of Shakspeare English translations existed of most of the classical writers; and by tracing even the individual expressions and mistakes of the translators in those passages of his plays which allude to the subjects treated by these writers, he irrefragably proved that the untutored bard had read the translations instead of the originals. His essay, which went through three editions, and was also printed in the edition of Shakspeare by Stevens and Reed, in 1793, was admired as a piece of sprightly composition, and was generally considered as decisive of the point.

The notice Mr. Farmer acquired by his performance was favourable to his professional advancement. On the presentation of his friend bishop Hurd, he obtained the chancellorship and a prebendal stall in the cathedral of Lichfield. In 1775 he was chosen master of Emanuel-college, on which occasion he took the degree of D.D. He afterwards obtained the place of principal librarian to the university, and served in his turn the office of vice-chancellor. As a member of that learned body, he was a zealous supporter of *things as they were* in church and state, and of course was an object of ministerial retribution. Lord North conferred upon him a prebend of Canterbury. He had twice the offer of a bishopric from Mr. Pitt; but the solemnity and constraint of the episcopal character was not suitable to his temper; and he gladly accepted instead, a residentiaryship of St. Paul's, which he exchanged for his prebend. This preferment was agreeable to him, not only from the handsome addition it made to his income, but from its obligation of a three-months' residence in the metropolis. He passed that time very pleasantly in the society of men of letters and conviviality; and as his company included persons of various opinions, he acquired a liberality of sentiment which perhaps would not have accompanied him if confined to his college. He was, however, naturally good-humoured and obliging, and seemed pleased with occasions of overlooking party difference in the performance of kind actions. Though he warmly opposed certain academical reforms, yet he was the principal promoter of improvements in the police of Cambridge, particularly those of paving and lighting the streets. It was also in great measure owing to his exertions, that the cathedral of St. Paul's was permitted to receive those decorations of monumental sculpture, which, while they afford a suitable display of the national gratitude, will gradually clothe the nakedness of the edifice.

Dr. Farmer appeared as an author only in the essay above mentioned. While still young in literature, in 1765, he issued proposals for a history of the town and antiquities of Leicester, the expence of publishing which was to be defrayed by subscription. But his increasing occupations, or rather, perhaps, his indolence, fostered by easy circumstances, induced him to resign the undertaking. The few materials he had collected, with some plates, were put into the hands of Mr. John Nichols, for the use of his elaborate history of Leicestershire, and the subscription-money was repaid. After a long and painful illness, Dr. Farmer died in September, 1797, at Emanuel-college, and an epitaph to his memory by the classical pen of Dr. Parr was inscribed upon his tomb in the cloisters. In this he is called, "Vir facetus & dulcis festique sermonis, Græce & Latine doctus, in explicanda veterum Anglorum poësi subtilis & elegans." He had made a large collection of books of all kinds, many of them picked up at the stalls of London, which sold after his death for much more than their cost. *Necrology.*—A.

FARNABY, Thomas, an eminent schoolmaster and critic, was the son of a carpenter in London, where he was born about 1575. His family is said to have been originally Italian. He was admitted a servitor of Merton-college, Oxford, in 1590; but he abruptly quitted that university, and went to Spain, where for some time he studied in a college of the Jesuits. The severity of this institution, however, disgusted him, and he found means to return, and entered on board the fleet of Drake and Hawkins in their expedition of 1595. He is said afterwards to have served as a soldier in the Low-countries; but the result of this unsettled course of life was, that he landed in Cornwall in such indigent circumstances, that he was obliged to teach children the horn-book for a subsistence. He gradually rose to a higher station, and for some time taught a grammar-school at Martock in Somersetshire. Thence

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he removed to London, and opened a seminary near Cripplegate, in which part of the town at that time were good houses with large gardens, fit for the accommodation of persons of the best fashion. Here he rose to such reputation, that he is said at one time to have had more than three hundred scholars, many of them of rank and fortune. He made himself known to the learned world by the publication of critical works, and obtained the degree of M.A. at Cambridge, in 1616, in which he was afterwards incorporated at Oxford. Wearied at length with living in London, he removed to Seven-oaks in Kent, where he continued to take boarders. He grew wealthy, and purchased estates both in that county and in Sussex. At the commencement of the civil wars, he manifested disaffection to the cause of the parliament; and upon a suspicion of being concerned in an insurrection in favour of the king about Tunbridge, in 1643, he was imprisoned in Newgate, and a motion was made for his banishment to America. This, however, was rejected, and he was removed to a milder confinement at Ely-house, where he remained a considerable time. He died, probably at Seven-oaks, in 1647, at the age of seventy-two. Farnaby published editions, with explanatory notes, of "Juvenal and Persius;" "Seneca's Tragedies;" "Martial's select Epigrams;" and "Lucan's Pharsalia:" also, notes to Virgil, Ovid, and Terence. He likewise published an "Index Rhetoricus & Poëticus;" "Florilegium Epigrammatum Græcorum;" and "Systema Grammaticum;" which last was composed by order of king Charles, who meant to substitute a new Latin grammar to that hitherto taught by authority. He drew up other small pieces for the use of schools; and upon the whole may be considered as a great benefactor to early classical education, in which respect his merits have been acknowledged by several eminent foreign scholars. *Biog. Britan.*—A.

FARNESE, ALEXANDER, duke of Parma and Placentia, one of the greatest captains of his time, was son of Octavio Farnese, duke of Parma, and of Margaret of Austria, natural daughter of the emperor Charles V. He was born in 1546; and after being educated in the court of king Philip II., he early embraced the profession of arms, and was present in his eighteenth year at the battle of Lepanto. In 1566 he married Mary, a princess of the royal blood of Portugal. When his kinsman, don John of Austria, governor of the Low-countries, resolved to act hostilely against the revolters, he joined him at the king's request, and immediately applied himself with great assiduity to military duties. Laying aside (says Bentivoglio) the prerogative of his birth, he interested himself in every thing that concerned the army. He transformed himself into every nation; spoke almost all their languages; was among the first to undertake every fatigue, and among the last to relinquish it; rejected all indulgences of sleep and food; and was clad more like a soldier than like a prince. To these qualities were added a vigour of body not inferior to that of his mind, and a martial aspect which promised victory. Grotius subjoins to this picture, a closeness of disposition, and the Italian art of dissimulation, with skill to act upon men's minds by the alternations of severity and clemency. He distinguished himself during the short remainder of don John's administration, and upon the death of that governor, in 1578, was appointed to succeed him. He immediately set on foot a negociation for the recovery of the Walloon provinces, and at the same time undertook the siege of Maestricht, which he obliged to surrender. Proceeding in a career of success, he recovered most of the towns in Brabant and Flanders, and at length laid siege to Antwerp. He encountered prodigious difficulties in his operations against this important place, which was capable of receiving constant supplies by water, till he shut up the Scheld by a vast bridge or mound. This enterprise occupied nearly a year, during which, however, he took Brussels, Ghent, and other places. He made his triumphant entry into Antwerp in 1585, having first been decorated with the order of the golden fleece for his reward. He granted favourable terms to the town, and completed his conquest of those provinces of the Low-countries which have since remained under the Spanish or Austrian sovereignty. Extending his views to farther successes, he resolved to attack the confederacy of the seven Dutch provinces, now openly aided by queen Elizabeth, who sent over an army to their succour under the earl of Leicester. Nimeguen had already fallen, and the prince took Grave, Venlo, and Sluys: Deventer was delivered to him by treachery. Leicester was recalled, and was succeeded by an abler general, prince Maurice of Nassau. The prince of Parma (now become duke by his father's death) was appointed, in 1588, to command the army destined to the conquest of England, and he marched to Nieuport in order to embark as soon as the armada should have cleared the seas. But the disasters of the Spanish fleet rendered the design abort-

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ive, to the great happiness of England, which might have been reduced to extreme danger, had such a general with a veteran army been landed near the capital. The duke afterwards made an attempt upon Bergen-op-Zoom, but was foiled, and about this time the symptoms of a dropsy began to appear in him, brought on by his incessant toils of war in an unhealthy climate. In 1590 he was against his inclination obliged to march into France in succour of the league, which Philip II. was determined to support in its resistance to Henry IV. The duke performed the object of his mission, which was to raise the siege of Paris; in which he displayed great military skill, together with much prudence in avoiding a battle, which was not to his purpose. When Henry, with the ardour of his character, sent a herald to challenge him to a pitched fight, the duke sensibly returned for answer, that he was accustomed to fight at his own pleasure, and not at that of his adversary, and that he should not shun an engagement when he found such a measure expedient. When Paris was relieved, he returned to his proper scene of action, Flanders, having first, at the urgent request of the league, assisted in taking Corbeil. He found the Spanish interest much declined in consequence of his absence. Maurice had recovered several places, and the duke was unable to prevent his regaining the important town of Nimeguen. He was again, in 1592, ordered to march into France, where the affairs of the league became daily more unprosperous. He joined the catholic army, and marched to the relief of Rouen, then besieged by Henry. In consequence of various masterly movements he obliged the king to raise the siege, and then, with the duke of Mayenne, he entered and succoured the place. He then proceeded to the siege of Caudebec, before which, as he was reconnoitring, he received a gun-shot wound in his arm. Caudebec was taken by the confederates; but the king, having greatly augmented his army, now pressed closely upon the duke, and reduced him to great straits for want of provision. Henry thought of nothing less than compelling the whole army to surrender, when the duke of Parma, by unexpectedly crossing the Seine in his rear, escaped the difficulty, and led back his troops safely to Flanders. This retreat was the admiration of all military men, and sealed the reputation of its conductor. He arrived greatly debilitated, and finding the dropsy daily gaining ground upon him, he solicited king Philip to send him a successor. His unfeeling master, however, resolving that he should again march into France, gave him orders to make new levies and prepare for his departure. He repaired, in consequence, to Arras, where he died in December, 1592, at the age of forty-six. He was buried, according to his request, in the convent of Capuchins at Parma, invested with the habit of that religious order. A statue of bronse was erected in his honour at Rome. *Bentivoglio, Guerr. di Fiandra. Grotii Annal. Belg. Moreri.*—A.

FARQUHAR, GEORGE, a popular writer of comedy, was the son of a clergyman in the north of Ireland, and was born at Londonderry about 1678. He is said very early to have discovered a genius for poetry; his residence, however, at Trinity-college, Dublin, does not seem to have been distinguished by any proof of abilities, and there is reason to believe that his conduct at that seminary caused his expulsion. His fondness for dramatic exhibitions induced him to try his fortune as an actor upon the Dublin stage; but his powers of voice were inadequate; and the accident of wounding a brother player in a tragedy-scene, through the neglect of exchanging his sword for a foil, at once terminated his attempts in that profession. About the year 1696, he accompanied his friend Wilks the player to London. At what period it was that a lieutenant's commission was conferred upon him by the earl of Orrery, is not certain; but there is no doubt that for a considerable time he sustained the military character. He first appeared as a dramatic writer in 1698, when his play of "Love and a Bottle" was brought upon the stage at Drury-lane, with great success. This was followed, in 1700, by "The Constant Couple, or a Trip to the Jubilee;" a piece which proved extremely popular, and greatly raised his reputation as a writer of comedy. The character of sir Harry Wildair was regarded as the true model of the easy libertine of fashion. It became a favourite part of the comedian Wilks, and has ever since afforded a display of the powers of actors in sprightly and genteel comedy, both male and (strange as it may seem) female. Farquhar was in Holland towards the end of this year, probably upon military duty; and some of his letters contain humourous descriptions of the manners and customs of that country. He seems, in London, to have lived much with the players, and it is said that he first brought the celebrated actress Mrs. Oldfield upon the stage. In 1701 appeared his "Sir Harry Wildair," a sequel of the former comedy, but, like most second parts, less successful. He

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published in the next year a volume of "Miscellanies," consisting of Poems, Letters, Essays, &c., some serious, others sportive, and in general lively and amusive. His comedy of "The Inconstant, or the Way to win him," was acted in 1703. It was well received, though in great part borrowed from one of the plays of Beaumont and Fletcher. He married, about this time, a lady who is said to have been violently in love with him, and for that reason to have ventured upon the stratagem of passing herself off for a great fortune. It is to the credit of his temper, that when he discovered the deception, he forgave it from its motive. Perhaps he was too genuine a votary of comedy to be seriously offended with a comic incident. This connection, however, brought upon him an addition of care, which perhaps contributed to shorten his days. A farce entitled "The Stage Coach," in which he was a partner with Motteux, and his fifth comedy, "The Twin Rivals," were produced at an uncertain date, but in some of these years. His official employment in raising recruits, which he for some time carried on in Shropshire, is supposed to have suggested the subject of his next comedy, "The Recruiting Officer," acted in 1706. This has proved one of his most popular plays; the humour of serjeant Kite, with the incidents of the captain in country quarters, being level to all auditors. It is accordingly one of those acted most frequently in provincial theatres. He closed his career with "The Beaux Stratagem;" which, though composed, it is said, in six weeks, and under the depression of a rooted illness, is usually reckoned the author's master-piece. His necessities obliged him to part with his commission; and, under the painful reflection of leaving two unprovided daughters, he died in April, 1707, before he had completed his 30th year, and during the successful run of his last performance. If Farquhar does not rank among our first dramatic geniuses, yet to have produced in so short a life several pieces which have kept their place on the stage, and at the distance of a century still never fail to give entertainment, must be regarded as a proof of considerable talents. His comedies do not add much to the delineation of real character; nor can they compare in wit to those of Congreve; but they are sprightly, pleasant, and natural; interesting, though not always probable, in their plots, and easy in their dialogue. They are deeply tainted with the licentiousness which characterised almost all the English comedies of that period; and though less gross in the language than some others, are equally calculated to promote libertinism. *Biogr. Britan.*—A.

FAUCHET, Claude, a writer of French history and antiquities, was born at Paris about 1529. He obtained the post of president of the Cour des Monnoies, but he appears to have been in indifferent circumstances, as his place was sold to pay his debts. Henry IV. gave him a pension, with the title of historiographer. He died in 1601. His principal works were, "Antiquités Gauloises & Françoises," in two parts; the first bringing down the history of Gaul to the arrival of the Franks; the second, from Pharamond to Hugh Capet. "A Treatise on the Liberties of the Gallican Church." "A Treatise on the Origin of Knights, Coats of Arms, and Heralds." "Origin of the Dignities and Magistrates of France." In all these works are many curious particulars not to be readily found elsewhere, but related in a rude and barbarous style, and without any skill of composition. It is said that Fauchet's History of France gave Lewis XIII. a disgust to reading. The author was, in language and manners, a sample of the antiquity of which he treated. All his works were printed together at Paris in 1610, in 4to. *Bayle. Moreri.*—A.

FAUCHEUR, Michael le, an eminent French protestant minister in the seventeenth century. He particularly excelled as a preacher; in which capacity he first distinguished himself at Montpellier, whence his increasing reputation occasioned his being invited to the church at Charenton. In this situation he was as much admired and followed by the Parisians, as he had been formerly at Montpellier. His discourses contained a happy mixture of solidity and pathos, and were recommended by the charms of an animated and eloquent delivery. It is reported, that he preached one day with such energy and weight of reasoning against the practice of duelling, that the marshal de la Force, who was one of his audience, declared in the presence of some military men, that if a challenge were sent to him he would not accept it. He was not satisfied, however, with exhibiting proofs of his talents in pulpit compositions, and as a public orator, but determined to convince the world that he was capable of undertaking works which required more extensive knowledge, and a larger fund of literature. With this view he drew up a learned treatise upon the "Eucharist," in answer to the great work of cardinal du Perron; which was considered to be of such importance in the controversy, that it was printed at Geneva in 1635, folio, at the expence of the reformed churches,

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and by order of the national synod. His other works were, several volumes of "Sermons on different Texts of Scripture," 8vo.; "Christian Prayers and Meditations," 8vo.; and "A Treatise on the Action of an Orator," 12mo. which was falsely attributed to Mr. Conrart.—Mr. Faucheur died at Paris in 1657, having maintained a high character for integrity as well as abilities, and equally regretted by Catholics and Protestants. *Bayle. Nouv. Dict. Hist.*—M.

FAVORINUS, a celebrated Platonic philosopher and rhetorician, who flourished under the reigns of the emperors Trajan and Adrian, was a native of Arles in Gaul, and studied under the instructions of Dio Chrysostom and Epictetus. Suidas speaks in high terms of the extent of his literary acquirements, and pronounces him profoundly skilled in philosophy; but adds, that he chiefly applied himself to the rhetorical art. He says also, that he emulated the labours of Plutarch of Chæronea, in numerous books which he wrote on philosophical and historical subjects; none of which are now extant. According to some writers, he was an hermaphrodite; but, according to others, an eunuch. He taught with great reputation at Athens, and afterwards at Rome. The emperor Adrian respected him for his learning and eloquence, and, in his usual manner, would frequently enter into disputes with him on literary and philosophical subjects. In our life of that prince we have taken notice of the preeminence which he was so weak as to affect, in learning and science, as well as power, and the petty jealousy which he shewed of men eminent for their abilities and reputation, which made it unsafe for them to contradict, or surpass him. To many, who were inclined to do justice to their own talents, and who were not sufficiently courtly to yield to the potency of his imperial reasoning, such disputes proved injurious, and to some even fatal. Favorinus, however, as he was aware of the emperor's foible, prudently managed his debates in such a manner, that the pride and vanity of Adrian were not offended. Upon being once reproached by a friend, for having tamely given up the point in a debate concerning the meaning of a certain word, when he knew that his sense of it was supported by the best authorities, he replied, "Are you surprised then, that I submit to the superior learning of one who is master of thirty legions?" Favorinus is said to have expressed his wonder at three things: that being a Gaul, he could speak Greek so well; that being an eunuch, he should have been accused of adultery; and that being a subject of envy and jealousy to the emperor, he should be permitted to live. *Suidas. Fabricii Bibl. Græc. vol. II. lib. iii. cap.* 3. *Moreri. Enfield's Hist. Phil. vol. II. book iii. chap.* 2.—M.

FAVORINUS, Varinus, a learned Italian divine and lexicographer, who flourished in the sixteenth century, was born at the castle of Favera, near Camerino, a ducal town of Umbria. His family name was *Guarino*, which he latinised into *Varinus*, and took his surname, by which he is chiefly known, from the place of his birth. He studied under Angelo Politian, and John Lascaris at Florence, and was patronised by Lorenzo the Magnificent. Having determined to embrace the ecclesiastical life, he became a benedictine monk of the Sylvestrine congregation, which is a branch of that of Vallombrosa, and was appointed preceptor to John de Medici, who was afterwards pope Leo X. In the year 1512 he was appointed keeper of the Medicean library at Florence; and in the year 1514 his former pupil, who had now ascended the papal throne, nominated him bishop of Nocera. In that capacity he assisted at the Lateran council, held in 1516, and was greatly respected and esteemed by the people of his diocese until his death, which took place in 1537, when he had arrived at a very advanced age. In the year 1523 he published, at Rome, a very copious Greek lexicon, entitled "Magnum Dictionarium, seu Thesaurus Linguæ Græcæ," &c. folio, dedicated to Julio de Medici, who was then a cardinal, and afterwards pope under the name of Clement VII. It is drawn up wholly in Greek, and furnishes scholars with the various explications of words which are to be found in the lexicons of Suidas, Phrynicus, Hesychius, Harpocration, the Etymologicum Magnum, and other lexicons, and in the notes of Eustathius, and the ancient scholiasts. Fabricius presents us with the names of several illustrious literary characters, who have bestowed high praise upon it as a very laborious and valuable work, notwithstanding that it is chiefly a compilation; but subsequent publications have in a considerable degree superseded its use in modern times. It has gone through various editions, of which the most correct, and also beautiful, is that printed by Anthony Bartoli, at Venice, 1712, folio. Favorinus also sustained a leading part in forming the judicious collection of grammatical precepts by ancient Greek authors, which was published by Aldus Manutius in 1496, folio, under the title of "Cornu Copiæ & Horti Adonidis," &c.; and he published a Latin translation of the apophthegms, collected by Stobæus from various

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authors, to which is prefixed a dedication to pope Leo X. *Fabricii Bibl. Græc. vol. X. lib. v. cap.* 40. *Landi's Hist. de la Lit. d'Italie, vol. IV. liv. xii. Moreri.*—M.

FAUR, Guy du, lord of Pibrac, an eminent lawyer and man of letters, was born of a distinguished family at Toulouse in 1528. He was early instructed in polite literature, and after studying at Paris, visited Italy in order to perfect himself in the science of jurisprudence. On his return, he appeared with lustre in the parliament of his native city, in which he had a counsellor's place, and was chosen a deputy to the states of Orleans in 1559, at which he presented to the king the memorial of grievances, of his own drawing up. He was sent by Charles IX. as one of his embassadors at the council of Trent, where he supported the rights of the Gallican crown and church with a spirit which gave much offence to the partisans of Rome. At the recommendation of the chancellor de l'Hopital he was nominated, in 1565, advocate-general in the parliament of Paris; and in 1570, counsellor of state. It was, doubtless, in his official capacity that he composed an apology, in Latin, for the execrable massacre of St. Bartholomew's. He accompanied the duke of Anjou (afterwards Henry III.) when he went to take possession of the crown of Poland, and incurred some danger when left behind, after that prince had secretly returned to France on the news of his brother's death. He was afterwards sent to Poland to endeavour to preserve that crown to Henry III. but ineffectually. He next mediated a peace between the court and the protestants, as a reward for which he was made president *à mortier*, and also chancellor to the queen of Navarre, and the duke of Alençon. He has been charged with the weakness of suffering himself to be entangled in an amorous passion for that queen, who played off in her own person the same arts of seducement which Catharine de Medicis employed by the ladies of her train; and he is said in consequence to have betrayed the interests of the French court in his negociations with that of Navarre: but others have treated this as a calumny. Pibrac died in 1584, at the age of fifty-six, his death being hastened, according to de Thou, by chagrin at the mal-administration of public affairs, and the disgrace suffered by Alençon at Antwerp. He published "Pleadings and Harangues," and a "Discourse on the Soul and the Sciences;" but his name is now chiefly remembered for his "Quatrains," which are a series of moral maxims in French verse, written with elegance and purity for the time, and which became extremely popular. They were universally read and recited, went through a number of editions, and were translated into Greek, Latin, and various modern languages. *Thuanus. Moreri. Nouv. Dict. Hist.*—A.

FAVRE, Antony (Lat. *Faber*), an eminent lawyer, was born of a good family at Bourg-en-Bresse in 1557. He studied at Paris and Turin, and having graduated in his profession, was raised by the duke of Savoy to the posts of first judge of the provinces of Bresse, Bugey, &c. first president of the senate of Chamberi, and, finally, of governor of Savoy and all the provinces beyond the mountains: he was also president of the council of the Genevois for the duke of Nemours. His character, as well for professional knowledge and capacity, as for integrity and worth, was extremely high; and Lewis XIII. would gladly have settled him in France, had he been willing to have quitted the service of the duke of Savoy. He lived in great intimacy with St. Francis de Sales, whom he joined in establishing an academy at Annecy for the propagation of the Roman-catholic religion, to which he was zealously attached. He died in 1624. His works in jurisprudence were published in ten volumes folio: one of these, entitled "Codex Fabrianus," has been cited with applause in all the parliaments of France. He also composed a tragedy, entitled "Les Gordians & Maximins, ou l'Ambition;" and a work on Devotion, which contains a century of quatrains, sometimes printed with those of Pibrac. *Moreri.*—A.

FAVRE, Claude, lord of *Vaugelas*, by which title he is usually known, son of the preceding, was born at Bourg-en-Bresse in 1585. He was early brought to court, and was made gentleman in ordinary, and afterwards chamberlain, to Gaston duke of Orleans, whom he followed in all his retreats from the kingdom, to the ruin of his fortune and prospects. He was a distinguished member of the French academy, and devoted his whole leisure to the study of his native language, by which he has perpetuated his name. His principal works were "Remarks on the French Language;" and a "Translation of Quintus Curtius." On this last performance he was employed thirty years, touching and retouching it continually, in order to render it a model of purity and correctness. It accordingly obtained great reputation, though it was not free from the stiffness natural to a work composed with so much study. A pension which had been settled upon his father and his family by Lewis XIII. but of which the pay-

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ment had ceased, was restored to Vaugelas by cardinal Richelieu, for the purpose of engaging him in the compilation of the dictionary of the academy. On this occasion, when the writer waited on the minister to return thanks, Richelieu said to him (not very delicately), "I hope you will not forget the word *pension* in your dictionary."—"No, my lord," replied Vaugelas, "and still less the word *gratitude*." Notwithstanding this patronage, he died insolvent in 1650. He was a man of amiable character, agreeable in person and manners, mild and polite, and seems to have deserved a better fate. *Moreri. Nouv. Dict. Hist.*—A.

FAUST, or FUST, JOHN, a goldsmith of Mentz, was one of those three artists to whom the invention of printing is generally ascribed, the other two being Guttemberg and Schæffer. It is, however, uncertain whether he had any other share in the invention than that of furnishing money to Guttemberg, who had made some attempts at Strasburgh, with carved blocks, before he went to Mentz. In regard to Schæffer, who was a writer by profession, and who afterwards married Faust's daughter, he must be allowed the honour of having invented punches and matrices, by means of which this admirable art was carried to perfection. The first fruits of this new process, which constitutes the origin of the true typographic art, was "Durandi Rationale divinorum Officiorum," published by Faust and Schæffer, in 1459, which was followed, some years after, by the "Catholicon Joannis Januensis." The next work was "The Bible," so much sought for by those fond of early specimens of typography, and which appeared in 1462. These three works had been preceded by two editions of the "Psalter," the first in 1457, and the second in 1459; but both executed with characters engraved on wood, and by a mechanism which Faust and Schæffer possessed in common with Guttemberg. These two editions of the Psalter, so exceedingly rare, are master-pieces of typography, and astonish connoisseurs, both on account of the boldness and precision with which the industrious Schæffer cut the characters, which are an imitation of the finest writing of the time; of the beauty and elegance of the initial letters, printed in three colours, blue, red, and purple, and of the accuracy and neatness of the impression. Some works, however, are accounted to be older than those above mentioned, though neither the place nor the name of the printer is indicated. Of this kind are, a Bible, in two volumes folio, which was preserved in the Mazarine library at Paris;—"Speculum Vitæ Humanæ," in fifty-eight prints;—"A History of the Old and New Testament," represented in forty figures engraved on wood, with Latin explanations engraved on the same blocks;—"A History of St. John the Evangelist," on forty-eight prints of the same kind;—"Ars Moriendi," in twenty-four cuts, printed only on one side: each page consists of a wood-cut, representing an example of the miseries of human life, with some explanations engraved on the same print; the leaves are pasted together, two and two: this work was sold for forty pounds sterling at the sale of the collection of M. Mariette, in 1775. The last three works were certainly prior to printing with moveable types, and may be as old as the year 1440. The Bible must have been printed between 1450 and 1455. It has been stated in different works, and often repeated, that Faust went to Paris to sell a part of the second edition of his Bible of 1462, and having sold the copies at a low price, in comparison of what was then given for manuscript Bibles, and also at different prices, was prosecuted by the purchasers under a pretence of their having been overcharged. It is even asserted, that being accused of magic, in consequence of the perfect resemblance observed in the characters, he was obliged to fly from the country. It is probable that Faust may have sold as manuscripts, at Paris, copies either of the above Bible, or of that preserved in the Mazarine library; that he may have sold them at different prices, and that some of the purchasers may have complained of being overcharged; but in regard to the accusation of magic, it is a mere fable which deserves no credit. However, there can be no doubt that Faust never appeared at Paris after the year 1466: he was there at that period, as is proved by a copy of "Cicero's Offices," published that year by him and Schæffer, his son-in-law, which is still to be seen in the public library of Geneva, and at the end of which is a note, written by the first possessor, stating, "that it was given to him by John Faust at Paris, in the month of July, 1466." There is reason to believe that Faust died that year of the plague, which carried off 40,000 of the inhabitants in the months of August and September, especially as the name of Schæffer alone is found inscribed on books printed after that time at Mentz. *Nouveau Dictionnaire Historique.*—J.

FAUST, JOHN, better known by the name of Dr. Faustus, a pretended magician, whom we introduce into this work merely because some men of learning have confounded him

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with the famous John Faust of Mentz. We shall not here enter into a serious examination of what has been written by different authors in regard to this celebrated personage, who by some is supposed never to have existed; but as he is mentioned in many respectable biographical dictionaries, such as that published in German at Leipsic, in four volumes folio, 1722; the General Historical Dictionary by Luiscius, in Dutch; Jöcher's Dictionary of Learned Men; Marchand's Dictionnaire Historique, &c.; we think it necessary to say a few words on the subject, especially as the supposed magic of Faust, whether a real or imaginary being, has given rise to a popular romance, and been made the subject of many theatrical pieces, both in Germany and in other countries. He is said to have been the son of a peasant in Suabia, Anhalt, or Solweidel, in the march of Brandenburgh, who sent him to a relation at Wittemberg, where he was put to school, and was much praised on account of his ready genius. At the age of sixteen he came to Ingolstadt, where he studied theology, and took the degree of master of arts; but he afterwards abandoned theology, and applied with great assiduity to medicine, fortune-telling, and astrology. He fell heir to a considerable property which had belonged to his uncle at Wittemberg; but he soon spent it in all kinds of debauchery, and then devoted himself entirely to magic and the conjuration of spirits; for which purpose he procured the proper books, and took into his service the son of a clergyman of Wasserburg, named John Wagner. He then entered into a compact with the devil for twenty-four years, and obtained from him a spirit named Mephistophiles, to execute whatever he should command. By means of this assistant he performed many wonderful things, some of them at the court of the emperor Maximilian I.; but when the twenty-four years were expired, the devil came and fetched him away, in the forty-first year of his age, in a village named Rhimlich, and put an end to his existence by dashing out his brains against the wall, between the hours of twelve and one in the morning, so that every bone in his body was broken. Such is the ridiculous tale respecting the tragical end of Dr. Faustus. Various authors have written on the subject of this pretended necromancer, such as John Conrade Durtius, professor at Altdorf, in his De Johanne Fausto Epistola ad D. Georgium Sigismundum Fuhrerum, who pretends that the monks incensed against John Faust of Mentz, on account of his new invention of printing, and to avenge themselves for the injury he did by depriving them of the gain arising from copying books, of which they had been so long in possession, publicly accused him of having discovered and exercised this invention by the criminal means of magic; that the history of the supposed Dr. Faustus of Rundling, in Anhalt, has no other foundation; and that the monks fabricated this tale merely to decry and blacken the reputation of Faust. He is mentioned also as a magician by George Neumann, professor of theology at Wittemberg, in Dissertatio Historica de Fausto Præstigiatore, printed at Wittemberg in 1683, 1693, and 1711; and by various other authors, among whom we are sorry to find such eminent men as Camerarius and Gesner. But as these authors, says Marchand, do not agree either in regard to the country, parentage, birth, profession, or even death, of this inchanter, there is reason to conclude that the history of his life is a pitiful romance, invented to amuse or frighten the populace. *Dictionnaire Historique par Prosper Marchand*; *Allgemeines Historisches Lexicon.*—J.

FAUSTUS, a learned prelate of France in the fifth century, was born in Britain, about the year 390. After distinguishing himself in the courts of law, he embraced the ecclesiastical life, and entered into a monastery in one of the Lerin islands, where he applied closely to the study of theology, and the duties of his new profession. The reputation which he acquired for learning and sanctity, occasioned his being elected abbot of the institution, when in the year 433 Maximus was removed from that station to the bishopric of Riez, in Provence; and upon the death of that prelate, in 455, he was chosen his successor. In the year 462 he was deputed by the bishops of his province to be their representative at a council held at Rome; and after his return to France his pen was employed by them in various publications, which were chiefly directed against the notions entertained by some of the disciples of St. Augustine respecting predestination and reprobation. They are all inserted in the eighth volume of the *Bibliotheca Patrum*, and the principal of them are analysed by Dupin. They display a degree of literature, good sense, and liberality, that are honourable to the author's memory, and are written in a perspicuous and easy style. Faustus is represented to have governed his diocese unblameably, and to have been honoured and esteemed by the greatest men of his time. From the bigotted adherents to the principles which he opposed, he met with some disturbance, and is said have been exiled from his see about the year 481. He was still

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living in 484, and the time of his death is unknown. *Dupin. Moreri.*—M.

FAWKES, Francis, known as a writer in poetry, was born in Yorkshire about 1721. He received his school-education at Leeds, whence he was transferred to Jesus-college, Cambridge. After graduating in arts at the university, he took orders, and first settled at Bramham in Yorkshire. He afterwards removed to Croydon in Surrey, where he obtained the notice of archbishop Herring, to whom he addressed an ode upon his recovery from an illness. The archbishop collated him to the vicarage of Orpington with St. Mary-Cray in Kent; and the poet expressed his gratitude in an elegy upon the prelate's death in 1757. In 1761 he published a volume of poems by subscription; and afterwards carried on the "Poetical Calendar," and the "Poetical Magazine," in conjunction with Woty. Of his original poems, "Partridge Shooting, an Eclogue, to the Hon. Charles Yorke," 1767, seems to have been most popular. The peculiar strength of Fawkes, however, lay in translation; and it is from his performances under this head that he is entitled to commemoration. He gave metrical versions of the fragments of Menander; of Anacreon, Sappho, Bion, Moschus, and Musæus; of the Idylliums of Theocritus; and of the Argonautics of Apollonius Rhodius; the last not published till after his death. These works were well received by the public. He possessed an easy flow of versification; and though his diction is not highly poetical, yet it has the merit of extraordinary clearness, which leaves no hesitation about the meaning of the original—a praise to which some translations of note are not entitled. Fawkes, who seems to have suffered under the effects of want of economy, exchanged his vicarage in 1774 for the rectory of Hayes, where he died in 1777. His version of the Argonautics was published by subscription in 1780, octavo, under the care of the rev. Mr. Meen of Emanuel-college, Cambridge, who supplied the deficiencies. *Nichols's Anec. of Bowyer.*—A.

FAYDIT, Anselm, a Provençal poet, who flourished towards the close of the twelfth century, was a native, according to some, of Limosin, according to others, of Avignon. He was handsome and sprightly, sung well, and had all the qualities proper to make himself acceptable among the great. He composed and represented comedies, such as were in vogue at that time, and thus acquired considerable wealth, which he squandered away in licentious pleasures and vain expence. When he was reduced to indigence, he attracted the notice of Richard Cœur-de-lion, king of England, who had a passion for poetry, and was again raised to affluence by his liberalities. After the death of this patron, he came to Aix in Provence, where he married a beautiful and accomplished young woman, who partook of his irregularities, and died soon after. He then repaired to the court of the marquis of Montserrat, and afterwards to the lord of Sault, where he died about 1220. He wrote a poem on the death of king Richard; another entitled "The Palace of Love," said to be imitated by Petrarch in his Triomfo d'Amore; and several comedies, one of which, entitled "L'Heregia dels Prestres" (The Heresy of Priests), was intended to gratify those persons of rank who in his time were addicted to the opinions of the Albigenses. *Moreri.*—A.

FAYDIT, Peter, a French priest, and various writer in prose and verse, was born at Riom, in Auvergne, towards the middle of the seventeenth century. In 1662 he entered into the congregation of the Oratory, from which he was obliged to withdraw nine years afterwards, for having published, in defiance of the prohibition of his superiors, a treatise on the principles of the Cartesian philosophy, which in their estimation was no better than heresy. The title of that treatise was, "De Mente Humana, juxta placita Neotericorum." He afterwards attracted much notice, when the differences between pope Innocent XI. and France were at their highest pitch, by a sermon which he preached against that pontiff, comparing his conduct with that of pope Anicetus in his dispute with Polycarp, and that of pope Victor in his difference with Polycrates and the Asiatic bishops concerning Easter. This sermon gave rise to a controversy, in which the abbé Faydit's defence of what he said appeared in 1689, under the title of "The Conformity between the Churches of France, and those of Asia and Syria in the second and third Centuries, in their Differences with Rome." In 1695 he published "Illustrations of the Doctrine and of the Ecclesiastical History of the first two Centuries," octavo; and in the following year, "A Treatise on the Trinity," in which he undertook to expose the system of the scholastic divines on that subject, and to give a different explanation of the doctrine. His treatise, however, was accused of tritheism, and the author was punished for writing it by a short imprisonment in the house St. Lazarus, at Paris. But his imprisonment did not tend to repress his ardour for writing, or to check the freedom with which he delivered

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his opinions and remarks. He afterwards published a small collection of "Memoirs," in quarto, of a comic more than of a serious cast, intended to satirise Tillemont's Ecclesiastical History, which were suppressed soon after their appearance; "Remarks on Virgil, on Homer, and on the Poetic Style of the Sacred Scriptures," in two volumes, twelves, containing a strange mixture of opinions on sacred and profane topics; "Telemaco-manie," twelves, consisting of a critique, with few pretensions to justice or taste, on Fenelon's celebrated production, accompanied with some useful reflections on the subject of romances; and other pieces in Latin verse, and French prose, for the titles of which, as well as of some of the author's MS. productions, we must refer to our annexed authorities. The abbé Faydit, by the freedom of his language, and the little respect which he shewed towards some of the most illustrious characters of his time, excited the resentment of certain individuals, who procured an order from the king that he should retire to his native place, where he died in the year 1709. *Moreri. Nouv. Dict. Hist.*—M.

FAYETTE, Mary-Magdalen Pioche de la Vergne, countess of, a celebrated literary lady, wife of the count de la Fayette, was in high esteem in the reign of Lewis XIV. She was intimately connected with the wits of that period, who frequently assembled at her house, and to many of whom she was a liberal benefactress. Segrais, after being obliged to quit his residence with mademoiselle de Montpensier, became domesticated with her, and was the chief directress of her pursuits. It was in his name that the two celebrated romances, "Zaide," and "The Princess of Cleves," were given to the public; but he has himself testified that his part in them was only contributing to the plot and disposition, and that the filling-up and ornaments were entirely by the hand of Madame de la Fayette. These pieces were much read and admired, even by those who were not habitual readers of romances; and Voltaire (Siècle de Louis XIV.) speaks of them as the first in which the manners of persons of condition were painted, and natural adventures were described with ease and grace. She also wrote "The Princess of Montpensier;" "Memoirs of the Court of France in the Years 1688 and 1689;" "The History of Henrietta of England;" and "Divers Portraits of Persons about the Court." All these were admired for the graces of style, and the delicacy and liveliness of description. It was on occasion of the appearance of Zaide, that the learned Huet wrote his curious work on the Origin of Romances, in which his complaisance induced him to give a consequence to this class of compositions that exposed him to some censure. Madame la Fayette possessed solidity as well as elegance and brilliancy of parts. She even was most flattered with the praise of having a judgment superior to her wit, and loving the truth *(le vrai)* in all things. She died in 1693. *Moreri. Nouv. Dict. Hist.*—A.

FAZIO, Bartholomew, a historian and biographer of the fifteenth century, was born of parents in humble life at Spezia on the coast of Genoa. He passed some time at Genoa, whence he was invited to the court of Alphonso, king of Naples, a great patron of learned men, where he passed the remainder of his life. He died in 1457. A great enmity prevailed between him and Lorenzo Valla, on account of their rivalship in the favour of Alphonso, and each wrote four books of invectives against the other. They were both, however, really men of learning. Fazio was well acquainted with the Greek language; and, at the instance of Alphonso, translated into Latin "Arrian's History of Alexander." He likewise wrote the history of that prince in ten books, first printed in 1560. He composed the history of the war of Chioggia, between the Genoese and Venetians, which commenced in 1377. He was a benefactor to literary history by his work "De Viris Illustribus," containing brief eulogies of the most famous men who were his contemporaries, with anecdotes of their lives, and a critical account of their principal works. This, after long remaining in MS. was published by the abate Mehus. He added some MS. letters of Fazio, relating to the history of the times. Of the same author have been published two moral treatises, "De Humanæ Vitæ Felicitate," and "De Excellentia & Præstantia Hominis;" and also a Latin poem. His style is generally pure and elegant, especially in comparison with that of most writers in the early part of the same century. *Tiraboschi.*—A.

FAZZELLO, Thomas, a learned Sicilian ecclesiastic, was born at Sacca, a town in the diocese of Palermo, in the year 1498. Having taken the habit among the dominican monks, his talents and character gave him such reputation with them, that he was twice raised to the station of provincial, and would have been elected general of the order if his own modesty had not led him to thwart the measures that were taken for that purpose. He was ten times chosen prior of the monastery at Palermo, and died in the possession of that office

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in 1570. Father Fazzello was the author of various works, and among others of a "History of Sicily," written in Latin, in twenty books, which first appeared at Palermo in 1558, and is esteemed a work of considerable merit in point of authority. It has gone through several editions, and was translated into the Italian language by father René, of Florence, a monk of the same order with the author. Bozio, in his History of Malta, says that Fazzello, having received an injury from one of the knights, has revenged himself on the whole body, by the unfavourable representation which he has given of them in his history. We know not what foundation there is for this anecdote: but that the writer was not accurately informed of the circumstances of Fazzello's life, is apparent from what he has added, that soon after the publication of his history he died miserably in consequence of a fall from a high tower. Authentic documents prove that he was living nearly twelve years after the date above mentioned, and no notice is to be found in them of such a casualty as this author speaks of. *Moreri. Landi's Hist. de la Lit. d'Ital. vol. IV. liv. xii.*—M.

FEATLY, called also by Wood, FAIRCLOUGH, DANIEL, a learned divine of the church of England, was born at Charlton in Oxfordshire, in 1582. His grammar learning he received in the school adjoining to Magdalen-college, Oxford, and in the year 1594 was admitted scholar of Corpus-Christi-college in that university. In the year 1602 he was chosen probationer fellow of his college, at which time he had taken his degree of B.A. He now commenced a diligent course of theological studies, and soon acquired a high reputation for profound skill in positive divinity, and an intimate acquaintance with the fathers, councils, and schoolmen. His academic exercises were admirably performed by him, and his pulpit discourses were excellent. His manners were grave, but affable, and his other accomplishments united to render him the object of much notice and esteem. When sir Thomas Edmunds was appointed by king James to be his embassador to the court of France, the fame of Mr. Featly's abilities and character occasioned an offer to be made to him of the place of chaplain to the embassy; of which he willingly accepted, and spent three years in France as a domestic with sir Thomas. While he was in that country he obtained distinguished reputation as a preacher, and particularly by his able disputations with some of the most learned catholic clergy in defence of the protestant religion. Even his opponents did justice to his learning and talents, styling him *Featlæus acutissimus & acerrimus*. Upon his return to England, he repaired to his college, and in 1613 took the degree of bachelor of divinity; soon after which he was presented to the rectory of Northill, in Cornwall. Scarcely had he taken possession of this living, when he was sent for by Dr. Abbot, archbishop of Canterbury, to be his domestic chaplain, and was in a short time presented by him to the rectory of Lambeth in Surrey. In the year 1617 he proceeded in divinity; on which occasion he so puzzled Dr. Prideaux, the king's professor, by his learned arguments, that a quarrel commenced between them, which the archbishop himself was obliged to terminate by his interposition. At that disputation was present the celebrated de Dominis, archbishop of Spalato, who was so well pleased with the manner in which our candidate acquitted himself, that he gave him soon afterwards a brother's place in the Savoy hospital, at London, of which he was master. About the same time he was presented by the archbishop of Canterbury to the rectory of All-hallows in Bread-street; which he afterwards exchanged for the rectory of Acton in Middlesex; and at length became the third and last provost of Chelsea-college. In the year 1625, being then married, he quitted his situation in the archbishop's service, and retired to a house belonging to his wife at Kennington, near Lambeth. From that time, until the beginning of the civil war, besides the share of his attention necessarily devoted to professional duties, much of it was employed in disputation with persons of different religious opinions, and in writing some practical, and numerous polemical treatises, chiefly against the church of Rome; for a list of which we must refer our readers to Anthony Wood. In the year 1642, after the action between the king's army and that of the parliament at Brentford, some soldiers belonging to the latter were quartered at Acton, who were possessed of a notion that Dr. Featly was a papist, and would probably have sacrificed him to their fanatical suspicion, if he had not been so fortunate as to escape out of their hands. But though his person was safe, his property suffered by their plundering and ravages to a considerable amount. Not long afterwards he had a second narrow escape from some of the same soldiers, who were prevented from seizing him in the church at Lambeth by his receiving timely information of their design. In the year 1643 he was nominated one of the assembly of divines, not only on account of his great learning, but

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because he was zealously attached to the Calvinistic doctrines. The latter circumstance induced the assembly to treat him for some time with great respect, and to indulge him while freely delivering his sentiments in favour of episcopacy, and against the *covenant*. The author of Archbishop Usher's Life maintains, that he was orthodox and loyal; but lord Clarendon and Dr. Heylin cannot forgive him for sitting in the assembly, and for being one of the witnesses against archbishop Laud at his trial. Lord Clarendon says, that the king sent him a letter, ordering him to follow the example of the other episcopal divines who had quitted the assembly; which occasioned his writing to archbishop Usher, assigning reasons why it was not expedient to obey the royal mandate. Either this letter was intercepted, or a copy of his correspondence with the archbishop was by some means or other obtained, and laid before the house of commons. This correspondence proved Dr. Featly's ruin: for being held in direct breach of an ordinance which prohibited the members of the assembly from divulging, by printing or writing, or otherwise, their opinions or advice respecting the matters proposed to them by parliament, without the consent of both or either of the houses, it was made the ground of an accusation against him as a spy and betrayer of the parliament cause. He was in consequence committed prisoner to a house of confinement; stripped of his rectories; and expelled the assembly. But his spirits were not broken by this severe usage, which Mr. Baxter candidly says, "much reflected upon the parliament; because, whatever the facts were, he was so learned a man, as was sufficient to dishonour those he suffered by." Even when in prison he published a challenge, in which he offered to maintain, against any opponents, in disputation or writing, the orthodoxy of the articles of the church of England, the apostolic constitution of its hierarchical government and discipline, and the unrivalled excellence, and, with some explanations and revisions, perfection of the Book of Common Prayer. His health, however, began now rapidly to decline; and after he had by repeated supplication to parliament obtained leave to be removed to Chelsea-college, for change of air, he died at that place, in 1644, in the sixty-fifth year of his age. Besides bestowing very high encomiums on his learning, talents, and accomplishments, Wood remarks, that he was "most seriously and soundly pious and devout." His last prayer, however, though it bespoke the ardour of his zeal for royalty, and the interests of that establishment of which he was a member, was not untinctured by a spirit which it is not easy to reconcile with christian meekness and forgiveness. It had these words in it: "Lord, strike through the reins of them that rise against the church and king, and let them be as chaff before the wind, and as stubble before the fire; let them be scattered as partridges upon the mountains, and let the breath of the Lord consume them; but upon our gracious sovereign and his posterity let the crown flourish." *Wood's Athen. Oxon. vol. II. Neal's Hist. Purit. Toulmin's Edit. vol. III. chaps. ii. and vi.*—M.

FECHT, in Latin *Fechtius*, JOHN, a learned German lutheran divine, was born in some part of the Brisgau belonging to the marquisate of Baden Durlach, in the year 1636. His native country becoming the seat of war, Fecht spent nine of his younger years at Basil, whence he was afterwards sent successively to the seminaries at Retelen and Durlach. In the year 1655 he removed to Strasburgh, where for six years he studied with great diligence and success under the most celebrated professors then in that city. Afterwards he visited the principal universities in other parts of Germany, and in 1666 was admitted licentiate in theology at Giessen. He had at that time received an invitation to undertake the pastoral office at Langendentzlingen, and to fill the honourable post of president of the synods in the county of Hochberg. Two years afterwards he was appointed second chaplain to the marquis of Baden Durlach, and professor of Hebrew and metaphysics in the Gymnasium at Durlach. At the same time he was honoured with the titles of ecclesiastical and consistorial counsellor. In 1669 he was made first chaplain to the marquis, and nominated professor of theology at Durlach. These offices he filled until the year 1689, when Durlach was burnt by the French, and the greatest part of Fecht's property destroyed. During the following year he accepted of an invitation to Rostock, to become superintendent of the churches, and professor of theology. The remainder of his life he spent in that city, notwithstanding that he was frequently pressed to remove elsewhere, and died there in 1716, when he was about eighty years of age. He was the author of a variety of learned works, in the Latin and German languages, among which were, "Historia Colloquii Emmendingensis inter Pontificios & Lutheranos, A. D. 1590, instituti," 1694, 4to.; "Historia Caini & Abelis, Notis Criticis, Philologicis, Historicis, & Theologicis illustrata,"

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1708, 8vo.; "Critica in Godofredi Arnoldi Criticam, hoc est, Judicia veriora in Judicia ejus iniquiora de David e Chytræo lata," 1710, 4to.; "De Origine & Superstitione Missarum in Honorem Sanctorum celebratarum, Tractatio Historico Theologica," 8vo.; "A Treatise on the Religion of the Modern Greeks," &c. *Moreri. Saxii Onomast. Lit. Pars V.*—M.

FECKENHAM, JOHN DE, a learned English catholic divine, and the last mitred abbot who sat in the house of peers, was a descendant from poor parents who resided in a cottage on Feckenham forest, in Worcestershire, from which place he derived his surname, that of his family being *Howman*. As he early discovered good natural abilities, and a strong inclination to learning, the priest of the parish took him under his instruction for some years, and then got him admitted into the monastery at Evesham. When he was eighteen years old he was sent to Gloucester-college, Oxford, where the institution to which he belonged possessed a foundation for students; and, after he had sufficiently improved himself in academical learning, was recalled to his abbey. Upon the dissolution of that abbey in 1536, he had a yearly pension of one hundred florins allowed him during life; when he returned to his studies at Oxford, and resided for some years in Gloucester-college. In 1539 he was admitted to the degree of bachelor in divinity; at which time he was chaplain to Dr. John Bell, bishop of Worcester. When in the year 1543 that prelate resigned his see, Mr. Feckenham became chaplain to Dr. Edmund Bonner, bishop of London, with whom he continued in that capacity until the year 1549. It was in the year last mentioned that Bonner was deprived of his bishopric by the reformers, and his chaplain was committed prisoner to the Tower of London. Dr. Horne, bishop of Winchester, says, "that the cause of his imprisonment was his promising first, and then refusing, to administer the sacraments after the protestant manner." His offence, if such it was, or if, as others relate, it consisted in defending the fast of Lent, and opposing justification by faith alone, met with a punishment which he did not merit: but the first reformers, when they quitted the catholic communion, were not sufficiently enlightened to grant to others that liberty which they themselves claimed, or to disavow the principles of persecution. Afterwards Mr. Feckenham was borrowed from prison, as he expresses himself, to take a part in different disputations on the chief points at issue between the Protestants and Papists, which were held at the houses of some persons of high rank; and was carried down into Worcestershire, where he still had a benefice, to maintain solemn public debates with John Hooper, bishop of the diocese. As these disputations, however, did not produce the effect of changing his religious opinions, he was remanded to the Tower, where he was kept in custody until the accession of queen Mary to the throne, in 1553. On that event he was released, called to court, and made one of her majesty's chaplains. He also became chaplain again to bishop Bonner, who in the following year presented him to the prebend of Kentish-town in St. Paul's cathedral. Two days before the execution of the lady Jane Grey, he was sent to her by the queen, to attempt her conversion to the catholic religion; but his mission proved entirely fruitless. From being prebendary of St. Paul's, in the year 1554 he was raised to the deanery of the same church; and afterwards obtained the rectory of Greenford Magna, in the same county. During the year last mentioned he was appointed one of the disputants at Oxford, against archbishop Cranmer, and the bishops Ridley and Latimer, before those martyrs were committed to the flames. He is recorded, however, to have said very little against them; most probably because the scandalous transactions which took place during those mock disputations, could not have been pleasing to a mind constituted like his, any more than the inhuman scenes to which they were preparatory. For his disposition was humane and compassionate; and though chaplain to the cruel Bonner, as Fuller whimsically expresses himself, "he crossed the proverb, *like master, like man*, being kind to such who in judgment dissented from him." Indeed, during the whole of queen Mary's reign, he honourably distinguished himself by the good offices which he did to the afflicted Protestants, of every rank. Francis Russel, earl of Bedford, Ambrose and Robert Dudley, afterwards earls of Warwick and Leicester, and sir John Cheke, among others, experienced the benefit of his services. He even pleaded so earnestly with the queen to set the princess Elizabeth at liberty, that he for some time incurred the displeasure of his bigotted mistress, by his interference on behalf of her heretical sister. In the year 1556 the university of Oxford, out of respect for his learning, piety, benevolence, humility, and other virtues, conferred upon him the degree of doctor in divinity, without requiring him to go through the customary academic exercises. During the same year queen Mary, who had restored the monastic foundation of Westminster-abbey, ap-

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pointed him abbot of the same, with episcopal power over the monks who were placed under his government. Upon the death of queen Mary in 1558, her successor, queen Elizabeth, was not unmindful of her obligations to Dr. Feckenham, and would have rewarded him with a high promotion in the church, some say with the archbishopric of Canterbury, provided that he conformed to the intended changes in religious matters. His conscience, however, would not permit him to accept of her majesty's offer, and obliged him also to oppose the steps that were taken to bring about a reformation in the church. This he did in the house of peers, where, in the first parliament of queen Elizabeth's reign, he sat as a mitred abbot in the lowest place on the bishop's form. Against the several bills that were brought in to abolish the papal jurisdiction, and to establish the church of England in its protestant form, he spoke and protested with great spirit and freedom, and zealously offered to be one of the disputants in the conference that was to be held at Westminster, between an equal number of advocates for the popish religion, and the protestant. It is reproachful to the reformers, that for his steady attachment to his religion he was committed prisoner to the Tower, in 1560, where he continued until 1563, when he was removed into the custody of Dr. Horne, bishop of Winchester. With that prelate he was engaged in frequent and warm disputes respecting the oath of supremacy, which did not render his abode with him very desirable. As the bishop's reasonings did not produce the effect of changing Dr. Feckenham's opinions, which appears to have been one principal object in view when he was placed under his care, he was remanded to the Tower in 1564; whence soon afterwards, through the intercession of friends, he was removed to the Marshalsea, where he had more liberty and air, and in a short time obtained his discharge. In the year 1574 we find that he was again taken into custody, but released upon giving bond for his appearance. In 1578 he was in free custody with Dr. Cox, bishop of Ely, whose arguments the queen hoped might induce him to acknowledge her supremacy, and to conform to the established church. He was at length brought to acknowledge the queen's supremacy in ecclesiastical causes; but to the doctrinal articles of the catholic religion he inflexibly adhered. The frequent plots which soon afterwards took place among the English Catholics against the protestant government, and the safety of the queen, occasioned severe measures to be adopted towards that party, and afforded ground for closely confining the most eminent and active among them. In these circumstances Dr. Feckenham, among others, was committed prisoner to the castle of Wisbeach, in the isle of Ely, where he spent the remainder of his days, and died in 1585. From the united testimonies of Camden, Fuller, bishop Burnet, and other protestant writers, he was distinguished by a considerable share of learning, undoubted piety, exemplary morals, great mildness, generosity, and benevolence. It is to be lamented that, notwithstanding the times were critical, more indulgence was not shewn to so good a man, who does not appear to have been implicated in any of the measures against the state which disturbed the queen's reign. For a list of his writings, which are no longer interesting, we refer to our authorities. *Biog. Brit. Wood's Athen. Oxon. vol. I.*—M.

FELIBIEN, ANDREW, sieur des Avaux and de Javerci, born at Chartres, in 1619, studied at Paris, and obtained a reputation for his proficiency in polite literature. He was appointed secretary to the marquis de Fontenay-Mareuil on his embassy to Rome, and in that capital contracted an intimacy with the celebrated Poussin, who inspired him with that love for the fine arts by which he became distinguished. Upon his return, his pen was employed, first by the minister Fouquet, and afterwards by Colbert. He wrote a work "On the Origin of Painting" in 1660, which made him known as a man of taste in that art; and he followed it with a description of the triumphal arch for the entry of the queen, and with descriptions of several pictures of le Brun. In 1666 he was made historiographer of the royal buildings; in 1671, secretary to the academy of architecture; and in 1673, keeper of the antiques. He was the first who, in the inscriptions of the Hotel de Ville, gave Lewis XIV. the title of *the Great*, in which he was eagerly followed by the French nation: but the epithet was never generally received, and is now become obsolete. He began in 1666 to publish the work by which he is best known, his "Entretiens sur les Vies & les Ouvrages des plus excellens Peintres," which was completed in 1688, in five parts quarto. To the last edition are added the idea of a perfect painter, and treatises on drawings, prints, and other topics relative to the art. This work is accounted both elegant and profound, but it is censured as too prolix and verbose in the style, and as defective in method. Felibien wrote also "The Principles of Architecture, Painting, and Sculpture," 1690, quarto, a work much esteemed for its

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theoretical and practical knowledge; and "Conferences of the Royal Academy of Painting," quarto. He published some translations from the Italian, a description of la Trappe, and some pieces of piety. He was of a grave and estimable character in private life, and much respected by his contemporaries. He was a member of the Academy of Belles-lettres. He died in 1695, at the age of seventy-six. *Moreri. Nouv. Dict. Hist.*—A.

FELIBIEN, JOHN-FRANCIS, son of the preceding, succeeded his father in his places, and likewise in his attachment to the fine arts. He published "Recueil Historique de la Vie & les Ouvrages des plus célèbres Architectes," 1687, quarto; a proper companion to his father's work on painters: also, "A Description of Versailles, old and new;" and "A Description of the Church of the Invalids." He published the plans and designs of the two villas of Pliny the younger, described in his Epistles. He died in 1733. *Moreri. Nouv. Dict. Hist.*—A.

FELIBIEN, MICHAEL, another son of Andrew, born in 1665, entered into the benedictine congregation of St. Maur. Besides some works of piety, he wrote "The History of the Abbey of St. Denis," folio, 1706, adorned with figures, and illustrated by various learned dissertations. The reputation he acquired by this performance caused him to be chosen by the magistrates of Paris to write the history of that capital. He printed in the Journal des Savans for 1713 his prospectus of this work, and proceeded to the execution; but his labours were cut off by death in 1719. The work was afterwards completed by Dom. Lobineau, in five volumes folio, 1725. *Moreri. Nouv. Dict. Hist.*—A.

FELIBIEN, JAMES, brother of ANDREW, and a catholic divine by profession, was born at Chartres, in 1636. After distinguishing himself by diligence of application, and the proficiency which he made in biblical knowledge, he was appointed in 1661, when only a deacon, to deliver lectures on the sacred writings to the young ecclesiastics in the seminary of Chartres. In 1668 he was presented to the benefice of Vineuil, an extensive parish not far from Blois, where he discharged the duties of the pastoral office with great assiduity and zeal until the year 1689, and was happy in securing the respect and esteem of his flock. Having been nominated to a canonry in the church of Chartres, he removed to that city in the year last mentioned; and in 1695 he was promoted to the archdeaconry of Vendome, in which city he died in 1716, at the age of eighty years. He was the author of several practical and devotional pieces; among which were "Moral Instructions, in the Form of a Catechism on the Commandments, taken from Scripture," twelves, 1693; and "The Apostles' Creed explained and illustrated from Scripture," twelves, 1696. But his principal work was "Pentateuchus Historicus, sive quinque Libri historici Josue, Judices, Ruth, primus & secundus Regum, cum Commentariis ex Fonte Hebraico, Versione 70 Interpretum, & variis Auctoribus collectis," quarto, 1703. This work is part of a design which the author formed of publishing a continuation of the Latin commentary on the Old Testament of the celebrated Jansenius, bishop of Ypres, whose labours were terminated by his death before he had half completed his plan. From the freedom of some of the opinions contained in it, and the peculiarity of others, it excited much notice; which the circumstance of its suppression by a decree of the council, in consequence of its having been printed with the licence of the bishop of Chartres only, and without the permission of the king, did not contribute to diminish. Afterwards the author obtained leave for its publication, but pruned it of many passages that had subjected him to animadversion. The copies of it in its original state are scarce, and objects of considerable curiosity. *Moreri. Dict. Bibl. Hist. & Crit.*—M.

FELIX, see MINUTIUS.

FELIX I., pope, and a saint in the Roman calendar, was born at Rome, and succeeded Dionysius in the pontificate, in the year 269. There is no mention made of any particular actions of this pope, which are worthy of being recorded. In his time a furious persecution against the Christians was commenced by the emperor Aurelian, to which Felix probably fell a sacrifice, after he had filled the papal chair between five and six years. A fragment of a letter which he wrote to Maximus, bishop of Alexandria, against the tenets of Sabellius, and Paul of Samosata, and which was read in the councils of Chalcedon and Ephesus, is still extant in the third volume of the "Collectio Conciliorum." *Platina de Vit. Pont. Moreri. Bower.*—M.

FELIX II., pope, or, according to many catholic writers, anti-pope, was a native of Rome, and archdeacon of that church when pope Liberius was banished by the emperor Constantius, in the year 355. As the emperor and the arian party were determined to place in the Roman see a person more favourable to the measures which they had adopted against

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Athanasius, than Liberius, who had refused to sign his condemnation, they fixed upon Felix for that station. His election, such as it was, took place in the imperial palace, and was conducted by some of the emperor's officers who were sent for that purpose to Rome; after which he was consecrated by three bishops, who were entirely devoted to the emperor's views. After this procedure, many of the Roman clergy, notwithstanding the oath which they had taken to Liberius, soon became reconciled to his rival, and communicated with him; but the great mass of the people, by whom Liberius was much beloved, shewed their detestation of the business by breaking out into an insurrection, in which many of them lost their lives. They were only kept in subjection by the power of the sword, until the emperor paid a visit to Rome, in the year 357. On that occasion such applications were made to him to recal Liberius, that he at length consented, but with the proviso that he and Felix should jointly preside over the Roman see. When the imperial edict for this appointment was read to the people assembled in the Circus, they at first applauded it, by way of raillery, saying, that since the spectators at the public sports were divided into two parties, it was just and reasonable that there should be two bishops to head them. Afterwards they expressed their real opinion of it, by joining in the general cry, "There is but one God, one Christ, one Bishop." When the emperor had quitted Rome for Milan, Liberius, who in the mean time had agreed to submit to all the terms imposed upon him, set out on his return to his see, where the people received him with the loudest acclamations of joy. At the same time they drove Felix out of the city, with marks of the greatest detestation. Soon afterwards he returned, and attempted to discharge the episcopal functions in the Basilic of Julius, beyond the Tyber, but was immediately driven out by the populace a second time, and with him all the ecclesiastics who had acknowledged him. Socrates says, that the emperor himself was in the end obliged to give him up, and consent to his expulsion. Upon being driven from Rome, Felix withdrew to a small estate which he had on the road to Porto, and there spent the remainder of his life in retirement. He died in the year 365. Such are the accounts which all the ancient and most authentic catholic writers concur in giving of Felix II., who, they maintain, was unlawfully ordained, and is therefore to be placed in the list of anti-popes. Others, on the contrary, contend that he was canonically elected and consecrated, and proved himself a strenuous defender of the orthodox faith; and that by thundering out an anathema against the emperor Constantius as a heretic, he so far excited the resentment of that prince, that by his order he was apprehended and privately beheaded. Their representations, however, rest on no other foundation than legendary tales, which are inconsistent both with history and chronology, and which appear to have been invented for the purpose of justifying the church of Rome in honouring Felix as a saint and martyr. It is true that this distinction was first of all conferred upon his memory in the ages of darkness and ignorance. But when in more enlightened times it was contended that his name ought to be expunged from the Roman martyrology, pope Gregory XIII., who knew that such a step would afford ground for calling in question the infallibility of his predecessors, by whom Felix had been venerated as a saint, devised a plan for saving him from that disgrace. In the year 1582 he declared his intention of having the cause of this pope impartially examined. When on the trial the evidence manifestly preponderated against him, a trick was opportunely played, which was declared to overturn the whole, and was imposed upon credulous Catholics for a miraculous discovery of his relics in a coffin, with this inscription, "The body of St. Felix, who condemned Constantius." He was in consequence declared worthy of the veneration and worship that had been paid to him. But notwithstanding this papal decision, the most respectable catholic writers agree in treating the story and circumstances on which it was founded as apocryphal. *Socrat. Hist. Eccl. lib. ii. cap.* 37. *Dupin. Moreri. Platina de Vit. Pont. Bower.*—M.

FELIX III., pope, or the second of that name, according to those who exclude the subject of the preceding article from the list of Roman pontiffs. He was the son of a presbyter at Rome, and was, most probably, the great grandfather of pope Gregory, surnamed the Great. His elevation to the papal dignity took place in the year 483, when he was chosen successor to pope Simplicius, by the unanimous vote of the people, clergy, and senate. As soon as he was ordained, he rejected the emperor Zeno's *Henoticon*, or decree of union, designed to reconcile the contending parties in the church, by declaring the orthodox doctrine, without making particular mention of the council of Chalcedon. A petition was immediately afterwards presented to him by John Talaia, the

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deposed patriarch of Alexandria, soliciting the pope's interference for his restoration to his see; and containing heavy complaints against Acacius, patriarch of Constantinople, for countenancing his rival, Peter Mongus, who was a Monophosite, and against the bishops of the East in general, on account of their defection from the orthodox doctrine as defined by the council of Chalcedon. This petition afforded Felix the opportunity which he desired, of attempting to extend the influence of the Roman see over the eastern churches. With this view he assembled a council of bishops without delay, in which it was determined, that since letters which had been sent had produced no effect, nor even obtained any answers from the emperor and Acacius, legates should be dispatched into the East, to endeavour by their negociations to secure the objects which the pontiff had at heart. The persons chosen for this purpose were Misenus bishop of Cumæ, and Vitalis bishop of Tronto, who carried letters from the pope to Zeno and Acacius, conjuring them, as they tendered the salvation of their souls, not to suffer a heretic to sit in the see of St. Mark. To the patriarch they were also to deliver a summons, citing him to appear either in person or by proxy, and justify his conduct in an assembly of bishops before St. Peter; and they were particularly instructed not to communicate with him, under any pretence whatever, until he had submitted to what the pope required of him. With these instructions the legates set out for Constantinople; but when they had arrived at Abydus on the Hellespont, they were arrested by order of the emperor, and thrown into prison, where they were harshly treated, and even threatened with death, as disturbers of the public peace, if they did not communicate with Mongus and Acacius. These severities and menace they resisted with great firmness; but were not proof against the caresses and presents which were afterwards made use of to engage their compliance. Upon their being allowed to proceed to Constantinople, they were soon induced to communicate with Acacius and the nuncios of Mongus, and after a short time returned to Rome, without having at all succeeded in the design of their mission. They brought letters, indeed, both from the emperor and Acacius, to the pope; but they were written in defence of the proceedings against Talaia, and of the orthodoxy of Mongus. When this legation had thus terminated, Felix assembled a council of Italian bishops in the year 484, by whom the legates were declared to have behaved in a manner highly prejudicial to the catholic cause in the East, and to be unworthy of the episcopal dignity; and Mongus was excommunicated anew. But the most memorable proceedings which Felix engaged the council to undertake, were the trial and condemnation of Acacius. And the pope on this occasion assumed a degree of supremacy, or absolute authority, when promulgating the sentence pronounced against him, of which the history of the church afforded no precedent. That sentence the pope transmitted to the emperor and clergy of Constantinople, with exhortations to submit to what he was pleased to call the sacred laws of the church; and informing them that they must either renounce the communion of Peter Mongus, or that of the apostle St. Peter. He likewise had it conveyed to Acacius, who treated the pope and his anathemas with the utmost contempt, and in turn anathematised him, cutting him off from his communion, and ordering his name to be struck out of the sacred diptychs. This conduct of Acacius was approved of by the emperor, the church of Constantinople, and by almost all the eastern bishops, who united in a separation from the communion of the pope. Such was the origin and occasion of the first general schism between the Greek and Latin churches. In the year 484, likewise, Felix denounced his anathemas against Peter, surnamed Fullo, or the Fuller, from his having exercised that trade in his monastic state, who, by the authority of Zeno, and the favour of Acacius, was confirmed in the see of Antioch, after he had been repeatedly deposed and condemned for opposing the decrees of the council of Chalcedon, and for being zealously attached to the doctrine of one nature in Christ. The eastern bishops, however, paid no higher respect to his fulminations against this prelate, than to those against Acacius, and continued to hold communion with him. In the year 487 Felix convened a synod at Rome, to discuss the question respecting the reconciliation of those to the catholic church who had been baptized or re-baptized by the Arians during the Vandal persecution in Africa. The regulations which he caused to be adopted on this subject, and which he enumerated in a synodal letter to the prelates of that province, display a spirit of unreasonable and unchristian severity, which could only exist in an unfeeling and cruel mind. When, about the year 488, Fravita had succeeded Acacius in the patriarchate of Constantinople, measures were adopted for bringing about a reconciliation between the eastern and western churches, which

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would probably have been successful, had not the pride and resentment of Felix led him to insist on the erasure of the name of Acacius from the sacred diptychs, as an indispensable preliminary. The same unbending and inexorable temper proved an obstacle to the desired union during the patriarchate of Euphemius, the successor of Fravita, as we have already seen in the life of that prelate. Upon the death of the emperor Zeno, in 491, Felix wrote to Anastasius, his successor, congratulating him on his accession to the throne, and intimating an expectation that, under his authority, the interests of the true faith would be respected and promoted. Of this letter the emperor took no notice; and Felix died before he was apprised of the reception which it met with, about the latter end of the year last mentioned, or the beginning of the following. He was an enterprising, ambitious, and arrogant man, who was more assiduously devoted to the extension of the papal power, and the exaltation of the dignity of his see, than the true welfare and peace of the church. Fifteen letters under his name, of which Dupin distinguishes such as are probably genuine from the supposititious, may be met with in the fourth volume of the Collectio Conciliorum. *Cave's Hist. Lit. vol. I. sub sæc. Nest. Dupin. Moreri. Platina de Vit. Pont. Bower. Mosh. Hist. Eccl. Sæc. V.*—M.

FELIX IV., pope, was a native of Beneventum, and raised to the papal chair on the death of pope John, in the year 526. For his elevation he was indebted, not to the choice of the people and clergy of Rome, but to the appointment of king Theodoric, who, when the senate and people were distracted by factions supporting different rival candidates, thought proper to interpose his authority, and fix upon a person of a most exemplary life, and every way worthy of the pontifical dignity, but whom all parties had overlooked. Notwithstanding his acknowledged merits, however, he was at first opposed by the whole people, on account of the uncanonical manner of his appointment, until the king entered into an agreement with them, that, provided they received Felix for their lawful bishop, they should for the future be allowed to choose whom they pleased, subject to the king's confirmation of the decree of election. This interference has occasioned Baronius to pour the most bitter invectives on the memory of Theodoric, and the most passionate lamentations over the state of slavery to which the church was thereby reduced. The Roman senate, people, and clergy, having acquiesced in the agreement proposed by the king, Felix was ordained to his office, and presided over the Roman see for little more than four years. We find no account of any memorable actions performed by him, which are deserving of our notice. He died in the year 530. In the fourth volume of the Collectio Conciliorum, are three letters attributed to him; of which the first and second have been satisfactorily proved to be supposititious by fathers Labbé and Papebroch. *Cave's Hist. Lit. vol. I. sub sæc. Eutych. Dupin. Moreri. Bower.*—M.

FELIX V., pope, see AMADEUS VIII. and the corresponding particulars under the article EUGENIUS IV.

FELIX, bishop of Urgella in Catalonia, in the eighth century. He was the friend of Elipand archbishop of Toledo, and concurred with him in propagating the opinion that Jesus Christ, considered as a man, was the son of God, not by nature, but by adoption. In our notice of the last-mentioned prelate, we were unavoidably led to introduce the greater part of the information which we have to communicate respecting Felix; to which we refer our readers. We have only to add to it, that though Elipand, by remaining in Spain, was safe, under the protection of the Saracens, from the power of the councils which condemned him, yet Felix, by travelling into France and Germany, exposed himself to the effects of their resentment. Having repaired to Aix-la-Chapelle, in consequence of an invitation from the emperor Charlemagne, under a promise that he should have full liberty to propose to the council assembled there his reasons in defence of his sentiments, and that all the proceedings in discussing them should be conducted without the least constraint; means were made use of to persuade, or rather to intimidate him, to sign a recantation of his opinion, and to profess his assent to the commonly received doctrine of the catholic church. By this act he exposed himself to the attack of his friend, as we formerly stated. His enemies, however, were not satisfied with having forced him to make this concession, but procured his deposition from his episcopal functions, and obtained the order of the emperor for his banishment to Lyons. In that city he spent the remainder of his days, and died about the year 815, in the firm belief of the doctrine for which he was a sufferer; affording an example, that coercion in religious matters can produce no other effect, than to make men hypocrites or martyrs. *Dupin. Moreri. Mosh. Hist. Eccl. Sæc. VIII.*—M.

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FELL, JOHN, a learned and eminent English prelate in the seventeenth century, was the son of Dr. Samuel Fell, dean of Christ-church, Oxford, and born at Longworth in Berkshire, in the year 1625. After receiving a preparatory education in the free-school at Thame in Oxfordshire, he was admitted a student at Christ-church college, in 1636, when he was only eleven years of age. In 1640 he was admitted to the degree of B.A. and to that of M.A. in 1643; about which time he bore arms for king Charles I. within the garrison of Oxford, and obtained the rank of ensign. In 1648, being then in orders, he was ejected from his student's place by the parliamentarian visitors; from which time till the restoration of king Charles II. he lived in studious retirement at Oxford, joining with many other royalists in privately using the liturgy and rites of the church of England, at Merton-college. After the Restoration he was made prebendary of Chichester, and canon, and then dean of Christ-church in 1660, at which time he had been created doctor in divinity, and appointed one of his majesty's chaplains in ordinary. As head of his college he assiduously applied himself to the restoration of its discipline, according to the statutes, and to the promotion of learning and religion among its members. Several mornings in the week he regularly visited the chambers of the noblemen and gentlemen commoners, and personally examined the progress which they had made in their studies. By his own liberal benefactions, or by what he was the means of procuring from others, many of the convenient and magnificent buildings of Christ-church were either completed out of the imperfect state in which he found them, or entirely raised from their foundations. In the years 1666, 1667, 1668, and part of 1669, he filled the office of vice-chancellor of the university, when he discovered the same attention to the reformation of abuses, the maintenance of discipline, and the observance of the regular exercises in the public schools, as he had before shewn in his own college. By frequently attending the disputations in the schools, the examinations for degrees, and the public lectures of the professors, he secured the performance of them in the ablest and most creditable manner. In the year 1675-6 he was promoted to the bishopric of Oxford, with leave to hold his deanery *in commendam*, that his college and the university might still enjoy the benefit of his services. To the former he continued through life a liberal benefactor, purchasing for it with his own money the best rectories belonging to it, besides leaving to it at his death an estate for the support of ten or more exhibitioners. And the university will always commemorate him as entitled to hold a distinguished rank among those benefactors, who not only by their munificence, but personal exertions, shewed themselves warmly interested for its honour and improvement. As one powerful means of promoting literature, he paid great attention to the improvement of the university press, and superintended numerous editions of ancient and modern writers. From the time of his becoming dean of Christ-church to his death, he annually published a book, generally a classical author, with a preface, notes, and corrections, which he presented as a new year's gift to the students of his house. But his generous actions were not confined to his college and the university. The poor and distressed partook largely of his beneficence, which frequently left little remaining out of his revenues to be applied to his own use. When Dr. Fell had filled the see of Oxford little more than ten years, his health sunk under his exertions, and the anxiety which he felt on account of the changes attempted to be brought about in religion by king James II., so that he died in 1686, leaving behind him, says Wood, "the general character of a learned and pious divine, and of an excellent Grecian, Latinist, and philologist, of a great assertor of the church of England, of another founder of his own college, and of a patron of the whole university." Bishop Burnet pronounces him to have been a person "of great strictness in the course of his life, and of much devotion: indeed in all respects a most exemplary man, a little too much heated in our disputes with the dissenters. But as he was the first of our clergy that apprehended the design of bringing in popery, so he was one of the most zealous against it. He had much zeal for reforming abuses; and managed it, perhaps, with too much heat, and in too peremptory a way." Against the excellent Dr. Tillotson he had indulged to an unfriendly disposition; most probably on account of the ardour with which the latter endeavoured to promote an union among Protestants, by a plan for the comprehension of such of the dissenters as could be brought into the communion of the church, and a toleration of the rest. When the Royal Society was instituted, Dr. Fell was among the alarmists of the Aristotelian school, and encouraged the noted Stubbe to write several pieces against its members, charging them with intentions to bring contempt upon ancient

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and solid learning, to undermine the universities, and even to destroy the established religion, and introduce popery. He was the author or editor of numerous works, among which were "The Life of the most learned, reverend, and pious Dr. Henry Hammond, &c." 1660, 8vo.; "Alcinoi in Platonicam Philosophiam Introductio," 1667, 8vo.; "In Laudem Musices, Carmen Sapphicum," which was set to music, and probably designed for some of the public exercises in the university; "Historia & Antiquitates Universitatis Oxoniensis, &c." in two volumes folio, translated from the English of Anthony Wood, partly by himself, and partly by two persons whom he employed for that purpose, but with omissions and alterations, for which Wood requested that the public would not consider him to be accountable; "The Vanity of Scoffing, in a Letter to a Gentleman," 1674, 4to.; an edition of the New Testament, which gave birth to Mill's, and was entitled, "Της καινης διαθηκης απαντα, Novi Testamenti Libri omnes—accesserunt Parallela Scripturæ Loca, necnon variantes Lectiones, ex plus 100 MSS. Codicibus & antiquis Versionibus collectæ," 1675, 8vo.; "St. Clement's two Epistles to the Corinthians, in Greek and Latin, with Notes," 1677, 12mo.; "Account of Dr. Richard Allestry's Life," being the preface to his Sermons; "Of the Unity of the Church," translated from the original of St. Cyprian, 1681, quarto; "Sancti Cæcilii Cypriani Opera, recognita & illustrata per Johannem, Episcopum Oxoniensem," 1682, folio; and several sermons, prefaces, &c.; for farther particulars of which we must refer to our authorities. *Biog. Britan. Wood's Athen. Ox. vol. II. Burnet's Hist. of his own Time, vol. I. folio.*—M.

FELL, JOHN, a learned and respectable English nonconformist divine, was born at Cockermouth in Cumberland, in the year 1732. From his father, who was a schoolmaster, he most probably received such instruction as qualified him for the station of an humble tradesman, which was his original destination, and for which he served an apprenticeship of some years in his native town. Removing afterwards to London, with the design of improving himself in his business, the master who gave him employment soon perceived that he possessed those solid abilities, that avidity of knowledge, and that taste for literature, which marked him out as deserving a more respectable situation than that to which he had been educated. Upon consulting his inclination, and finding that his highest ambition was to become a christian minister, his master, in conjunction with some other gentlemen, placed him, when he was about nineteen or twenty years of age, at the academy at Mile-end, adjoining to the metropolis, which was a seminary for ministers belonging to the class of dissenters commonly styled Independents. In that institution he applied himself with such incessant and indefatigable diligence to his various studies, that by his progress he soon excited the wonder and applause of his tutors, and in a few years acquired a stock of information which is but seldom attained by young persons possessed of the best advantages of early education, in the course of their academical pursuits. By his diligence and improvement he particularly recommended himself to the notice of the resident tutor; Dr. Walker, who was a good classical scholar and well conversant in general knowledge, and who delighted in discovering and fostering genius. Mr. Fell soon became his favourite pupil and his constant companion, with whom alone he would spend an hour or two every day, to assist him in his studies, and to read with him the best Greek and Roman writers. Upon his quitting the academy, as he had no immediate prospect of a settlement with any congregation, by the advice of Dr. Walker he became assistant to a friend of his, who was the master of a seminary at Norwich, where he remained for a considerable time. Afterwards he removed to Beccles, where he preached for some time to a small but attentive and affectionate congregation, without entering into the pastoral connection with them. During his residence at Beccles, Dr. King, a London dissenting minister, falling accidentally into company with him at a friend's house, immediately had recourse to his supposed talent at wit and criticism, and addressed Mr. Fell in the following manner: "Well, young man, I hear you are a critic; pray, sir, how do you define a critic?" Mr. Fell directly replied, "Doctor, I never did define a critic; but if I were to attempt it, I think I should say, he is one who labours to make *easy* things *difficult*." It is unnecessary to say at whose expence the laugh which followed this repartee was obtained. In the year 1770 Mr. Fell accepted the pastoral charge of the independent congregation at Thaxted in Essex, where he resided for many years, active and exemplary in the discharge of his professional duties, and rendering himself, by his commendable deportment, his benevolence, his unaffected and affable manners, and his instructive conversation, the object of universal respect and esteem, not only among

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the dissenters, but the members and clergy of the established church. Mr. Fell had established a respectable boarding-school at Thaxted: but, notwithstanding the time that he was necessarily obliged to devote to the instruction of his pupils, and to his preparation for two pulpit services every Sunday, he found leisure to employ himself in the production of several literary publications, which reflect credit on his learning and ingenuity, and entitle him to a respectable rank among the polemical writers of his day. In our life of Mr. Farmer we have already noticed the pieces which he published in controversy with that gentleman, and shall enumerate the others at the end of this article. After Mr. Fell had resided several years at Thaxted, he received a pressing invitation to become resident and classical tutor of the independent academy, which had been removed from Mile-end to Homerton, in the neighbourhood of London. This invitation he complied with, to the great regret of his flock and connections at Thaxted; but to the great satisfaction of the friends of the institution, who flattered themselves that under his able instructions the improvement of the pupils would reflect increasing credit on the seminary. Their hopes, however, were unhappily frustrated, in consequence of some serious differences between the new tutor and the students, who respectively preferred various charges and accusations against each other before the trustees of the academy. During nearly two years repeated public and private meetings were held to investigate the business, in which Mr. Fell does not appear to have been treated with liberality or justice. In the issue it was determined by a majority of the trustees that he should be deprived of his situation, against the strong protest of a respectable minority, who pronounced the sentence violent and unjust, and shewed their conviction of his merits, and regard for his character, by devising plans for his future honourable maintenance, while the public should be enabled to profit from his talents in his ministerial capacity. With this design they requested him to deliver monthly a course of twelve lectures on the Evidences of Christianity, for the support of which upwards of two hundred pounds were speedily contributed; and one of his active friends also soon procured sufficient subscriptions to purchase for him an annuity of one hundred pounds. Four of the lectures were delivered by Mr. Fell in the first four months of the year 1797, to crowded and attentive audiences; but he did not live to finish his undertaking. His mind was so much affected by the severe treatment shewn to him, so much agitated by extreme anxiety respecting the engagement into which he had entered, and so overpowered by the kindness of those who were attached to him, that his constitution sunk under his feelings; and, after languishing nearly four months under a complicated disorder, which baffled the skill of his physicians, he died on the 6th of September, 1797, about the 65th year of his age. He was a man of strong natural talents, which he cultivated by assiduous study; and, possessing great acuteness of perception, and a memory astonishingly retentive, acquired a large fund of various knowledge. His acquaintance with oriental, biblical, and classical learning, was very considerable, as well as with metaphysics and philology. As a preacher he was remarkable for the correctness of his public discourses, and the animated manner in which they were delivered. His religious tenets were such as are commonly called orthodox; but he was no bigot, and considered charity or candour to be an indispensable requisite in a Christian. To the interests of civil and religious liberty he was ardently and unalterably attached. His manners were frank, easy, and unaffected, and his conversation with his friends cheerful, interesting, and instructive. Besides his treatises in controversy with Mr. Farmer, and the four Lectures on the Evidences of Christianity, which after his death were published in an octavo volume, together with eight discourses intended to complete the plan by Dr. Hunter, Mr. Fell was the author of "An Essay on the Love of one's Country," 8vo.; "Genuine Protestantism, or the unalienable Rights of Conscience defended, &c. in three Letters to the Rev. Mr. Pickard," 1773, 8vo.; "A fourth Letter to Mr. Pickard on genuine Protestantism, being a full Reply to the Rev. Mr. Toulmin's Defence of the Dissenters' new Mode of Subscription," 1774, 8vo.; "The Justice and Utility of penal Laws for the Direction of Conscience examined, in a Letter to Mr. Burke," 1774, 8vo.; "Remarks on the Appendix of the Editor of Rowley's Poems, printed at the End of Observations on the Poems attributed to Rowley, by Rayner Heckford, Esq." 1783, 8vo.; "An Essay towards an English Grammar, with a Dissertation on the natural and peculiar Use of certain hypothetical Verbs in the English Language," 1784, 12mo. &c. *Annual Necrology for* 1797-8. *Gent. Mag. for October*, 1797.—M.

FELLE, William, a French dominican monk, was a native of Dieppe, but took the

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vows at Metz, about the year 1660. After finishing his academical studies, he travelled into Africa, Asia, and over a considerable part of Europe, and became chaplain to John III. king of Poland. He had at that time been admitted to the degree of doctor in divinity, but at what university is uncertain. Among various works of which he was the author, were a treatise against quietism, in Italian, published at Genoa in 1702, entitled "La Ruina del Quietismo, e del l'Amor Puro;" "Lapis Theologorum," in Latin and German, designed to refute the arguments advanced by Protestants against the worship of the Virgin Mary; and "Brevissimum Fidei Propugnaculum," which was printed for the second time at Venice in 1684. He died at Rome in 1710. *Moreri.*—M.

FELTON, Thomas Bernard, a French Jesuit, was born at Avignon in 1672, and died in 1759. He had a talent for Latin poetry, and his pieces, entitled "Faba Arabica, Carmen," and "Magnes, Carmen," both printed in 1696, and afterwards reprinted in Father Oudin's "Poemata Didascalica," are not unknown in the learned world. He was also the author of "A Paraphrase upon the Psalms," 1731, 12mo.; "The Treatise by St. Francis de Sales, abridged and modernised," in three volumes, 12mo.; and "Funeral Orations" for the duke of Burgundy, and Lewis XIV. *Nouv. Dict. Hist. Suppl. à la France Littéraire.*—M.

FENELON, Francis de Salignac de la Motte, archbishop of Cambray, one of the most excellent and distinguished persons of his time, was born of an ancient family at the castle of Fenelon in Quercy, in 1651. After a domestic education to his twelfth year, he was sent to pursue his studies at the university of Cahors, which he finished at Paris under the eye of his uncle, the marquis of Fenelon, lieutenant-general, a man of exemplary merit, who treated him as his son. The young Fenelon made a rapid progress; and being destined to the ecclesiastical profession, became a preacher as early as his nineteenth year. The great applause he received was thought by his uncle a dangerous snare to so young a man; whence he placed his nephew under the conduct of the abbé Tronçon, superior of St. Sulpice, in order to pass some years in silence and retirement. At the age of twenty-four Fenelon entered into holy orders, and began to exercise the most laborious offices of his ministry in the parish of St. Sulpice. Three years afterwards, the archbishop of Paris, Harlai, made him superior of a society named the New-catholics; and from the talents of pleasing and instructing, which he displayed in this situation, he was nominated by the king chief of a mission into Saintonge and Aunis for the conversion of heretics. This post he would not accept, but upon the condition that no other arms should be employed in the work than those of argument and charity; and this spirit of mildness and moderation ever continued to characterise him when at the height of his ecclesiastical promotion. His success was correspondent to the purity of his means. Returning to Paris, he resumed his functions there, frequently preaching, and cultivating the friendship of persons attached to religion, whom he charmed by the graces of his elocution, and the persuasive gentleness of his manner. He had before this time formed a connection with the celebrated mystic, Mad. de Guyon, the warmth and tenderness of whose devotional sentiments were peculiarly calculated to make an impression upon a feeling soul. He accustomed himself to that sublime and affectionate, but obscure and indefinite language, in which she treated divine topics; and he imbibed from her that principle of making devotion an affair of the heart rather than of the understanding, which ever after adhered to him. He became advantageously known to the public as a writer, by a work "Sur le Ministère des Pasteurs," and a treatise "De l'Education des Filles," both printed in 1688. At this period, the governor of the royal children was the duke de Beauvilliers, a nobleman of high character for virtue and piety, and greatly respected by the king, who left to him the disposal of all offices about the young princes. Fenelon obtained an introduction to him, and impressed him with such an idea of his talents and character, that the duke appointed him, in 1689, preceptor to the duke of Burgundy, heir-apparent, and to his younger brothers. This important charge was fulfilled by Fenelon with the utmost fidelity and diligence, and the success of his labours was such as to promise the highest advantage to the kingdom. By his excellent lessons of religion and morality he so softened the harsh and haughty character of the duke of Burgundy, as to make him a model of all that could be wished in the expected sovereign of a vast empire. His services were rewarded in 1695 with the splendid preferment of the archbishopric of Cambray, which includes a dukedom. He accepted it only upon the condition of being allowed to devote nine months in the year to his see, and three alone to the princes; and at the same time he resigned a valuable abbacy. Though he performed the duties of a prelate in the most exemplary manner, a storm rose

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against him which long agitated his mind, and endangered his reputation. The *quietism* of Mad. de Guyon had met with so many admirers, and of such a rank, that it began to attract the notice of the guardians of orthodoxy, and a solemn enquiry was instituted into her conduct and opinions. Her former disciple being appointed, together with Bossuet and others, an examinant, endeavoured to palliate her extravagances, and absolutely refused to condemn her person and morals. Soon after, he published his book entitled "Maximes des Saints sur la Vie interieure," 1697, which, though written with caution and art, was judged to contain principles similar to those of Mad. de Guyon. The zealous and inflexible Bossuet immediately began an attack upon his brother prelate, which he carried on with all the rigour of theological austerity; and notwithstanding the vigorous defence made by Fenelon, he succeeded in alarming the consciences of the king and Mad. Maintenon, and obtained the banishment of the archbishop to his diocese. About this time his palace at Cambray, with all its furniture and books, was consumed by fire. He bore the loss with perfect tranquillity, observing, "that it was better all these should be burned, than the cottage of one poor family." In the mean time the condemnation of his book was urged with great warmth at the court of Rome; and at length, in 1699, pope Innocent XII. issued a brief of censure against the work, and twenty-three propositions extracted from it. Fenelon testified the most profound submission to the sentence of the holy see, read his own condemnation from the pulpit, and composed a *mandement* against his book. He even caused to be represented, for the exposition of the sacrament, a sun borne by two angels, one of whom trampled under foot some heretical books, among which appeared the title of his own. This was almost, what a man of wit called his conduct on the occasion, "the coquetry of humility;" it had, however, all the appearance of sincerity, and his whole after-conduct was conformable to it. So thoroughly amiable was his deportment, that a celebrated writer said, "I know not whether Fenelon was a heretic in asserting that God ought to be loved for himself, but I know that Fenelon deserved to be so loved." In his diocese he united the characters of a nobleman and of a christian pastor. In the latter, nothing could surpass his simplicity of manners, his charity, his minute attention to all his duties, his fervent piety united to indulgence and moderation. He frequently took walks round the environs of Cambray, entered the cottages of the peasants, sat down with them, and administered consolation and relief in their distresses. When the alarms of war had driven them from their habitations, he opened his house to them, and even served them at table. Once, observing that a peasant did not eat, he asked him the reason of his want of appetite, and found that it was owing to grief for the loss of a cow, the chief support of his family, which was supposed to have fallen into the enemies' hands. The archbishop, furnished with a safe-conduct, went immediately, attended by a single domestic, and brought back the man's cow. To one of his clergy, who was taking credit for having abolished the Sunday dances of the peasantry in his parish, he said, "Mr. le Curé, let *us* not dance; but let us permit these poor people to amuse themselves: why should we hinder them from forgetting for a moment how wretched they are?" He displayed the true magnificence of a man of rank, by a boundless hospitality, directed by the most genuine politeness. During the war, in particular, he was never without an open table for officers, many of whom, when sick or wounded, he lodged in his palace, and provided with attendance and relief of every kind, rendering them every office, as well of a humane pastor, as a generous host. Such a man could not but inspire universal reverence and affection; and it is among the most pleasing anecdotes of modern war, that the duke of Marlborough and the other generals of the allies, when in possession of that part of Flanders, expressly exempted the archiepiscopal lands of Cambray from all pillage or exaction, regarding them as devoted to the purposes of common beneficence. They frequently paid their respects to the worthy prelate, and always received from him the strongest impressions of esteem and admiration. On the other hand, the French courtiers were afraid of being known to visit a person lying under the displeasure of their master—a crime sufficient in a monarchy to obliterate every other merit. Fenelon, besides his delinquency in point of orthodoxy, had been guilty of writing "Telemachus," a work which Lewis XIV. considered as an indirect satire upon his own reign. He had never heartily approved of the appointment of Fenelon to the preceptorship of the princes, regarding him rather as a *bel-esprit*, than a man of the world. The maxims of Telemachus confirmed the king in this opinion. He stopt the impression of the work which was going on from a copy surreptitiously obtained; and after the death of the duke of Burgundy, he burned every manuscript of the preceptor which he found among his papers.

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Moreover, the prelate had given an unpardonable offence to Mad. de Maintenon, by his honest advice to the king, when consulted, not to marry her; an advice which his majesty thought fit to betray. Thus, while he was the object of applause and veneration to all Europe, he was not to be named at the court of France. Yet he neglected no proper means of ingratiating himself. Besides his constant hospitalities to the military, he performed a most munificent act of patriotism after the disastrous winter of 1709, by opening his granaries, and distributing gratuitously to the soldiers, corn to the value of 100,000 livres. He also wrote against the Jansenists; not solely, perhaps, to please the court-jesuits, but because their doctrine, which he termed *pitiless* and *overwhelming*, was directly opposite to his own religious sentiments. "God," said he, "is to them only the *terrible* being; to me he is the *good* being; I cannot resolve to make him a tyrant who first fetters us, and then commands us to walk, and punishes us if we do not." He was, however, indulgent to their persons, and never permitted them to be persecuted; and when it was represented to him that the Jansenists were his avowed enemies, "That," said he, "is an additional reason for tolerating and pardoning them." It is supposed that Fenelon, notwithstanding he so well accommodated himself to the situation of a provincial prelate, always nourished the hopes of returning to court, and acting a great part in public life. The death of his pupil, the duke of Burgundy, followed by those of his intimate friends and admirers, the dukes of Chevreuse and Beauvilliers, were severe blows to his feelings and his expectations. Still, the declining state of the king's health, and the favourable sentiments entertained of him by the duke of Orleans, supported his prospects; when the accident of being overturned in his carriage, succeeded by a fever, proved fatal to him in January, 1715. One of his last acts was to write a letter to the king, relative to the spiritual affairs of his diocese, which alone seemed to be his remaining concern. He expired in perfect tranquillity, deeply lamented by all the inhabitants of the Low-countries, and especially by the flock committed to his charge. So well had he balanced his worldly affairs, that he died without money and without a debt. The duke de St. Simon in his Memoirs gives the following portrait of Fenelon: "He was a tall, lean, well-made man, with a large nose, eyes whence fire and sense flowed in a torrent, a physiognomy resembling none which I have elsewhere seen, and which could not be forgotten after it had once been beheld. It combined opposites; it had both gravity and amenity, seriousness and gaiety, and equally spoke the theologian, the bishop, and the nobleman. Its prevailing expression, as well as that of his whole person, was sense, sagacity, grace, decorum, and especially elevation. It required an effort to cease to look at him. His manners were corresponding: they were marked with that ease which makes others easy, with that taste and air of good company which is only acquired by frequenting the great world. He, moreover, possessed a natural, sweet, and flowery eloquence; an insinuating but noble and distinguishing politeness; a ready, clear, and agreeable elocution; a power of making himself understood upon the most perplexed and abstract subjects. With all this he never chose to appear wiser or wittier than those to whom he spoke, but descended to every one's level, with a manner so free and enchanting, that it was scarcely possible to quit him. It was this rare talent which kept his friends so closely attached to him notwithstanding his fall; and which, during their dispersion, assembled them to talk of him, to regret him, to long for his return, and to unite themselves to him more and more."—The principal works of Fenelon, besides those already mentioned, are "Dialogues of the Dead," two vols. 12mo.; these were composed for the particular instruction of the duke of Burgundy, and, being written on the immediate occasion, are sometimes slight and deficient in thought: "Dialogues on Eloquence in general, and on that of the Pulpit in particular; with a Letter on Rhetoric and Poetry," 12mo.; these are written in an agreeable and lively manner, and contain the most solid principles on the art of persuasion, of which he treats both like an orator and a philosopher; the "Letter" is addressed to the French Academy, of which he became a member in 1693: "Philosophical Works, or Demonstration of the Existence of a God by natural Proofs," 12mo.: "Letters on different Religious and Metaphysical Subjects," 12mo.: "Spiritual Works," four vols. 12mo.: "Sermons," 12mo.: several pieces in favour of the bull Unigenitus and the Formulary. "The most touching charm," says d'Alembert, "of his works, is the sensation of peace and repose with which he inspires his reader: he is a friend who joins himself to you, who sheds his soul into yours, who tempers and, at least for a time, suspends your troubles and afflictions." It has already been hinted, that in his theology he gave greater scope to feeling than to reason; and if a diposition to mysticism

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caused him to deviate from the precise system of his church, it is not to be concluded that he made the least approach to protestantism. On the contrary, no one has dwelt more forcibly upon the danger of putting the Scriptures into the hands of the people (that fundamental tenet of popery) than Fenelon has done in his "Letter to the Archbishop of Arras." Submission to the decisions of the holy see is likewise inculcated by him in its utmost extent. Of all his writings, the "Telemachus" is at present by much the most known, especially in foreign countries; and scarcely has any performance been more generally popular. This political romance, or rather epic poem in prose, is properly the institute of a prince; and never were purer, more useful, and more elevated maxims of public and private conduct offered to the heir of a monarchy. Lewis XIV. could not more severely have satirised himself than by proscribing such a picture of wise and humane government, and of the evils proceeding from unjust ambition and ostentatious profusion. As a work of invention it has great merit, and is read with pleasure for the beauties of its style, and the elegance of its fictions, by those who are little interested in its political lessons. It has been published in a great variety of forms, and translated into most modern languages. *Moreri. Nouv. Dict. Hist. Mem. du Duc de St. Simon. Eloges Academ. par d'Alembert.*—A.

FENTON, Elisha, an ingenious poet, was the son of a gentleman of ancient family and competent fortune near Newcastle in Staffordshire, where he was born in the latter part of the seventeenth century. Being the youngest of twelve children, he was destined to a profession; and, after a school education, was entered of Jesus-college, Cambridge. His conscientious scruples respecting the oaths required by government, in the reigns of William and Anne, precluded all expectations of academical or ecclesiastical emolument; he therefore left the university with no other prospects of a livelihood than such as he could derive from his literary talents. He was for some time usher at a school in Surrey, and afterwards master of the free-school at Sevenoaks in Kent. From this last situation he was taken, in 1710, by Mr. St. John (lord Bolingbroke), who promised him a more honourable employment. This was, probably, that of secretary to Charles earl of Orrery, at Brussels, which he occupied, and with it that of tutor to his son. He had already made himself known as a poet, particularly on the popular topics of the successes in queen Anne's reign, and the glory of our great general Marlborough, which his principles did not forbid him to celebrate; and he was as generally beloved for the amiableness of his manners, as respected for his abilities. After his engagement with lord Orrery had ceased, he obtained, through the recommendation of Pope, a desirable situation with secretary Craggs, who, sensible of his defective education, wished to domesticate with him a man of taste and learning, from whom he might acquire occasional instruction. The life of Craggs, however, was cut short by the small-pox, and the advantages which Fenton might expect from this connection were intercepted. His industry then met with an employment which engaged rather his versifying than his poetical powers. This was that of becoming an auxiliary to Pope in his translation of the Odyssey, a work undertaken by this eminent poet merely for profit, upon the ground of the reputation he had already acquired by his Iliad. It is known that he portioned out half of the task to Brome and Fenton; the latter had the first, fourth, nineteenth, and twentieth books, declining the eleventh, which he had before rendered into blank verse. He performed his work very creditably, and received for it three hundred pounds. In 1723 his tragedy of "Mariamne" was brought upon the stage, where it was received with great applause. He is said to have gained by it one thousand pounds, which he employed to discharge a debt contracted by his attendance *at court*—an instructive comparison to a literary man, between the patronage of the public, and that of a king or minister! As Fenton's exertions appear to have been rather the product of necessity, than spontaneous, it is not wonderful that he is little to be traced as a writer after this period. Pope had recommended him to the widow of sir W. Trumball, as a proper person to educate her son. He first instructed the youth at home, and then attended him to Cambridge; and he afterwards resided with the lady as the auditor of her accounts. Thus assured of a desirable home, and enabled to make occasional excursions among his friends, he had recourse to the press only as an amusement. To a corrected edition of "Milton's Poems" he prefixed a "Life" of the great author, written with elegance and fairness. In 1729 he published a splendid edition of "Waller," with illustrative notes. Soon after, in 1730, his life came to an early close, at the seat of Mrs. Trumball, at Easthampstead in Berkshire. Corpulence and the gout, brought on by indolence and indulgence, were the causes of his dissolution. "Poor Fenton," says his pupil, lord Orrery, "died of a great chair and

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two bottles of port a-day :" a concise and honest account of the matter, much more instructive than the cautions and varnished narrations which are so often presented by partial friends, or glossing biographers. The same noble person adds this attestation to his character : " He was one of the worthiest and modestest men that ever belonged to the court of Apollo. Tears arise when I think of him, though he has been dead above twenty years." It is superfluous to add any further testimonials ; nor shall we copy Pope's epitaph upon him, which is rather a tribute of affection, than a striking portrait. The poetry of Fenton, though preserved in the body of English poets, at present attracts little notice. Yet his " Ode to Lord Gower" was pronounced by Pope to be exceeded by none in the English language, except Dryden's on St. Cecilia's Day. It has, however, no resemblance to that piece, and its merit consists rather in Horatian amenity, than Pindaric sublimity. He has other odes, which possess harmony and poetic diction ; epistles agreeable from their variety and elegance ; and translations displaying facility and sweetness of versification. He has some light pieces, in which the vivacity scarcely compensates the looseness. His tragedy of Mariamne, founded on the story of Herod, as related by Josephus, maintains a respectable rank among English dramatic compositions, particularly those of the poetical class, though it has disappeared from the stage. *Johnson's Lives of the Poets. Anderson's British Poets.*—A.

FERBER, John James, an eminent Swedish mineralogist, was born at Carlscrona on the 9th of September, 1743. He received a good education under the care of his father, who was assessor of the royal college of medicine ; and being destined for the study of physic, he applied to that branch of knowledge in particular, but he did not confine himself within the narrow limits of that science ; for his comprehensive mind soon embraced every thing that belongs to the province of natural philosophy. At a very early period of his life, Von Swaab, a member of the council of mines, and an able mineralogist, gave him leave to be present during his chemical processes for assaying metals ; and in the year 1760 he repaired to Upsal, where he improved himself further under the instructions of Wallerius, Cronstadt, Linnæus, and other men of eminence. He resided also at the observatory with Mallet the astronomer, and under his directions studied the mathematics and astronomy. He profited so much by the lectures of Linnæus, and the botanical excursions which he undertook, that, in the year 1763, he disputed De prolepsi Plantarum. He entered about the same time into an intimate friendship with the celebrated Bergman, whose Sciagraphia Regni Mineralis he afterwards published. In the above year he left Upsal, got an appointment in the College of Mines, made a tour through those provinces of Sweden where the principal mines are situated, and afterwards wrote at Carlscrona his " Diarium Floræ Carolicoronensis," in consequence of which he received an honorary mark of distinction from the Royal Academy of Sciences at Stockholm. In the year 1765 he set out on his travels, which he continued so long and turned to so much advantage that he could with justice depend on his own observations ; and therefore the warmth with which he expressed himself, and particularly towards some philosophers who had not studied nature on a grand scale, in the dispute carried on respecting the origin and structure of mountains, may be accounted for, and in some measure excused. He first proceeded to Germany, and resided some time at Berlin, where he studied chemistry under Pott and Markgraf ; he made a considerable stay also at Leipsic, after which he visited the German mines in the Hartz forest, in the Palatinate, Bavaria, Nassau, Austria, &c. ; then the mines in Bohemia, and particularly those in Hungary, where he formed an acquaintance with the celebrated Born, who ever after retained for him a sincere and steady friendship. He next proceeded to France and Holland, and thence to England, where he examined the mines of Cornwall and Derbyshire. While he remained in England some thoughts were entertained of engaging him to undertake a voyage to the South Sea with Mr. now sir Joseph Banks and Dr. Solander. Of almost all the mines he visited, and the countries he travelled through, he wrote valuable descriptions, which were published either by himself or his friends, or by some of those learned bodies of which he was a member. They have all met with the approbation of mineralogists ; but his letters on Italy, published by his friend Born, are particularly interesting. The Italians themselves acknowledge that, though a foreigner, he was the first who made them acquainted with the natural riches of their country, as Winkelman first called their attention to many works of art contained in it, which had before escaped their notice. After his return to Sweden, he was invited, in the year 1774, by the duke of Courland to be professor of experimental philosophy and natural history in the high school of Mittau, which

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that prince had established. Here he married, in 1778, Agnes Elizabeth Jacobs, with whom he lived in a state of great conjugal happiness, and who accompanied him in the long journeys which he afterwards undertook. In the year 1781, with the consent of his prince, and at the request of the king of Poland, he made a mineralogical tour through the states of the latter, who rewarded him in a handsome manner for his trouble. In 1783 he removed to Petersburg to be professor of the natural sciences, in consequence of an invitation from the empress Catherine II., who even offered him the direction of all the mines in Siberia; but he declined this office on account of the state of his health, which was not suited to the cold of that severe climate. In the year 1786 he entered into the service of Prussia, and in 1788 made a tour through Anspach and Deux-Ponts to Switzerland, and thence to France. The observations he collected on this occasion were published partly by himself in two small works, and partly by Manuel, a Swiss, who had accompanied him some time during this mineralogical excursion, in Hopfner's Magazine for the Natural History of Helvetia. In consequence of a request made by the magistrates of Berne, he undertook a second journey of the same kind, with the consent of his Prussian majesty; but in the month of September that year, he was attacked during an excursion among the mountains in Millithal by a stroke of apoplexy, with which he had often been threatened, and being conveyed to Berne, with great difficulty, died there, in the forty-seventh year of his age, after a long and painful illness. During his illness the magistrates of that city behaved to him with great kindness and attention, which they continued to his widow after his death. He was buried in one of the church-yards, by the side of the celebrated Haller; for whom he had always entertained the utmost respect. His principal works are: "Briefe aus Welschland, über natürliche merk würdigkeiten dieses landes," &c.; Letters from Italy respecting the most remarkable Natural Productions of that Country, addressed to the editor, J. E. von Born, Prague, 1773, octavo. A French translation with notes and observations made in the different places, by B. de Dietrich, was published at Strasburgh in 1776; this translation, on account of the notes, is particularly interesting, because the translator was an Italian and examined many of the places which the author describes, by which means he was able to confirm Ferber's account, to enlarge it where deficient, and to rectify it where incorrect. "Beiträge zu der mineralgeschichte von Böhmen;" Collections towards a History of the Minerals of Bohemia; Berlin, 1774, octavo, with two plates: an excellent contribution towards the mineralogical history of the earth in general, and of the kingdom of Bohemia in particular. The author first describes the situation and division of the Bohemian mines, according to the mountains and different circles, and then proceeds to a description of the mines individually. "Beschreibung des quecksilberbergwerks zu Idria, &c;" A Description of the Quicksilver Mines at Idria; Berlin, 1774, octavo, with three plates. This description is taken partly from the observations made by the author himself at Idria, and partly from an authentic manuscript, of the accuracy of which he had an opportunity of being convinced by ocular testimony. As the accounts of these mines before published were exceedingly faulty and deficient, this work met with a very favourable reception. "Bergmänische nachrichten von den mineralogischen gegenden," &c.; An Account of the Mines in the most remarkable mineralogical Districts in the Countries of Deux-Ponts, the Palatinate, and Nassau; Berlin, 1776, octavo, with two plates. The author undertook a tour through these countries, which were before little known, chiefly with a view of examining the different quicksilver mines, and the nature and structure of the mountains. "Versuch einer Oryktographie von Derbyshire;" An Attempt towards an Oryctography of Derbyshire; Mietau, 1776, octavo, with four copper-plates. "Neue Beiträge zur mineralgeschechte verschiedener länder;" New Contributions towards the Mineralogical History of Different Countries, volume I. ibid, 1778, octavo, with three plates. "Physicalische-metallurgische Abhandlungen über die Gebirge und Bergwerke in Ungarn, &c.;" Physico-metallurgic Essays on the Mountains and Mines in Hungary, with a Description of the Process for manufacturing Iron and Steel in Styria; Berlin, 1780, octavo, with four plates. "Nachricht von dern Anquiken der gold-und ribberhaltegen erze, &c.;" An Account of the Method of extracting Gold and Silver from the Ore in Hungary and Bohemia by Amalgamation; Berlin, 1787, octavo. "Untersuchung der hypothese von der ver wandlung der mineralischen körper in einander;" Examination of the Hypothesis respecting the Transmutation of Mineral Bodies; translated from the Transactions of the Imperial Academy of Sciences at Petersburgh, and published with some notes by the society of the Friendly Researchers into Nature at

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Berlin, 1788, octavo. "Mineralogische und metallurgische Bermerkung in Neufchatel, &c.;" Mineralogical and Metallurgic Observations made in Neufchatel, Franche-Comté, and Burgundy, in the year 1788, ibid, 1789, octavo, with plates. *Hirsching's Manual of eminent Persons who died in the Eighteenth Century.*—J.

FERDINAND I., emperor of Germany, was second son of Philip, archduke of Austria, by Joanna of Castile. He was born in Spain in 1503, and, being educated in that country, was a greater favourite with the Spaniards than his elder brother Charles V. His grandfather, king Ferdinand of Arragon, had destined him for regent of his dominions, but was persuaded in his last will to alter that disposition. As the young prince seemed discontented with the change, he was brought to Madrid, and kept under the vigilant eye of cardinal Ximenes; and his brother afterwards sent him into Germany, under the pretext of visiting their grandfather, Maximilian. He married Anne daughter of Ladislaus king of Hungary and Bohemia, on which occasion Charles settled upon him both Austrias and all the domains appertaining to that house in Germany. When his brother-in-law, king Lewis, was slain at the battle of Mohatz in 1526, Ferdinand laid claim to both his crowns, of Hungary and Bohemia, and obtained them both by election. He was opposed in Hungary by John de Zapolles, count of Scepus, wayvode of Transylvania, who had a party in his favour; but this competitor being defeated at Tokay, Ferdinand entered into quiet possession of the kingdom. Through the influence of his brother, then emperor, he was elected king of the Romans in 1531, notwithstanding the opposition of the protestant electors of Saxony and Brandenburg. Hungary, in the mean time, was infested by invasions of the Turks, and the count of Scepus uniting with them, on condition of becoming their tributary, had gained possession of great part of the country. Ferdinand therefore found it expedient to enter into a treaty with him, by which the count was to enjoy all he had acquired, with the title of king of Hungary, during his life, but at his death the whole should revert to Ferdinand. John died, but left an infant son, who was recognised by the greatest part of the nation, by the name of king Stephen. Ferdinand marched an army to enforce the performance of the treaty; upon which Martinuzzi, the young king's guardian, called in the aid of Solyman, the Turkish emperor, who defeated the forces of Ferdinand, and seized great part of Hungary for himself. Ferdinand afterwards submitted to pay him a tribute for the portion he still held. His attempts to extend his prerogatives in Bohemia, and render its crown hereditary, together with the progress of the reformation in that country, having occasioned an armed confederacy against the royal authority, Ferdinand at the head of a body of imperial troops dispersed it, and, disarming the people, reduced them to greater subjection than before. He treated the city of Prague with rigour, and abolished several of its privileges. In 1551, on the invitation of Martinuzzi, he sent an army to invade Transylvania, of which he obtained possession by the resignation of queen Isabella, mother of Stephen. Afterwards suspecting the fidelity of Martinuzzi, he caused him to be basely assassinated by means of some Italian and Spanish officers. He did not long possess the province he had thus acquired, for, by the aid of Solyman, it was recovered by Isabella in 1553. Notwithstanding Charles had procured his brother's election, as king of the Romans, to the succesion of the empire, he was induced by his boundless ambition to attempt to transmit the imperial crown to his own son Philip. Ferdinand's policy was therefore long occupied in thwarting this design; and for this purpose he favoured the accommodation with Maurice, duke of Saxony, which terminated in the peace of religion concluded at Passau in 1552. Charles after that period committed the management of German affairs almost entirely to Ferdinand, who opened the diet of the empire at Augsburg in 1555. In that, the peace of religion was established, and the toleration of the Protestants confirmed. Charles made one more attempt to persuade Ferdinand to renounce the succession in favour of Philip, but without success. He therefore, in 1556, executed a deed of resignation of the empire; and at the diet of Frankfort, in February, 1558, Ferdinand was unanimously declared emperor. The pope, Paul IV., whose fiery character led him to maintain all the lofty claims of his predecessors, refused to acknowledge the resignation of Charles and succession of Ferdinand, because the consent of the holy see had not been previously obtained; but his remonstrances were disregarded; and although he continued firm in his refusal during the short remainder of his pontificate, his successor, Pius IV., thought proper to recognise the new emperor. The principal acts of Ferdinand, in his imperial capacity, consisted in some fruit-

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less attempts to reconcile the Protestants to the catholic church, and in measures to secure the succession to his son Maximilian, in which he was successful. He preserved the public peace of the empire, made a truce of eight years with the Turks, and terminated a dispute between the kings of Denmark and Sweden. He died at Vienna in 1564, leaving the character of a prudent and politic prince, inclined to moderation and equity; though it appears that he was not scrupulous in those means of aggrandising his authority which too readily adapt themselves to the morality of princes. By his wife, the princess of Hungary, he had four sons and eleven daughters. His will, by which he appointed his daughters and their descendants to succeed to the kingdoms of Bohemia and Hungary in default of the male line, proved long after his death the cause of a war, in consequence of the claims of the electoral house of Bavaria. *Mod. Univers. Hist. Robertson's Charles V. Moreri.*—A.

FERDINAND II., emperor, grandson of the preceding, was son of Charles archduke of Styria, by Mary of Bavaria, and was born in 1578. He was elected king of Bohemia on the recommendation of his cousin, the emperor Matthias, in 1617, and king of Hungary in 1618; but the religious differences in Bohemia having broke out into open revolt, Ferdinand was deprived of the kingdom soon after the death of Matthias in 1619. He had, however, influence enough to procure the succession to the empire upon that vacancy. The states of Bohemia Proceeded to the election of another king, and chose Frederick, the elector Palatine; while at the same time Bethlem Gabor reduced the greater part of Hungary, and advanced towards Vienna. The emperor found it necessary to make a treaty with Gabor, and he formed a catholic league, in order to oppose that of the Protestants who supported the elector Palatine. That unfortunate prince was completely defeated at the battle of Prague in 1620, in consequence of which Bohemia was obliged to submit to its former master. Many of the leaders of the revolt were punished with death, and the exercise of the protestant religion was entirely suppressed. Ferdinand carried so far his resentment against the elector, as to put him to the bar of the empire, and to invade the palatinate, which by means of his general, count Tilly, he entirely conquered, and then transferred the electoral dignity to Maximilian, duke of Bavaria. He was now become so formidable to the protestant party, that a league was formed against him in the north of Germany, headed by Christiern IV. king of Denmark. That king was however defeated by Tilly in 1626, and obliged to take refuge in Holstein; and after the war had continued for some time longer, he was reduced to make a disadvantageous peace, which left the imperial party triumphant. Ferdinand next interfered in the affairs of Italy, where the death of Vincent, duke of Mantua and Montserrat, had left a disputed succession. The Austrian troops invaded Mantua and took the capital, while their allies, the Spaniards, took Cazal, which was defended by the French. In the confidence inspired by these successes, the emperor, giving way to his religious zeal, published an edict for the restitution of all ecclesiastical benefices in Germany which had been seized by the Protestants. This occasioned a great alarm among all the adherents to the Augsburg confession, who began to look out for another foreign potentate to support their cause. Gustavus Adolphus, king of Sweden, who had already displayed the qualities of a great prince, and was the professed enemy of the house of Austria, was the person to whom they applied. A league was secretly formed, to which the king of France acceded; and, before the emperor suspected his danger, a war broke out, which in the end reduced the House of Austria to the greatest extremities. Its events will be more properly related in the lives of those who were actively engaged in them. It suffices here to relate, that Gustavus, advancing at the head of his Swedes and German allies, defeated Tilly at the battle of Leipsic in 1631, forced the passage of the Lech, at which action Tilly was mortally wounded, and gained the battle of Lutzen, in 1632, where he was himself slain in the arms of victory. The potent Walstein, whom the emperor, after displacing from the command, had been obliged to recal, continued the war with various success. This leader, whose ambition was boundless, and whose pride spurned submission to a superior, at length caused his fidelity to be suspected; and as he was too powerful to be openly called to account, a conspiracy was formed against him among his own officers, and he fell by treachery. The emperor had the satisfaction of gaining a victory over the Swedes at Nordlingen, in 1634, by means of his son, the king of Hungary and Bohemia. In the ensuing year he made a separate peace at Prague with the elector of Saxony and most of the Protestants. On the other hand, France entered into the war as a principal, and maintained an army under the duke of Saxe-Weimar. At a diet held at Ratisbon

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in 1636, the emperor procured his son Ferdinand to be elected king of the Romans, and in February, 1637, he died in his fifty-ninth year, after an anxious and unquiet reign of eighteen years, attended with much calamity to the empire, and danger to his own authority. He was twice married, first to a daughter of the duke of Bavaria; secondly to a daughter of the duke of Mantua. By the first wife he left two sons and two daughters. His personal character is highly extolled by the Roman-catholic writers, from whom he has obtained the title of the *Apostolic*; indeed religious zeal and devotion appear to have been its principal features. His abilities were mean, and all his successes were owing to his generals, some of whom were ill requited. *Mod. Univers. Hist. Moreri.*—A.

FERDINAND III., emperor, surnamed ERNEST, son of the preceding, was born in 1608, was made king of Hungary in 1625, and of Bohemia in 1627, and succeeded his father in the empire in 1637. The war continued to rage in Germany, and the duke of Weimar, and the Swedish general Bannier, obtained various successes over the Imperialists. The latter even cannonaded Ratisbon while the emperor was holding a diet in that city. After his death, Torstenson commanded the Swedish army with equal success, and the French, who continued their alliance with the Swedes, gained several advantages under the duke d'Enguien (afterwards the great Condé) and Turenne. Various attempts were made to negociate; and at length, in 1648, the peace of Munster was concluded, which has since served as the political basis of the Germanic constitution. By this treaty the king of Sweden acquired the best part of Pomerania, with the dignity of prince of the empire; the king of France became landgrave of Alsace; and the lutheran and calvinistic religions were placed upon an equal footing of authority with the Roman-catholic. An eighth electorate was created for Charles Lewis, count Palatine of the Rhine, to whose house the lower Palatinate was restored. A variety of other conditions were agreed upon relative to the states and princes of Germany, which were received into the fundamental law of the empire. The papal court, according to its unvaried system, opposed that part of the treaty which allowed the religious claims of heretics, but its remonstrances were disregarded. Though the ravages of war immediately ceased, yet disputes between the protestant and catholic parties, carried on by writings and at diets, long continued. The emperor, however, had the satisfaction to procure the election of his eldest son to the dignity of king of the Romans in 1652, but that prince's death not long after left the succession undetermined. Ferdinand himself died at Vienna in 1657, at the age of forty-nine. He was accounted a mild, humane, and generous prince, much attached to religion, a friend to letters, and liberal to those who served him, though not always judicious in the distribution of his favours. He married three wives, by all of whom he had children. His successor Leopold was by the first, a daughter of Philip III. king of Spain. *Mod. Univers. Hist. Moreri.*—A.

FERDINAND I., king of Castile and Leon, and the first in whom those crowns were united, was the son of Sanchez III., king of Navarre, and of Nugna, heiress of Castile. He was crowned king of Castile during his father's life-time, in right of his mother. He married Sancha, daughter of Alphonso V., king of Leon; whose brother Weremond or Bermudo, when come to the throne, engaged in a war with Ferdinand, and invaded Castile. A battle ensuing, Bermudo was slain in 1037; after which event Ferdinand proceeded to Leon, where, in right of his wife, he was acknowledged king of that country. Thus having united in his person Leon and its dependencies, the Asturias and Gallicia, with Castile, he became the most potent monarch in Spain. The kingdom of Navarre was possessed by his brother Garcias. Ferdinand conducted himself with great prudence and moderation towards his various subjects, and obtained their unanimous attachment. He then made war upon the neighbouring Moors, and pushed his conquests into Portugal as far as Coimbra, of which he became master in 1045. He next attacked the Moorish king of Toledo, whom he rendered tributary; and the king of Saragossa prevented hostilities by a like submission. His brother Garcias falling into a dangerous illness, Ferdinand paid him a visit; but discovering, as it is said, a design to seize his person, he returned in disgust. The next year Garcias visited him on a like occasion, when he detained him prisoner. Garcias found means to escape, and a war ensued between the two brothers, in which Ferdinand acted upon the defensive. Garcias invaded Castile, and a battle was fought, in which he lost his life. Ferdinand is asserted to have used great moderation after the victory, and to have abstained from injuring his nephew, the young king of Navarre; though some historians represent his conduct differently. The superstition of his queen, who desired to enrich a new church at

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Leon with the bodies of two virgin martyrs interred at Seville, caused Ferdinand, without provocation, to make an incursion into the territories of the Moorish king of that place, whom he compelled to do him homage, and to comply with his religious requisition. Meantime his son don Sanchez, acting as an ally to the tributary Moorish king of Saragossa, who was attacked by Ramiro king of Arragon, defeated Ramiro in a great battle. The famous Rodrigo, surnamed the Cid, commanded under Sanchez on this occasion. Soon after, Ferdinand held an assembly of his states, in which he declared his intention of dividing his kingdoms among his three sons; a species of impolicy common at that period, and a fertile source of civil wars. Its immediate consequence was a revolt of the Moorish dependent kings of Toledo and Saragossa, who refused tribute, and attempted to shake off the yoke. Ferdinand marched against them with a powerful army, and ravaged their frontiers; but an indisposition obliged him to return to Leon, where he died in September, 1065, leaving a high character for civil and military talents, and for an unblemished private life. *Mod. Univers. Hist. Moreri.*—A.

FERDINAND III., king of Castile and Leon, called SAINT FERDINAND, son of Alphonso IX., king of Leon, and Berengara, infanta of Castile, was born in 1200. On the death of Henry king of Castile, in 1217, the right to the crown was recognised by the states to belong to Berengara, his sister, who resigned it to her son Ferdinand; but his father, the king of Leon, suddenly marched an army into Castile with a view of seizing the regency. The resistance he met with, however, induced him to retreat; and a renewal of his attempt the ensuing year had a similar termination. In 1219 the young king Ferdinand was married to Beatrix of Suabia, daughter of the emperor Philip. He was engaged during several successive years in campaigns against the Moorish princes his neighbours, from whom he took a number of fortresses. In 1230 the king of Leon died, and by his last will declared his two daughters coheiresses of his dominions. This disposition was near producing a civil war, since, while part of the states adhered to the infantas, the greater part declared in favour of Ferdinand. At length the differences were amicably compromised, and the infantas, in consideration of a large pension, resigned their rights to their brother Ferdinand, who thus accomplished the re-union of the kingdoms of Castile and Leon, which have never since been separated. Ferdinand concluded a treaty with the king of Portugal, and continued to pursue his plan of humbling and reducing the Moors. His brother, don Alonzo, obtained a signal victory over the king of Seville. In 1236 Ferdinand made the important acquisition of the city of Cordova. Having lost his queen Beatrix, he married again Jane daughter of the count de Ponthieu. The kings of Murcia and Granada submitted to him and became his vassals; the latter not without a previous vigorous resistance to his arms. The city of Jaen, after a long siege, fell into his hands; and these successes stimulated him to an enterprise against the rich and powerful city of Seville. For this purpose he fitted out a fleet, by means of which he blockaded the place by water while he besieged it from the land. In 1248 he effected the reduction of this capital, and during the next year he gained possession of all the remaining Moorish towns and fortresses as far as the sea. An invasion of Africa was the next object of his ambition and religious zeal. He made great preparations for the expedition, and his fleet gained an advantage over that of the Moors upon their coast; but he was disabled from putting his designs in execution by a dropsy, which carried him off in 1252. He died with all the demonstrations of profound piety and humility which are inculcated by the catholic religion, and was by his subjects immediately regarded as a saint, though his formal canonisation at Rome did not take place till 1671, under pope Clement X. He left a numerous offspring, and was succeeded by his son Alphonso X., surnamed the Wise: (see his article). *Mod. Univers. Hist.*—A.

FERDINAND V., king of Arragon, Castile, and Leon, surnamed THE CATHOLIC, son of John II. king of Arragon, was born in 1452. He married in 1469 the infanta Isabella of Castile, sister of king Henry IV., at whose decease in 1474 he was declared king, and Isabella queen, of Castile and Leon. They had, however, to contend against the claims of the infanta Joanna, the reputed daughter of Henry, who was espoused to Alphonso IV. king of Portugal. A civil war ensued, in which Ferdinand defeated the Portuguese army at Toro; and a peace was afterwards concluded, which left him and his queen in quiet possession of their crown. His own father dying in 1479, he succeeded to the crown of Arragon; and thenceforth the kingdoms of Arragon, and those of Castile and Leon (which together comprehended all Spain, except Granada, which was still held by the Moors), became inseperably

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united. The royal pair governed in great political union, and were very attentive to the order and regulation of the extensive dominions which were fallen to them. The introduction of the inquisition into Spain, chiefly for the purpose of taking cognizance of the frequent apostacies among the Jewish and Mahometan pretended converts, was probably considered by them as a measure equally conformable to the interests of policy and religion. It has produced its full effect in securing uniformity of faith and worship, but may justly be charged with having materially contributed to that comparative degradation of every kind which the Spanish nation has since undergone. The firmness with which they caused civil justice to be administered, without regard to rank or condition, was undeniably laudable. In 1481 those hostilities began with the Moors, which, after a war of ten years, ended in the reduction of their kingdom of Granada, and the recovery of all Spain to the christian dominion. In this war the queen Isabella engaged with all the ardour of religious zeal; and though Ferdinand concurred in her plans with perfect harmony, yet he seems to have acted in a secondary capacity. The expulsion of the Jews from Spain, which soon followed the surrender of Granada, was probably dictated by her bigotry. Isabella had also the chief share in fitting out Columbus for that expedition of discovery which bestowed a new world upon the crown of Spain (see his article): the cold suspicious character of Ferdinand was ill disposed to the encouragement of so daring an adventure. In 1492 Ferdinand, by means of that address in negociation for which he was so famous, obtained the cession of the counties of Rousillon and Cerdagne from Charles VIII. of France, who was impatient to commence his rash expedition for the conquest of Naples. This, however, did not prevent the catholic king from declaring against the French after they had entered Italy; and by means of Gonsales or Gonsalvo de Cordova, called the Great Captain, whom he sent into Naples, that kingdom was recovered from the possession of France. Meanwhile he was attentive to strengthen himself by foreign alliances; and in 1495 a double marriage took place between the infant don John and the archduchess Margaret, and the archduke Philip and the infanta Joanna. The infanta Catharine was also espoused to Arthur, eldest son of Henry VII. of England. The king of Portugal soon after married the infanta Isabella; but the satisfaction arising from these alliances was damped by the death of don John, the only son of Ferdinand and Isabella, followed by that of the queen of Portugal. The conquered Moors were not long suffered to enjoy that toleration in religion for which they had stipulated. Their general conversion was undertaken, and, partly by force, partly by persuasion, in appearance effected: but insurrections soon shewed how far it was from being sincere; and in conclusion, Ferdinand, for a sum of money, gave permission to a great number of these unhappy people to retire to Barbary; a measure which, if it tended to preserve the internal peace of the country, certainly was injurious to its industry and population. The decline of agriculture and manufactures in Spain is dated from that period. It appears to have been contrary to his inclination that in 1502 the archduke Philip, with his wife, at the desire of Isabella, visited Spain, and were solemnly acknowledged by the states of Castile as successors to the crown. Isabella, who was sixteen years older than her husband, was now in a declining state of health, and Ferdinand anticipated the loss of his authority in her dominions after her death. This event took place in 1504; and though by her will she appointed Ferdinand to the regency of Castile during the minority of their grandson Charles (afterwards emperor), which disposition was confirmed by the states, yet discontents soon arose, and Philip took measures to oblige him to resign in his favour. Ferdinand through resentment demanded in marriage that Joanna, the supposed daughter of Henry IV. of Castile, who had formerly been set aside in favour of Isabella; and meeting with a refusal, he espoused Germaine de Foix, niece of the French king Lewis XII. The disgust conceived by the Castilian nobles at these proceedings caused them to declare in favour of Philip and Joanna; and Ferdinand at length found it advisable to resign the regency, and retire to his own kingdom of Arragon. He had before, however, considerably enlarged his dominions by the acquisition of Naples; for having made a treaty with the king of France, by which he agreed with that monarch to share between them the country he pretended to defend, he afterwards employed the Great Captain to dispossess the French and secure the whole to himself. Philip enjoyed his power but a short time, dying in 1506; and his wife was so affected by her loss as to be utterly incapable of government. The regency was therefore again an object of contest, and the competitors were the emperor Maximillian and Ferdinand. The latter was then absent in Naples, where the

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great power and ambition of the viceroy Gonsalvo gave him uneasiness. When he had settled the government of that country, he returned to Spain, where the celebrated Ximenes, archbishop of Toledo, had been preparing men's minds in his favour. He was restored to his authority in Castile, and conducted himself with so much wisdom and prudence that no opposition was thenceforth made to his administration, except such as proceeded from the turbulence of some of the nobility, which by his firmness he finally suppressed. In 1508 the city of Oran in Barbary, with its district, was annexed to the crown of Castile, through the patriotic exertions of Ximenes. Soon after, Ferdinand engaging the young king of England, Henry VIII., in a league against France, persuaded him to send an army for the recovery of Guienne; and by means of the diversion occasioned by that measure, he seized upon the kingdom of Navarre, and expelling its lawful sovereign, John d'Albert, annexed it irrevocably to the Spanish dominions. In the midst of his successes, however, jealousy of his grandson Charles preyed on his mind. He looked forwards to the time when that prince would deprive him of the regency of Castile; and the aversion he thereupon conceived against him made him desirous of breaking that mass of power which he had contributed to raise. His young wife had borne him a son, who died in infancy. Ardently desirous of another heir, he used means to give temporary vigour to his enfeebled constitution, which tended farther to exhaust it. He fell into a state of bodily languor, which did not relax his attention to public affairs, but sharpened his habitual jealousy of power. "Unwilling," says Robertson, "even at the approach of death, to admit a thought of relinquishing any portion of his authority; he removed continually from place to place, in order to fly from his distemper, or to forget it. Though his strength declined every day, none of his attendants durst mention his condition; nor would he admit his father-confessor, who thought such silence criminal, into his presence." At length the danger became too imminent to be concealed. He received the intimation with fortitude, and was persuaded by his counsellors to revoke by a new will the injustice he had done to Charles in bequeathing the regency of his kingdoms to his younger grandson Ferdinand. He died on a journey, at the village of Madrigalejo, January 23, 1516, in the sixty-fourth year of his age. He left his daughter Joanna heiress of all his dominions, and after her, his grandson Charles. No prince of his time acquired so high a reputation for policy and the arts of government as Ferdinand the Catholic. At the same time no one was so notorious for profound dissimulation and disregard of the most sacred engagements. An Italian prince said of him, "Before I reckon upon his promises, I would have him swear by some god in whom he believes." Probably, however, he was not a disbeliever in his religion, but, like many others, found means to satisfy himself under the breach of its obligations. He made his perfidy a matter of boast; and once, when told by his embassadors that Lewis XII. complained of being twice overreached by him, "Twice!" said he; "the drunkard lies—I have cheated him more than ten times." He practised, however, many better arts of governing than these, and displayed towards his own subjects much moderation and equity, with the wisdom of an enlightened sovereign. He was beloved by the lower orders, whom he protected from the oppression of the nobles; and he, with Henry VII. of England, set the first examples of securing the public tranquillity, by curbing the turbulence and breaking the power of the feudal nobility. In temper he was cold, reserved, and unfeeling; not more severe than occasions demanded, but little susceptible of gratitude or attachment. He is justly looked upon as the founder of the Spanish greatness, but good-fortune concurred with policy in his aggrandisement. *Mod. Univers. Hist. Robinson's Charles V.*—A.

FERDINAND VI., king of Spain, son of Philip V. by his first wife Mary of Savoy, was born in 1713. He married in 1728 an infanta of Portugal, by whom he had no children. His constitution was always weak, which disposed him rather to a quiet and retired than an active life. He succeeded his father in 1746, at which time Spain, in union with France, was engaged in war with the empire, England, and their allies. On this occasion he displayed the humanity of his temper by various acts of clemency and beneficence; and at the same time continued to support that system of policy which was the basis of the family-compact of the house of Bourbon. He joined in the peace of Aix-la-chapelle in 1748, by which one of his brothers was seated on the throne of the two Sicilies, and the other acquired the duchies of Parma, Placentia, and Guastalla. Being naturally of a pacific disposition, he gladly employed the return of tranquillity in promoting the internal prosperity of his country. He

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corrected abuses in the management of the revenue, abolished the burthensome tribunal of the nunciature, reformed the regular clergy, re-established the marine, and encouraged commerce, manufactures, and agriculture. Occupied in these truly useful designs, he declined the invitation of the French court, in 1754, to enter into a new war with England, and disgraced his minister the marquis d'Encenada, who, in conjunction with the queen-dowager, endeavoured to change his measures. He gave his chief confidence to the minister don Wall, and was also much under the influence of his queen; and by their means Spain was preserved in peace till his death, which took place in August, 1759, when he was in his forty-sixth year. He was succeeded by his brother, Charles III. *Nouv. Dict. Hist. Hist. of Mod. Europe.*—A.

FERDINAND, king of Portugal, son of Peter the Justicer, was born about 1340, and succeeded his father in 1367. He possessed those qualities which never fail to render a new king popular. He had a handsome person, a majestic air, was courteous, cheerful, and extremely liberal. He had, however, a radical levity and fickleness in his character, which to the prudent gave the foreboding of a disastrous reign. He had refused, in his father's life-time, a proffered marriage with the daughter of Peter the Cruel, king of Castile; and at his accession, he sent to compliment Henry count of Trastamare, who had expelled Peter from his throne; yet on the death of Peter he assumed to himself the title of king of Castile, and entered into a war with Henry. In the course of it, the Castilian army ravaged a part of Portugal; and Ferdinand, though he had made a league with the king of Arragon, and had actually married by proxy his daughter Leonora, was induced by the mediation of pope Gregory XI. to make peace with Henry, with the condition of marrying *his* daughter Leonora. A third Leonora, however, of the family of Tellez, and wife to Lorenzo d'Acunha, a Portuguese nobleman, captivated him by her charms to such a degree, that after he had procured the dissolution of her marriage, on pretence of kindred with her husband, he freed himself from his obligation to the daughter of Henry, and privately espoused her. This alliance occasioned a revolt at Lisbon, and proved the source of much mischief and disaffection during his reign. Soon after, he entered into an alliance with John of Gaunt, duke of Lancaster, who had a claim on the crown of Castile in right of his wife, and engaged in a new war with Henry. In this, Portugal was overrun, the lower city of Lisbon was taken and burnt, together with the fleet, and Ferdinand was reduced to make peace again, through the medium of the pope's nuncio. When John had succeeded his father Henry on the throne of Castile, Ferdinand again, without provocation, meditated hostilities; and making a new alliance with the duke of Lancaster, received the aid of an English fleet, commanded by Edmund earl of Cambridge. The war was for a time successful; but at length, misunderstandings between the English and Portuguese, and the king's natural mutability, caused a sudden treaty to be concluded between the two crowns, with a stipulation of sending the English home. Soon after, Ferdinand gave his only daughter Beatrix in marriage to the king of Castile, under the condition that her children, and, in case of her death without issue, her husband, should succeed to the crown of Portugal; but the nation afterwards prevented this agreement from taking place. Ferdinand was now fallen into a weak state of health, and the conduct of his queen, who shewed an unbecoming attachment to a favourite, disquieted him. He bore a long and painful disease with much resignation, and died in 1383, in the forty-fourth year of his age, and sixteenth of his reign. *Mod. Univers. Hist.*—A.

FERDINAND I., king of Naples, natural son of Alphonso V. king of Arragon, was legitimated by pope Eugenius IV. and assumed the crown of Naples on the death of his father in 1458. Callixtus III., then pope, refused to acknowledge him; but his successor Pius II. granted him the bull of investiture, and he was crowned in 1459. He was soon, however, involved in a civil war, in consequence of the invitation sent by some discontented barons to John of Anjou, who had claims upon the crown of Naples. He entered the kingdom, and gave Ferdinand a defeat, which caused him to be deserted by the greatest part of his subjects. His party was, however, revived by the succour of George Castriot, surnamed Scanderbeg, who, at the pope's request, went over to his aid; and he obtained a complete victory over John at Troia. By his subsequent successes he restored tranquillity to his kingdom, which he endeavoured to secure by various foreign alliances; and he employed the years of peace in those internal improvements with respect to laws, learning, arts, and manufactures, which gave a lustre to his reign. He assisted pope Sixtus IV. in his designs against Florence, where he had projected the ruin of the Medici

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family. The celebrated Lorenzo, in order to avert the danger, took the magnanimous resolution of repairing to Naples, and putting himself in the power of Ferdinand; and though this prince was not remarkable for the delicacy or generosity of his political conduct, yet he was so far won by the persuasive arguments of Lorenzo, that he concluded an alliance with the Florentines without consulting the pope. In 1480 he had the mortification of seeing Otranto taken by the Turks, with every circumstance of savage barbarity. It was, however, recovered in the ensuing year by his son Alphonso. To this son, who was of a violent and tyrannical disposition, Ferdinand committed the chief care of the government; and such discontents prevailed against them both, that upon occasion of a dispute between the king and pope Innocent VIII. that pontiff encouraged a revolt of the barons, which threatened the safety of the throne. Ferdinand found means to excite disturbances against the pope in the ecclesiastical state, which brought about a peace. Pardon to the barons was one of its conditions, but it was shamefully violated, and many were put to death for their share in the rebellion. A new rupture took place about two years after between the king and the pope, in which the latter proceeded to a sentence of excommunication, but through the mediation of the king of Arragon a reconciliation was effected. About this period the preparations of Charles VIII. king of France, for the invasion of Naples, became truly alarming; and Ferdinand, conscious that he could not rely upon the affections of his subjects, was thrown into great disquietude. He employed himself, however, in proper measures of defence; but in the midst of his cares he was seized with a fit of apoplexy, of which he died in 1494, at the age of seventy-one, leaving his tottering crown to his son Alphonso. The stain of tyranny, perfidy, and cruelty, adheres to his name; but it is allowed that he possessed, in several points, the true wisdom of a sovereign. He is particularly distinguished as the author of many useful laws, and as the restorer of the university of Naples, to which he introduced many learned and elegant writers: he himself received the instructions of several eminent scholars in his father's court, and was the author of a volume of orations and epistles. *Mod. Univers. Hist.* *Tiraboschi.*—A.

FERDINAND DE CORDOVA, one of those extraordinary geniuses called *universal*; who, however, are generally phenomena of a dark age, was a native of the place whence he takes his name, and flourished in the fifteenth century. He is said to have understood Hebrew, Arabic, Chaldee, Greek, Latin, canon and civil law, mathematics, medicine, and theology; to have had by heart the works of the most famous schoolmen and jurists, and those of Aristotle, Hippocrates, Galen, and Avicenna; and in addition to these mental acquirements, to have been a perfect master of the sword and all martial exercises, to have played upon all musical instruments, to have excelled in singing and dancing, and in the arts of painting and illuminating. He offered himself to the public admiration at Paris in 1445, when very young; and the wonders recorded of him have been borrowed to decorate the admirable Crichton. Suitably to the judgment of the age, his extraordinary qualities caused him to be regarded either as a sorcerer, or as Antichrist; and the art of predicting future events was added to his other talents. He is said to have been sent on an embassy to Rome by Ferdinand king of Arragon, but it is not known where or when he terminated his life. Some works on canon law, divinity, &c. are attributed to him. *Moreri.*—A.

FERDINAND, DE JESUS, a learned Spanish monk of the carmelite order, was born at Jaen in Andalusia, and embraced the monastic state at Granada, in the year 1588. As he possessed excellent natural abilities, and was an indefatigable student, he made great proficiency in the different branches of sacred and profane literature, and was at the same time so distinguished for his eloquence, that he obtained the name of *Chrysostom*, or *golden-mouth*. For a long time he taught scholastic and moral theology in different towns of Spain; and left behind him numerous writings which are much esteemed in that country, where his memory is highly cherished for his sanctity, as well as for his learning. Moreri, from whom these particulars are taken, refers to the *Bibliothéque* of the writers of his order for a catalogue of his works, stating, that it comprises commentaries on logic, physics, the books of Aristotle on the soul, the *Summa* of St. Thomas, and the prophets Obadiah, Nahum, and Haggai; treatises on the Trinity, the sacraments, jurisprudence and law, miracles, &c.; introductions to the study of the Sacred Scriptures, and treatises to facilitate an acquaintance with them; Greek and Hebrew grammars; historical works; sermons, &c.—M.

FERDINAND, JOHN, a Spanish Jesuit at Toledo, in the 16th century, who distinguished himself among his contemporaries by his application to the study of the learned languages, and biblical knowledge. He undertook the

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publication of a large work entitled "Divinarum Scripturarum juxta S. S. Patrum Sententias Locupletissimus Thesaurus," in folio, consisting of an explanation of difficult passages of Scripture, placed in alphabetical order. The whole was intended to consist of three volumes; but he was prevented from completing it by his death, which took place at Palencia, in 1595, when the first volume only had made its appearance, and when the author was fifty-nine years of age. There was another Spanish ecclesiastic, of the same name, who was a native of Vililla, in Arragon, and flourished in the seventeenth century. He was a monk of the dominican order, and acquired reputation by the progress which he made in the same studies with the preceding. In 1621 he published "A Commentary on the Book of Ecclesiastes," folio, in which he has endeavoured to secure to the *vulgate* version the honour of being the most faithful of all the translations of the Hebrew text. He died in 1625. *Moreri.*—M.

FERDUSI, a celebrated Persian poet, flourished about A.D. 1020. He was a simple peasant, but having a natural genius for poetry, he became a disciple of Assedi, and so far surpassed his master, as to acquire the admiration of all the East. His principal work was entitled "The History of the Kings," containing a narrative, in verse, of the acts of the ancient sovereigns of Persia. It is said to have contained sixty thousand distichs, and to have obtained from the reigning monarch the reward of a piece of gold for each distich. Chardin represents it as a tissue of romances, founded on ancient chronicles and fables, and written in a language consisting of the old Persian, intermixed with Arabic and Tartar words, whence it is extremely difficult to understand. Summaries of the contents are placed at the head of each chapter. This work is said to be so much valued, that copies of it usually sell at more than one hundred crowns. *Chardin's Trav. tom. III. Moreri.*—A.

FERGUSON, James, an eminent experimental philosopher, mechanic, and astronomer, was born of poor parents at Keith, a small village in Bamffshire, in Scotland, in the year 1710. His extraordinary genius began to expand itself at a very early age. He learned to read, before any suspicion was entertained of his acquirement, by listening to the instructions which his father gave to his elder brother, and by applying to a neighbouring old woman for assistance when any difficulties occurred. When his father had, to his agreeable surprise, discovered the progress which by these means he had made, he gave him such farther instructions as were in his power, and then taught him to write. Afterwards he sent him for about three months to the grammar school at Keith. When James Ferguson was only about seven or eight years of age, he began to conceive a taste for mechanics, by reflecting on the use which he saw his father make of a lever, in raising the roof of his house which wanted repairs. He soon brought himself to understand the principles of that mechanical power; and immediately afterwards his genius suggested to him the advantages which would arise from converting it into the form of a wheel and axle. By means of a turning lathe belonging to his father, and a little knife, he constructed such machines as answered his purpose in illustrating these advantages; and, imagining that he had made an original discovery, wrote a short account of them, accompanied with figures sketched out by his pen, over which he exulted with no little complacency. When, upon shewing this account to a neighbouring gentleman, he found that his supposed discovery had been known long before, and was convinced of it by reference to a printed book; notwithstanding that his satisfaction received considerable alloy, he had still the pleasure of finding that his account, as far as he had carried it, agreed with the principles of mechanics laid down in that book. From that time he possessed a strong propensity to improve in his acquaintance with that science. As his father, however, could not afford to maintain him while employed only in such pursuits, he was placed out with a neighbour, to tend his sheep, and continued in that employment for some years. During this time he began to study astronomy, devoting a considerable part of the night to the contemplation of the stars, while he amused himself in the day-time with making models of spinning wheels, mills, and other pieces of machinery which he happened to see. He was afterwards placed as a servant with a farmer who treated him with great kindness, and encouraged him to go on with his astronomical studies, often working for him himself, that he might make fair copies in the day-time of the observations which he had made and marked down on a paper during the night, relative to the apparent distances of particular stars from each other, according to their respective positions. His observatory was the open field, in which he lay down on his back, with a blanket about him; and his only instrument a thread with small beads upon it, which he stretched at arm's-length between his eye and the stars, sliding

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the beads till they hid the particular stars from his eye. Through the kindness of this master also he obtained the countenance and assistance of some neighbouring gentlemen; one of whom, when the time of his servitude expired, took him to his house, where his butler, who was a man of extraordinary abilities and acquirements, taught him decimal arithmetic, with some algebra, and began to instruct him in the elements of geometry. He had before learned vulgar arithmetic himself, from books. To Ferguson's inexpressible grief, he lost his tutor just as he had entered upon the study of geometry, and upon that event returned to his father's. His tutor had bestowed upon him a present of Gordon's Geographical Grammar. From the description of the globes, and their use, which that work contains, without any figure, he made a globe in three weeks at his father's house, which he turned out of a piece of wood, covered it with paper, and delineated upon it a map of the world; he then added the meridian ring, and horizon, covered them with paper, and graduated them; and had the happiness to find that he could solve the problems by this instrument, the first of the kind which he ever saw. But his father's narrow circumstances again obliged him to seek his support from service, which he entered into at first with a miller, and afterwards with a farmer; from both of whom he received such harsh treatment, and ill usage, that his health was greatly impaired, and he was for a time rendered incapable of any laborious exertion. To amuse himself while he was in this weak state, he made a wooden clock, which went tolerably well, and then a wooden watch, after having been once shewn the inside of such a piece of mechanism. The ingenuity which these works displayed, now obtained for him farther countenance and encouragement from some of the neighbouring gentry, who employed him in cleaning clocks, and in drawing patterns for ladies' needle-work; by which means he got so much money that he began to think himself growing very rich, and had the pleasure of occasionally supplying the wants of his father. Having discovered, by the copies which he took with pen and ink of some prints and pictures, that he possessed a taste for drawing, some of his friends and patrons made attempts to have him brought up to the profession of a painter; but the money requisite for that purpose was more than by their solicitations on his behalf they were able to procure. Having received, however, some instructions for drawing with pencils, he was encouraged to apply himself to the drawing of portraits from the life, with Indian ink, on vellum. In this art he soon acquired a great facility, and had as much employment as he could possibly manage, so that it became his principal support for many years, while he was pursuing more serious studies. After staying some years longer in different parts of Scotland, he came up to London in 1743, with letters of recommendation to many scientific persons, and patrons of science, from whom he experienced much kindness and friendship, and was introduced to the Royal Society. After his arrival in the metropolis, he published some curious astronomical tables and calculations; and gave public lectures in experimental philosophy, by subscription, which were repeated in most of the principal towns in England, with the highest marks of general approbation. In the year 1754 he published "A brief Description of the Solar System, to which is subjoined, an Astronomical Account of the Year of our Saviour's Crucifixion," 8vo.; and also, "An Idea of the Material Universe, deduced from a Survey of the Solar System," 8vo. In 1756 he published his great work, in one volume quarto, entitled "Astronomy explained upon Sir Isaac Newton's Principles, and made easy to those who have not studied Mathematics," which has passed through different editions both in quarto and octavo. Mr. Ferguson's merits and celebrity occasioned his being introduced to the present king, when prince of Wales, who heard lectures from him, conversed with him on various curious subjects, and made him several presents. After his majesty's accession to the throne, he settled upon Ferguson a pension of fifty pounds a-year. In 1760 our philosopher published his "Lectures on Subjects in Mechanics, Hydrostatics, Pneumatics, and Optics, with the Use of the Globes, the Art of Dialling, and the Calculation of the mean Times of New and Full Moons and Eclipses," 8vo. which has been frequently reprinted; and in the following year, "A plain Method of determining the Parallax of Venus, by her Transit over the Sun, and thence, by Analogy, the Parallax and Distance of the Sun, and of all the Rest of the Planets," which, with some additional articles, was annexed to the fourth edition of his "Astronomy," 1770, 8vo. In the year 1763 Mr. Ferguson was elected a fellow of the Royal Society, with the very uncommon favour of being excused the payment of the admission fee, and the usual annual contributions. During the same year he published, in octavo, "Astronomical Tables and Precepts for calculating the true Times of New and Full

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Moons, and shewing the Method of projecting Eclipses, from the Creation of the World to A.D. 7800; to which is prefixed, a short Theory of the Solar and Lunar Motions." In 1767 he published "Tables and Tracts relative to several Arts and Sciences," 8vo.; and "A Supplement to the Lectures on Mechanics, Hydrostatics, &c." containing the theory and description of several machines, which he had added to those described in his book of lectures, and which is annexed to the second edition of that work. In 1768 he published, in octavo, "The Young Gentleman and Lady's Astronomy, familiarly explained in Ten Dialogues," &c. which in the following year was reprinted with the title of "An easy Introduction to Astronomy, for Young Gentlemen and Ladies," &c. In 1770 he published, in octavo, "An Introduction to Electricity;" and in 1773 "Select mechanical Exercises, shewing how to construct different Clocks, Orreries, and Sun-dials, on plain and easy Principles," &c. 8vo., with an account of his life prefixed, written by himself. In the year 1775 he published "Two Letters to the Reverend John Kennedy, containing an Account of many Mistakes in the Astronomical Part of his Scripture Chronology, and his abusive Treatment of Astronomical Authors," 8vo. which were followed by a "Third Letter," on the same subject. In that year his last work appeared, entitled "The Art of Drawing in Perspective, made easy to those who have no previous Knowledge of the Mathematics," 8vo. Besides the articles already enumerated, Mr. Ferguson was the author of several papers which are inserted in the Philosophical Transactions. He died in the year 1776, having struggled with a constitution naturally infirm, longer than could have been reasonably expected. Mr. Ferguson must be allowed to have been a very uncommon genius, especially in mechanical contrivances and executions. He had also a considerable acquaintance with astronomy, and a good taste in natural and experimental philosophy; which, added to a happy manner of conveying his ideas with ease, perspicuity, and familiarity, rendered him a very useful and popular writer and lecturer. His general mathematical knowledge, however, was very limited and superficial. Of algebra he understood little more than the notation; and he often told Dr. Hutton, that he could never demonstrate one proposition in Euclid's Elements; his constant method being to satisfy himself, as to the truth of any problem, with a measurement by scale and compasses. He was a man of clear judgment, and of unwearied application; benevolent, meek, and innocent in his manners; humble, courteous, and communicative. It is also said of him, that "his whole life was an example of resignation, and christian piety," and that "philosophy seemed to produce in him only diffidence and urbanity, a love for mankind, and for his Maker." *Account of his Life prefixed to his Mechanical Exercises: Nichols's Anecdotes of Mr. Bowyer. Hutton's Math. Dict.*—M.

FERMAT, PETER DE, counsellor of the parliament of Toulouse in France, who flourished in the seventeenth century, was born in the year 1590, and died in 1664. He was a man of extraordinary natural abilities, and remarkable for the extent and variety of his acquirements. He was an excellent classical scholar, a good poet in the Latin, French, and Spanish languages, intimately conversant in antiquities, and one of the ablest lawyers in his day. At the same time he was profoundly skilled in all the branches of the mathematics, and possessed the finest taste for pure and genuine geometry, which he contributed greatly to improve, as well as algebra. Des Cartes, Mersenne, Torricelli, Pascal, Huygens, Roberval, and Carcavi, were his contemporaries and intimate acquaintance, as well as several other celebrated philosophers. His works were collected together and published at Toulouse, in 1679, under the title of "Opera varia Mathematica," &c. in 2 vols. folio. Besides the author's edition of Diophantus's Treatise on Algebra, they contain a method for the quadrature of all sorts of parabolas; a treatise on maximums and minimums, which serve not only for the determination of plane and solid problems, but also for drawing tangents and curve lines, finding the centres of gravity in solids, and the resolution of questions concerning numbers, in a manner very similar to the fluxions of Newton; an introduction to geometric loci, plane and solid; a treatise on spherical tangencies, in which are demonstrated the same things in solids, as Vieta demonstrated in planes; a restoration of Apollonius's two books on plane loci; a general method for the dimension of curve lines; and a number of smaller pieces, together with many of his letters to some of the most celebrated geometricians of his time. In Des Cartes's Collection of Letters, and in the "Commercium Epistolicum de Questionibus Quibusdam Mathematicis," the reader may find more of his mathematical correspondence. To the honour of M. de Fermat it is recorded, that he was as much distinguished by his integrity and impartiality in the character of a magistrate,

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as by the strength of his genius, and the variety of his learning and knowledge. *Moreri. Nouv. Dict. Hist. Hutton's Math. Dict.*—M.

FERMOR, WILLIAM, count Von, a celebrated Russian general, was born at Pleskow on the 28th of September, 1704. His father was a native of Scotland, who, having gone to Russia, rose through various gradations to the rank of major-general. He destined his son at an early age for the military profession; and with that view instructed him in fortification and gunnery. In the year 1720 he entered the army as a common bombardier; and was so rapidly promoted that, in 1729, he became adjutant-general to count Von Münnich. At Dantzic he had an opportunity of forming an acquaintance with Frederic William, king of Prussia, who conferred on him the order of la Générosité. In the Turkish war of 1736 he distinguished himself by his courage and talents, having several times defended himself with an inferior force against considerable bodies of the enemy. He was therefore promoted to be a general, and, after the peace, was appointed commandant of Zolberg. When Wilmenstrand was taken in the Swedish war he was entrusted with the command of that fortress. In the year 1746 he was appointed inspector of building, and the imperial palace, a masterpiece of art, was built under his direction. On the new organisation of the army he obtained the chief command of Petersburgh, Finland, and Novogorod, and in 1755 he was made commander-in-chief. In the war against Prussia, he made himself master of Memel, after a furious bombardment; and when count Aphraxin lost the command, he succeeded him as commander of the army; took possession again of the kingdom of Prussia, and was made governor of it; on which occasion he was raised to the dignity of a count of the empire by Francis I. In the following year he fought the celebrated battle of Zorndorf with Frederic II. king of Prussia. Being now satisfied with the reputation he had acquired, he requested leave to resign the chief command; and though this was granted, he again took the field under Soltikow, and commanded the first division. In consequence of the victory of Kunnersdorf, where the right wing which he commanded had displayed the most determined bravery, the empress conferred upon him the estate of Nietau in Livonia. In the year 1760 he dispatched general Tottleben to Berlin, which was taken by capitulation on the 9th of October. In the month of December, the same year, he accompanied to Siberia general Butterlin who had obtained the chief command. He was recalled from the army by Peter III., and after the death of that prince, Catherine II. made him governor-general of Smolenfko, and a member of the supreme senate. After this he rebuilt the towns of Tweer and Zorschok, but not long after requested leave to resign his employments, and died in 1771, on his estate of Nieutau, where he had erected an elegant church. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

FERNANDEZ, ANTHONY, a Portuguese Jesuit, was born at Coimbra, in the year 1558. After he had been admitted a member of the order of Jesus, and completed his studies, he had the degree of doctor in divinity conferred on him by the university of Evora, where he for some time delivered lectures on the Scriptures with great applause. He was next appointed to proceed to Goa, where he was made superior of the house belonging to his order in that city. After his return to Europe he principally devoted his time to the duties of the pulpit, and to write commentaries on the Sacred Scriptures. He died in his native place in the year 1628. He published in the Latin language, "Commentaries on the Visions of the Old Testament," 1616 and 1622, folio; and left behind him another "Commentary on Isaiah," which was prepared for the press at the time of the author's death. *Moreri.*—M.

FERNANDEZ, ALPHONSO, a Spanish dominican monk, and voluminous writer in the latter end of the sixteenth and beginning of the seventeenth century, was born at Palencia in Leon, in the year 1572. In 1618 he was appointed preacher-general of his order, and presided over different houses belonging to it. These engagements, however, did not prevent him from devoting much time to the composition of various works, of which the historical are still held in estimation. In 1611 he published an ecclesiastical history of his time; and, in 1617, a treatise concerning the benefits conferred by his order on the kingdom of Spain, by the institution of the Inquisition. In 1627 he published "Annals of the Town and Church of Palencia." The above-mentioned works, together with a "History of the Devotion of the Rosary," were published in the Spanish language; to which is to be added a Latin work published at Salamanca, in 1618, entitled "Concertatio Prædicatoria pro Ecclesia Catholica, contra Hæreticos, Gentiles, Judæos, Agarenos, per Epitomen in Annales distributa." He also employed himself in compiling ecclesiastical annals of Spain,

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and other works which have not been committed to the press. *Moreri.*—M.

FERNANDEZ, Benedict, a Portuguese Jesuit, was a native of Borba, in the diocese of Evora, who died at Lisbon, in the year 1630. He left behind him a work in three volumes folio, entitled "Commentationes & Observationes in Genesim," which was printed at Lyons in 1621, 1627, and 1631. He likewise wrote "A Commentary on the Gospel of St. Luke," which was never published. *Moreri.*—M.

FERNEL, John Francis, an eminent physician of the Parisian school, was born at Mont-didier, in Picardy, in 1506. After laying a solid foundation of philosophy and mathematics, he applied to the study of physic, in which he attained a perfect knowledge of all the doctrines of the ancients, together with a practical skill resulting from attentive and sagacious observation. He became first physician to Henry II., and is said, by his advice, to have removed that sterility with which his queen, Catharine de Medicis, was for some years affected. He received considerable rewards for his services, and rose to high professional distinction. He gave public lectures on the works of Hippocrates and Galen, and upon his own system, in which he employed the Latin language with a degree of purity not surpassed by the best scholars of Italy. Though attached to the ancients, and not free from the credulity and superstition of the age, a naturally acute and penetrating genius led him to enquire for himself. His works embrace a wide compass. The principal is "Universa Medicina, seu Opera Medicinalia," comprehending seven books of physiology, seven of pathology, and seven of therapeutics; several times edited. It contains the substance of various pieces published separately; as "De abditis Rerum Causis;" "De Febrium Curatione;" "De Venæsectione." After his death appeared "De Luis Venereæ Curatione," in which he inveighs against the use of mercury, trusting chiefly to guaiacum: also, "Consiliorum Medicinalium liber." Fernel died, as is said, through grief for the loss of his wife, in 1558, at the age of fifty-two, according to the elegant epitaph inscribed on his tomb by his son-in-law Philibert Barjot, master of requests. *De Thou Hist. Moreri. Haller Bibl. Anat. & Med.*—A.

FERRACINO, Bartholomew, an ingenious self-taught Italian mechanic and engineer, was born at Bassano in the Vicentin, in the year 1692. His origin was so humble, that his first means of gaining a livelihood were by engaging in the employment of a sawyer of wood. In this situation, and while he was yet very young, his natural genius broke forth, and directed him to the invention of a saw to be worked by the wind, which fully answered his expectation, and performed the work to which it was applied with exactness and expedition. He next conceived the idea of forming wine casks without hoops, in which he also succeeded; completing some pieces of this kind of workmanship, equal, if not more secure and useful than those constructed in the ordinary method. His success in these inventions encouraged him to try his powers on other kinds of mechanism. Becoming now a workman in iron, he made clocks of that metal, which, though all simple in their principles, answered a great variety of purposes for which they were designed. He also invented an hydraulic machine, equally free from complicate movements, by means of which he cut large dented wheels. His talents now appear to have excited the notice which they merited, and to have been employed in the construction of useful works which reflected credit on his ingenuity, and serve to perpetuate his fame. One of them was an hydraulic engine, made by him for the procurator *Belegno*, which has been much admired by mathematicians. It is formed on the principle of Archimedes's screw, and raises the water to the height of thirty-five feet, according to the measure of that country. Another of his labours, by which posterity may form a judgment of his genius and talents, is the noble bridge over the Brenta at Bassano, which is equally admired for boldness of conception and solidity of construction. Our artist died not long after he had completed this undertaking. An account of his life and inventions was published at Venice, in 1764, by M. Francis Mémo, in quarto. *Nouv. Dict. Hist.*—M.

FERRAND, Lewis, a learned Frenchman, who was a lawyer by profession, but principally made himself known by his writings in theology and biblical literature. He was born at Toulon, in the year 1645, and studied for some time at the college in that city, whence he afterwards went to Lyons, to be instructed by a learned ecclesiastic of that place in the Hebrew and other oriental languages. Of his proficiency he gave early proof, by publishing, before he was nineteen years old, "A Paraphrase on the seven penitentiary Psalms," which met with a favourable reception. When he was twenty years of age he removed to Paris, and thence to Mentz, with the design of employing

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himself on a translation of the Bible from the original Hebrew. Not meeting, however, with sufficient encouragement to prosecute that design, he returned to France, and, applying to the study of the law, took his regular degrees at Orleans, and was admitted an advocate of the parliament of Paris. In the year 1670 he printed a little work, entitled "Conspectus sive Synopsis Libri Hebraici qui inscribitur, Annales Regum Franciæ, & Regum Domus Othomanicæ," consisting of a plan of annals of the kings of France and the Ottoman emperors. Being encouraged to pursue his literary undertakings by the president de Mesmes, in the year 1679 he published at Paris "Reflections on the Christian Religion, containing Explanations of the Prophecies of Jacob and Daniel relating to the Advent of the Messiah," in two volumes twelves, abounding in much curious chronological and historical matter. Soon after the appearance of this work, the French clergy, in testimony of their sense of his merit, settled on him a pension of eight hundred livres. In the year 1683, M. Ferrand published a large "Commentary on the Psalms," quarto, in the Latin language, of which some modern commentators have greatly availed themselves, without acknowledging their obligations to the author. When, in the year 1685, the edict of Nantz was infamously revoked, he appeared in the character of a controversial writer, and published "A Treatise of the Church against Heretics, and particularly against the Calvinists," twelves; and "An Answer to the Apology for the Reformation, the Reformers, and the Reformed," which proved so acceptable to the French clergy, that they made an addition of two hundred livres to the pension which they formerly granted him. His next production was "The Psalter, in Latin and French," 1686, twelves; which was succeeded by "A Letter, and a Discourse," intended to prove the monachism of St. Augustine, in opposition to the opinion of most other critics. The last work on which he appears to have been engaged was, "A Collection of Dissertations, &c. on the Bible," in the Latin language, of which he did not live to publish more than one volume, which appeared after his death under the new title of "Dissertationes Criticæ de Hebræa Lingua, &c." 1701, octavo. M. Ferrand died in 1699, when he was fifty-four years of age. He was well skilled in the learned languages, of very extensive reading in the writings of the ancients, and of indefatigable labour in drawing from their stores illustrations of any subject which he discussed; but he wanted judgment in the selection and compression of his materials, whence he will be found frequently to tire his readers with the confused multitude and tediousness of his quotations. His compositions, by these means, are rendered deficient in method and perspicuity, and his reasonings embarrassed and enfeebled. He left behind him a vast mass of MSS. consisting of extracts from the fathers of the first six centuries, from the decrees of the general, provincial, and diocesan councils, and of treatises on various subjects, of which one only was committed to the press after his death, entitled "Of the Knowledge of God," 1706, octavo. *Dupin. Moreri. Nouv. Dict. Hist.*—M.

FERRANDUS, surnamed FULGENTIUS, a deacon of the church of Carthage, who flourished in the sixth century, was an African by birth, and became the friend and disciple of St. Fulgentius, bishop of Ruspa. When that prelate was banished at the instigation of the arian party to Sardinia, Ferrandus accompanied him, and embraced the monastic life in that island. Returning afterwards to Carthage, he was chosen deacon of the church in that city, some time before the year 533. In that year he supported the affirmative of a question which had caused great agitation in the Greek church, and given rise to a torrent of jargon, and much unchristian animosity between the parties who contested it. That question was, "whether it could be said, with propriety, that one of the persons of the Trinity suffered on the cross?" Those who maintained the affirmative, accused their opponents of Nestorianism, while the latter charged their adversaries with adopting the Eutychian heresy. If they had accused each other of unintelligibleness and nonsense, both parties would have been in the right. In that controversy, Ferrandus wrote two "Letters," containing his reasonings on the subject; one to Anatolius, a deacon of the Roman church, and the other to Severus, surnamed the Scholastic, who was a learned advocate at Constantinople. Ferrandus was one of the first who declared against the condemnation of the *three chapters*, of which we have given an account under the article FACUNDUS; and particularly against the condemnation of the letters of Ibas. In the year 546 he wrote a "Letter," conveying his sentiments on this point to Anatolius, and to Pelagius another Roman deacon, in which he grounds his principal objections to such condemnations on the tendency which it had to impeach the authority of the council of Chalcedon, and the precedent which such an im-

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peachment would afford to question the decisions of the council of Nice, and of all other councils. To persons who admitted with the author, "that general councils, and chiefly those which the Roman church approved, had an authority next to that of the canonical books, and that we are no less obliged to obey them than to believe the Holy Scriptures," such objections would carry much weight with them. Of this description was the greater part of the African bishops, who were confirmed by Ferrandus in their opposition to the decree of the emperor Justinian, commanding the *three chapters* to be condemned. Ferrandus died before the year 551. The most considerable of his works is "A Collection of Ecclesiastical Canons," for restoring discipline in the churches of Africa, which is one of the first and most ancient collections of canons among the Latins. It consists of two hundred and thirty-two canons, which are not given at full length, but in an abridged form, and are taken from the councils of Africa, Ancyra, Laodicea, Nice, Antioch, &c. It was first published at Paris by M. Pitheus, together with Cresconius's abridged collection of canons, in 1588, octavo. Besides the articles already mentioned, there are still extant "An Exhortation to count Reginus," respecting the duties of a christian captain; a "Life of St. Fulgentius, Bishop of Ruspa," generally ascribed to our author, but suspected by some to have been written by a person who lived longer and more constantly with Fulgentius than he did; two "Letters" to Fulgentius; and some other remains, which were collected together by father Chifflet, and published at Dijon, 1649, quarto. From Chifflet's edition, the works of Ferrandus have been translated into the ninth volume of the "Bibliotheca Patrum." *Cave's Hist. Lit. vol. I. sub sec. Eutych. Dupin. Moreri.*—M.

FERRARI, Lewis, an ingenious Italian mathematician, to whom the honour is due of having been the inventor of the first method of resolving biquadratic equations, was born at Bologna, about the year 1521. Repairing to Milan, he studied the mathematics under the celebrated Cardan, who, having had a problem proposed to him for solution, gave it as an exercise of ingenuity to his pupil. While engaged in working it, he happily discovered a new method of analysis, which is precisely that of biquadratics. His master, who gave this method in the thirty-ninth chapter of his algebra, has assigned it to its real inventor, and in different parts of his works has furnished us with the few notices which we have of Ferrari, who, as he left no works behind him, would otherwise, most probably, have remained unknown to posterity. Montucla, in his first volume "De Progressu Matheseos," has explained this method, and defended Ferrari against those writers who have endeavoured to rob him of the honour of this discovery. When Ferrari was eighteen years of age, he was equal to the task of public tutor in arithmetical science, and of disputing with the most celebrated mathematicians. D. Ferrant Gonzague, governor of Milan, employed him for some time in calculations necessary for the administration of affairs in that duchy; from which service he removed to undertake the office of professor of mathematics at Bologna. In that situation he died, in 1565, before he had completed his forty-fifth year. Besides the mathematical sciences, Ferrari was well skilled in architecture, a good geographer, and intimately acquainted with the Greek and Latin classics, as well as with the other branches of polite learning. Like his master Cardan, however, he was infatuated with judicial astrology: a circumstance that might contribute in no small degree to render him so favourite a disciple as he appears to have been, with that extraordinary character. *Landi's Hist. de la Lit. d'Italie. tom. IV. liv. xi. Hutton's Math. Dict.* under the article *biquadric equation.*—M.

FERRARI, or Ferrarius, Francis Bernardin, a learned Italian writer in ecclesiastical antiquities, was born at Milan, in the year 1577. He appears to have been educated in his native city, where he so greatly distinguished himself by his progress in the different branches of sacred and profane literature, that he attracted the notice, and acquired the patronage and esteem of Frederick Borromeo, archbishop of Milan. He was also eminent for his intimate and extensive acquaintance with literary productions, whether printed or manuscript; on which account, when his patron had projected the formation of a grand library at Milan, he appointed Ferrari to travel through different parts of Europe, to purchase the best books and MSS. for that collection. With this design he visited Spain and Italy, and procured a vast number of valuable works, which laid the foundation of the Ambrosian Library, afterwards of no little celebrity in the literary world. After his return home, he was created a doctor of the Ambrosian College at Milan, and appointed librarian of the new institution. About the year 1638 he was nominated director of the College of Nobles, then recently erected at Padua; but his state of health would not permit him to re-

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tain that situation longer than two years, when he returned to Milan. At that place he died, in 1669, when he was ninety-two years of age. Besides leaving behind him numerous unfinished productions in ecclesiastical and profane antiquities, he published several works, abounding in erudition and curious research, and written with great method and perspicuity. They also display much judgment in the conjectures which the author introduces, and great exactness in his quotations. The principal of them are, "De Antiquo Ecclesiasticarum Epistolarum Genere, Lib. III," Milan, 1613, quarto; "De Ritu Sacrarum Eccl. Cathol. Concionum, Lib. III," Milan, 1620, quarto, which was afterwards reprinted at Utrecht in 1692, with a preface by John George Grævius; and "De Ritu Veterum Acclamationibus & Plausu, Lib. VII," Milan, 1627, quarto, which is reprinted in the sixth volume of Grævius's Roman Antiquities. The above works are analysed by Dupin, who states that the second of them, on the ancient manner of preaching, was attempted to be suppressed by the archbishop Borromeo, out of jealousy that its superior merits would eclipse a treatise which he had written, "De Concionante Episcopo." Other writers, however, satisfactorily shew that this anecdote is unworthy of credit. Ferrari, besides the works already mentioned, was also the author of "A Treatise on the Funerals of Christians." *Dupin. Moreri. Nouv. Dict. Hist. Landi's Hist. de la Lit. d'Ital. vol. V. liv. xiii. Dict. Bibl. Hist. & Crit.*—M.

FERRARI, John Baptist, an Italian Jesuit, was a native of Siena, who applied himself advantageously to the study of the Oriental languages. In the year 1622 he published at Rome a Syriac dictionary, under the title of "Nomenclator Syriacus, &c." quarto. The principal object of the author in undertaking it was, to furnish biblical scholars with a true explanation of such Syriac words as occur in the Scriptures; for which purpose he availed himself of the assistance of several learned Maronites, in fixing the sense of such terms as are peculiarly difficult and obscure. It is represented by fathers Simon and Labbé to be a very useful work. Ferrari also published at Rome, "Flora, seu de Florum Cultura, Lib. IV," 1633, quarto; and an Italian edition of the same in 1638, quarto; and also "Hesperides, sive de Malorum Aureorum Cultura & usu, Lib. IV," 1646, folio. He died in the year 1655. *Moreri. Nouv. Dict. Hist. Dict. Bibl. Hist. & Crit.*—M.

FERRARI, Ottaviano, a learned Italian, was born at Milan, in 1518. After a course of study in the principal universities of Italy, he was made professor of moral philosophy and politics in the Canobian college, which post he occupied eighteen years. He was afterwards professor either at Padua or Pavia; and finally, returning to Milan, he died there in 1586. He was particularly intimate with Paul Manuzio and Julio Poggiano, two of the most eminent scholars of the time, who highly esteemed him, and maintained an epistolary correspondence with him. In one of his letters Ferrari mentions that he had paid much attention to the study of medicine, but that he had always a great repugnance to the practice of it. He wrote an introduction to the aristotelic philosophy, entitled "De Disciplina Encyclica;" printed by Manutius in 1560, and greatly praised by him. Another work of his, "De Sermonibus Exotericis," 1515, treats on the exoteric books of Aristotle. His most valuable work is "De Origine Romanorum;" a great part of which is devoted to the detection of the forgeries of Annius of Viterbo. It was printed by Grævius in his first volume of Roman Antiquities. Ferrari also translated Athenæus into Latin, and wrote notes upon Aristotle. *Moreri. Tiraboschi.*—A.

FERRARI, Ottavio, an eminent antiquarian of the same family with the preceding, and nephew of the learned Bernardino Ferrari, was born at Milan, in 1607. His literary reputation was so early established, that soon after he had completed his twentieth year he was destined by cardinal Frederic Borromeo to the professorship of eloquence in his Ambrosian college. In 1634 he was called to occupy the same chair in the university of Padua, to which was soon after added that of Greek; and it was chiefly through his means that this seminary was restored to its ancient splendor. The esteem in which his services were held may be inferred from the extraordinary stipend conferred upon him, amounting to two thousand florins. He made his eloquence productive of farther profits; for a panegyric which he recited in praise of queen Christina was rewarded by a gold collar, valued at one thousand ducats; and another published in honour of Lewis XIV. obtained him a pension of five hundred crowns for five years. The city of Milan, moreover, appointed him its historiographer, and he composed eight books of its history; but the want of necessary documents, together with the fear of offending the house of Austria on the one hand, and his bene-

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factor the king of France on the other, caused him to leave his papers unfinished and unpublished. The loss is judged to be small, for, as a polite writer, he had all the faults of an age abounding in false eloquence. He is principally esteemed as an antiquary, in which capacity he made himself known by several learned works. These are, "De Re Vestiaria," 1642, several times edited; to which he afterwards added "Analecta," on the same subject, against Rubenius, and dissertations "De Lucernis Sepulchralibus Veterum, De Pantomimis & Mimis, De Balneis & Gladiatoribus:" "Electorum Lib. II," 1679; often reprinted, and much admired for erudition, but suspected by some to have been found by him among the papers of his uncle Bernardino: "Origines Linguæ Italicæ," 1676. He died in 1684. *Moreri. Tiraboschi.*—A.

FERRARI, PHILIP, an Italian monk of the order of Servites, who died in the year 1626, was born at Orvillo, a village in the neighbourhood of Alexandria, the capital of the territory which goes by its name. He acquired considerable reputation for his knowledge of the learned languages, theology, the belles-lettres, and particularly of the mathematics, which were his favourite study, and which he taught with great success and applause for forty-eight years, in the university of Pavia. By his abilities and character he recommended himself to the esteem of popes Clement VIII., Paul V., and Urban VIII., and obtained the honour of being twice elected general, and twice vice-general, of his order. He was the author of various books, among which were "Typographia in Martyrologium Romanum;" "Epitome Geograp. Lib. IV, &c." But his principal production was his "Lexicon Geographicum," into which the most important parts of his other productions were introduced. It was afterwards republished at Paris, by the abbé Baudrand, about the year 1670, with additions equal in point of quantity to the whole of the original matter. From this edition various impressions were copied at Padua, Geneva, and Basil. It has, however, been convicted of numerous inaccuracies by M. Bruzen de la Martiniere and William Sanson. *Moreri. Nouv. Dict. Hist.*—M.

FERRARIENSIS, see SYLVESTRE, FRANCIS.

FERRARS, GEORGE, a lawyer and writer of the sixteenth century, was born near St. Alban's in Hertfordshire, about 1510. He was educated at Oxford, whence he removed to Lincoln's-inn for the study of the law; and such was his proficience, that he became a distinguished pleader in Westminster-hall. He was noticed by the minister, lord Cromwell, and obtained the favour of the king, Henry VIII., whom he attended as well in a military as a civil capacity. In 1535 a considerable grant was made to him out of the royal demesnes in Hertfordshire, comprehending the manor of Flamstead. Want of economy, however, brought his affairs into such a situation, that in 1542, when attending parliament as a representative for Plymouth, he was arrested for debt by a sheriff's officer, and lodged in the Compter. This incident occasioned a remarkable law-case, reported in Hollinshed's Chronicle, volume ii. the issue of which was, that Ferrars was set at liberty by virtue of privilege of parliament, and the sheriffs of London, officers, and creditor who procured the arrest, were committed to prison for contempt. Ferrars continued in favour during Henry's reign, and was placed about the person of the prince Edward. In the next reign he accompanied the protector, Somerset, to Scotland, as one of the commissioners of the army. He afterwards acted in a very different capacity, being created *Lord of Misrule*, or master of the sports, at a festivity held at Greenwich for twelve days in order to amuse the young king. This appointment was probably owing to his reputation as a poet, which he has transmitted to posterity by some metrical stories of his composition inserted in the "Mirrour for Magistrates," of which the first edition appeared in 1559. More of his pieces are contained in the edition of 1587. In these there is a tolerably smooth versification, though little that deserves the title of poetry. On the authority of Stowe it appears that Ferrars was also the author of "The History of the Reign of Queen Mary," in the Chronicle published under the name of Richard Grafton. Before he quitted the profession of the law, he had published a double "Translation of Magna Charta" from the French into Latin and English, and other "Laws, enacted in the Time of Henry III. and Edward I. translated into English." This writer died at his house at Flamstead, in 1579. *Biogr. Britan.*—A.

FERRE, VINCENT, a Spanish monk of the dominican order, of distinguished reputation among the theologians of his time, was born at Valencia, towards the beginning of the seventeenth century. After having taught theology for some time at Burgos, he was appointed the first professor in that faculty at

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Rome, where he continued for eighteen years. His next appointment was to the office of prior of Salamanca; after which he filled for three years the post of director of the studies in that university, where he died about the year 1682. He was the author of a work held in much estimation by the Spaniards, and represented to be executed with great perspicuity and precision. It consists of "Commentaries on the *Summa* of St. Thomas," in eight volumes folio. *Moreri.*—M.

FERRERAS, Don John de, a Spanish theologian and historian, was born of a noble but indigent family at Labaneza, in the diocese of Astorga, in 1652. He was educated first among the Jesuits, and afterwards among the Dominicans; and devoting himself to the church, obtained the cure of Talavera-de-la-Reina. He distinguished himself by his talents for the pulpit, as well as by the extent and solidity of his knowledge. After some changes of situation, he became known to the cardinal Portocarrero, who conferred upon him the cure of St. Peter in Madrid, and made him his confessor. In this post, several important affairs fell under his management, and the career of ambition was open to him had he chosen to enter it. But he twice refused a bishopric, and preferred the life of a man of letters in the metropolis. He was chosen a member of the Spanish academy at its foundation in 1713, and soon after was made royal librarian. He was very serviceable to the academy, particularly in the compilation of its dictionary, to which he contributed the articles under the letter G, and a discourse on the origin of the Castilian tongue. He died at Madrid, in 1735. Don Ferreras was the author of various theological and literary works, and of some poetical pieces; but he is best known for his "General History of Spain," sixteen volumes quarto, 1700 to 1726, written in Spanish. It is accounted one of the best productions of the kind in the language, and has been translated into French by M. d'Hermilly. *Moreri.*—A.

FERRETI, Emilio, an eminent lawyer of the sixteenth century, descended from a family originally of Ferrara, was born at Castel-Franco in Tuscany, in 1489. He studied at Pisa and Sienna, and afterwards went to Rome, where he became secretary to cardinal Salviati. He was admitted an advocate at the age of nineteen, on which occasion he changed his baptismal name of Dominico for that of Emilio or Æmilius. A professorship of law was then conferred upon him at Rome, and the applause he obtained in his office caused Leo X. to appoint him his secretary. He exercised this function for some years, and then retired to his own country. Afterwards attaching himself to the marquis of Montferrat, who commanded part of the French army, he accompanied him to Rome and Naples. On his return he was made prisoner by the Spaniards, and obliged to pay a ransom. He then went to France, and taught law at Valence with great reputation. Francis I. made him a counsellor of the parliament of Paris, and employed him in embassies to the Venetians and Florentines. He was engaged in various negociations, and finally became professor of law at Avignon, where his stipend was at length raised to a thousand crowns. He died in that city in 1552; and when his successor Craveta began his lectures by some strictures upon Ferreti, the scholars shewed their attachment to their old master by hissing and driving him from the place. Ferreti was a man of general learning, and well acquainted with the Greek and Latin authors. He printed in 1541, at Lyons, a corrected edition of Cicero's Verrine and Philippic Orations. He also published several works in his own profession, among which was an exposure of the errors of Bartoli. *Bayle. Moreri.*—A.

FERRETO, an early historian and poet of Vicenza, was born about 1296. Of his life little is known, but it appears from his remains that he was one of those who contributed to the restoration of polite literature in Italy. He wrote, in Latin, a History of Italian affairs, particularly such as related to his own country, from the death of Frederic II. in 1250, to the year 1318. This is one of the best compositions of the age, much more elegant in its style and polished in its manner of narration than was usual at that time. It was first printed in Muratori's Collection of Writers on Italian History, volume ix. together with some Latin poems of the same author, one of which relates the origin of the Scaligers, and the actions of the great Can della Scala. His verse is likewise superior in style to that of his contemporaries. *Moreri. Tiraboschi.*—A.

FERRI, Ciro, an eminent painter, was the son of a man of family and property at Rome, where he was born in 1634. He became a disciple of Pietro di Cortona, whose manner he caught to such perfection, that their works are sometimes indistinguishable. He was a man of elevated genius, and painted in a grand style. His works bore a high price, and he was much employed by the popes and persons of rank. The grand-duke brought him to Florence, and employed him in finishing the

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works left imperfect by his master Cortona. He had a large pension, and was made principal of the Florentine school, which place he long possessed. On his return to Rome he distinguished himself as an architect, and several churches and great altars were erected from his designs. He also made a variety of ornamental drawings for breviaries, the title pages of books, &c. several of which were engraved. He was also employed to design cartoons for the Vatican. He drew with strength and correctness, but more elegance in his figures might be desired. His last work was the cupola of St. Agnes, in the Piazza Navona, in painting which he was mortified by observing how much his colouring was weakened by the superior lustre of the angles beneath, painted by Bacici. He fell ill during the performance, and left it unfinished. He died in 1689, at the age of fifty-five, and had a magnificent funeral at St. Maria in Trastevere. His principal works are in the churches of Rome, and at Florence, where he finished several ceilings begun by Cortona. His works are also found in all the great cabinets and collections: several have been engraved. *D'Argenville. Pilkington's Dict.*—A.

FERRI, PAUL, a learned protestant divine who flourished in the seventeenth century, was born at Metz in Lorrain, in the year 1591. He pursued his theological studies at Montauban, with such ardour and success, that he was qualified for the office of the ministry when only nineteen years old, and was admitted to it at Metz, in 1610. At that time he had printed a volume of poems, written in the moments of relaxation from his academic pursuits, the advertisement to which concluded with the words, "sat ludo nugisque datum," or "thus much for mirth and trifles." Ferri possessed admirable qualifications for an impressive pulpit orator. Independently of the rich furniture of his mind, he was eloquent in an uncommon degree; and he also enjoyed the advantages of a stately presence, a venerable countenance, and a graceful gesture. With these endowments he long continued the most popular preacher among the reformed in his province. His enemies falsely reported concerning him, that he received an annual pension of five hundred crowns from cardinal Richelieu, as a bribe for his services in attempting to promote an union between the catholic and protestant religions. But their report was a groundless and malignant calumny. It was either invented and propagated by his catholic adversaries, in order to lessen his influence with the members of the reformed communion, or by some zealots of that party, who disapproved of the moderation for which he was constantly an advocate, and the measures which he encouraged for bringing about an union among the different persuasions of Protestants. The latter object he had greatly at heart, and it proved the occasion of his correspondence with Mr. Dury, which we have noticed in our life of that divine. He died of the stone, in 1669, when he had nearly completed his seventy-ninth year. He was the author of some works by which he acquired great reputation: such as "Scholastici Orthodoxi Specimen," 1616, octavo, in which he shews that the doctrine of the Protestants on the subject of grace, has been taught by the schoolmen; "Le Dernier Desespoir de la Tradition contre l'Ecriture, &c." 1618; "Remarques d'Histoires sur le Discours de la Vie & de la Mort de St. Livier, & le Reçit de ses Miracles nouvellement publies par le Sieur de Ramberviller, &c." published anonymously in 1624; "Pauli Ferrii Vindiciæ pro Scholastico Orthodoxo, adversus Leonardum Perinum, Jesuitam, &c. in quibus agitur, de Prædestinatione & annexis, de Gratia & Libero Arbitrio, de Causa Peccati & Justificatione," 1630; and, "Catechisme Général de la Reformation," 1654, which, called forth in reply the first polemic piece published by the celebrated Bossuet, at that time archdeacon of Metz. M. Ferri left behind him several MSS., and, among others, "Collections for a History of Metz," in three or four volumes folio, which father Calmet, in his History of Lorrain, speaks of as abounding in curious researches. The number of his sermons was immense; and he had written no fewer than eleven hundred, on texts taken from the Epistle to the Hebrews alone. *Bayle. Moreri.*—M.

FERRIER, JEREMIAH, was a French protestant minister and professor of divinity at Nismes in Languedoc, in the beginning of the seventeenth century, who afterwards conformed to the catholic religion, and was made counsellor of state. In the year 1602 he had maintained in a public debate the proposition that pope Clement VIII. was properly Antichrist. What he said on that occasion gave such offence to the parliament of Toulouse, that they issued orders for taking him into custody; from the effects of which he escaped in consequence of an arrêt from Henry IV., forbidding persons to molest him on account of that business. This arrêt appears to have been obtained through the united interests of the provincial and national synods, which considered the cause of Ferrier as what they were all concerned in as Protestants. But notwithstand-

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ing the decided hostility to the church of Rome, which Ferrier's conduct in the instance above mentioned implied, he was one of the first who, in the political assemblies of the Protestants, opposed the spirited resolutions of the zealous part of that body against the proceedings of the court, and in support of their civil and religious privileges and immunities. By the continuance of his opposition he incurred their suspicion that he was a secret pensioner of the court, a false brother, and a betrayer of the church. In consequence of this suspicion he became the object of their resentment, and was forbidden to appear in the political assemblies any more. Afterwards accusations of neglect of duty, want of orthodoxy, and dishonest practices, were preferred against him at the synod of Privas, which severely censured him on all these heads, and forbad him to exercise his ministry within the province of Languedoc. At the same time the synod, unwilling to proceed to extremities against him, directed him to go to Montelimar, to succeed the minister of that place, who was appointed divinity professor at Montauban. But Mr. Ferrier had at this time determined to embrace another line of life; and accordingly obtained the situation of counsellor of the presidial of Nismes, and was installed in that office notwithstanding the opposition of the consistory, which, after many proceedings, excommunicated him, in the year 1613. Not long afterwards the mob, who were highly exasperated against him on account of his supposed treachery, which his desertion of his profession seemed to render unquestionable, attacked him with stones in the public streets, and would probably have sacrificed him to their fury, if he had not been so fortunate as to obtain admittance into a house where he was protected. Enraged that he had escaped from them, they proceeded to his houses in the city and country, which they ransacked, and burnt many of his goods and books before his doors, treating at the same time with outrage and cruelty his wife and children, whom the prudence of the magistrates preserved from greater mischief. Mr. Ferrier himself was obliged to be concealed for three days in a tomb, whence he found means of withdrawing to Beaucaire. These injuries which he received, according to his own account, conquered the obstinacy with which he had resisted the light of truth, and determined him to declare himself a convert to the catholic faith. We shall not enquire whether this change of principles is to be attributed to the inconstancy and insincerity of which the Protestants accused him, resentment for the treatment which he had met with, or real conviction. To this part of his history Bayle has subjoined a curious note, in which he describes the process by which many a man has been induced to fly from his own to another communion, calling it "a kind of dragooning not to compel to come in, but to compel to go out." But he has not attempted the task of reconciling a conversion so produced, with unbending integrity, and the duty of a Christian patiently to submit to any mortifications, inconveniences, and persecutions, rather than violate his conscience. When Mr. Ferrier had been received into the bosom of the catholic church, he settled at Paris, where he endeavoured to advance his fortune, not without success, if we may judge from the connections which he formed, and the trusts committed to him. In the year 1614 he enlisted himself among the champions of his new communion, and published at Paris a treatise entitled "De l'Antichrist & de ses Marques, contre les Ennemis de l'Eglise Catholique," quarto. He was also, most probably, the author of "Catholique d'Etat, ou Discours des Alliances du Roi Très-Cretien, contre les Calomnies des Ennemis de son Etat," 1625, octavo. It was a work much valued in its time, and contained an answer to some libels which the partisans of the king of Spain had published against France, because it had made an alliance with the Protestants to the prejudice of Catholicism. M. Ferrier was employed by the king in many affairs of importance; and in the year 1626 he was commanded to follow his majesty in his progress to Britanny, where he was honoured with the appointment of privy-counsellor of state. He stood also high in the esteem of cardinal Richelieu. On his return home from this journey, he was attacked with a lingering fever, which proved fatal to him in the year last mentioned, but at what age is uncertain. On his death-bed he dictated an epitaph, in which he declared his steady attachment to the catholic faith to his latest breath, and made all his children promise that they would live and die in the communion of Rome. Some anecdotes of his only daughter, who was married to M. Tardieu, lieutenant-criminal, and was noted for her prodigious covetousness, and termagant temper, form a curious episode in M. Boileau's tenth satire. *Bayle. Moreri.*—M.

FERRIER, John, a French Jesuit, who was born at Rodez in the province of Roüergue, in the year 1619. He entered into the order in the year 1632, and by his merits recommended himself to the office of rector of the college of

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Toulouse, the duties of which he discharged in a commendable manner. He taught philosophy four years, theology twelve years, and ethics twelve years according to Moreri, but only two years according to Bayle. That the Jesuits entertained a high opinion of his talents, appears from their appointment of him to succeed father Annat, in the post of confessor to Lewis XIV. in the year 1670. He died four years afterwards, in the house belonging to his order at Paris. He was the author of several works, among which was an answer to father Baron's objections against the *Scientia media*, entitled "Responsio ad objectiones Vincentianas, &c." 1668, octavo. He had also designed to publish a course of divinity, of which the first volume only has appeared, which treats "De Deo uno, juxta Sancti Augustini & Sancti Thomæ Principia." His other works consist chiefly of controversial pieces against the tenets of Jansenius bishop of Ypres, of whose followers he was one of the ablest antagonists. *Bayle. Moreri.*—M.

FERUS, JOHN, a learned German catholic divine of the franciscan order, who flourished in the sixteenth century. His name in German was WILD, which was latinized into FERUS. He was a native of Metz, where he took the habit among the Franciscans, and became warden of the order. For twenty-four years he preached in that city, with uncommon eloquence, and very great reputation, and died there in 1554, in the sixtieth year of his age. Besides sermons, tracts, and other pieces which we have not seen particularised, he was the author of "Commentaries," written in the Latin language, on the Pentateuch, Job, Ecclesiastes, the Lamentations, Jonah, St. Matthew, St. John, the Acts of the Apostles, the Epistle to the Romans, and the first Epistle of St. John, which have been printed at Mentz, Louvain, Antwerp, Lyons, and other places, and contain an ingenious compendium of the labours both of ancient and modern expositors. Dupin says, that "his Commentaries are not dry notes, but large and eloquent discourses; in which, however, he forgets not to explain the literal sense of the Holy Scriptures. His style is easy; and he judges soundly of things. He was not prejudiced with the maxims of the court of Rome. His Commentaries are of singular use to those who want a commentary wherein doctrine and morality are joined easily with a literal explication." Bayle remarks concerning them, that they not only shew that the author "was learned, but that he was not one of those opinionated monks who will yield nothing nor will consent to the reforming of any abuses." By the moderation with which he wrote in relation to the controversies that divided Germany in his time, his honest openness and liberality, and his concessions on particular points, by which he approached nearly to some of the tenets of the reformers, he recommended his writings to the esteem of the Protestants, as well as the more enlightened members of his own communion. But these circumstances exposed him to the attacks of other Catholics. In the year 1554, the famous Dominic de Soto, a Spanish jacobin, published a work in which he accused him of having taught Lutheranism, in sixty-seven places of his Commentary on St. John. Ferus did not live to undertake his own defence; but he met with an apologist even in Spain, where Michael Medina, a learned franciscan monk, ventured to vindicate the explications which he had given, by an appeal to the Scriptures, and the doctrines of the apostles. His work on this subject, however, was condemned by the congregation of the *Index*, and the author narrowly escaped suffering for his hardihood. Ferus's works had the honour of being inserted in the *Index Expurgatorius*. From several passages in his writings, he appears to have nearly concurred in the opinion held by the first Anabaptists in Germany, and since their time by the Quakers, and many good men of different persuasions, that all war is repugnant to the distinguishing principle of Christianity, which is universal benevolence. *Bayle. Moreri, under the article* SAUVAGE. *Dupin.*—M.

FESTUS, POMPEIUS, a Latin grammarian, of an uncertain age, wrote an abridgment of Verrius Flaccus "De Verborum Significatione." Of this work, which Joseph Scaliger has pronounced one of the most useful relative to the Latin language, there have been several editions, one of the best of which is Dacier's in usum Delphini, *Par.* 1681, and *Amst.* 1699. Some have supposed that Festus lived under the christian emperors, towards the close of the fourth century. *Moreri. Saxii Onomast.*—A.

FETI, DOMINICO, a painter of merit, born at Rome in 1589, was a disciple of Civoli. He accompanied cardinal Gonzaga (afterwards duke) to Mantua, and was patronised by him, and employed in decorating his palace. He afterwards visited Venice, where he improved his style of colouring; but falling into a debauched course of life, he died in 1624, at the age of thirty-five. Feti painted with great strength, though often in a blackish tone. His thoughts are uncommon, his expression grand, and there is a mellow softness in his touch

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which is highly pleasing. His pictures are rare and in great request. They are mostly easel-pieces, and are dispersed in different cabinets. Several have been engraved. He had a sister who painted well, and became a nun. She adorned her convent, and several other religious houses in Mantua, with her works. *D'Argenville Vies des Peintres.*—A.

FEU-ARDENT, Francis, a French monk of the franciscan order in the sixteenth century, noted for the fury of his zeal against the Protestants, and the boldness of his seditious pulpit harangues in support of the measures of the *League* during the reigns of Henry III. and Henry IV., was born at Coutances in Lower Normandy, in the year 1541. He was, most probably, a descendant from an opulent family; for it is recorded that he might have inherited a large estate, if he had not preferred a monk's habit to the sword. His inclination, however, leading him to embrace the ecclesiastical life, he took the franciscan habit in the monastery of Bayeux; whence he afterwards removed to Paris, which was the scene on which he principally distinguished himself. In the year 1576 he was created doctor in divinity by the Sorbonne. By his writings, his sermons, and his whole conduct, he shewed himself a most bitter enemy to the Protestants, against whom he was unwearied in exciting the most cruel persecutions. "His temper," says Bayle, "was so agreeable to his name (Feu-ardent signifying a raging fire), that never was the old maxim, *conveniunt rebus nomina sæpe suis—oft does the name the thing exactly fit*, more true than in his person." And M. Daillé remarks, after alluding to the same coincidence, that "he was so transported with passion, malice, and fury, that he was seldom master of himself." These qualities are abundantly displayed in his controversial writings, which the Catholics themselves acknowledge to be too virulent, at the same time that they are disgraced by the admission of absurd tales and silly jests. In the pulpit he gave himself the most unbounded licence, inflaming by his discourses the ignorant populace to perpetrate every species of outrage against the heretics, and defending the most obnoxious principles and proceedings of the rebellious catholic league. He lived, however, to see his party ruined, and the Protestants enjoying the religious and civil rights and immunities which were secured to them by the famous edict of Nantes. He died at Bayeux, in the year 1610, much altered with respect to his views of things, and "as ardent for concord," according to l'Estoile, "as he had been formerly for discord." He was the editor of some of the works of the fathers; and among others of the five books of Irenæus against heresies, with useful and learned notes, revised and corrected in many places by collation with an ancient manuscript, and augmented with five entire chapters, which were in that manuscript at the end of the fifth book. This edition was published at Paris, in 1576, and afterwards appeared in an improved form at Cologne, in 1596, with the addition of the Greek passages of Irenæus which are extant in the works of Epiphanius. Feu-ardent was also the author of notes on the treatise of Arnobius the younger, "De Gratiæ & Liberi Arbitrii Concordia;" and of "Commentaries" on the books of Ruth and Esther, on some chapters of Job, on Jonah, on the Epistle of St. Paul to Philemon, and on those of St. James, St. Peter, and St. Jude. For the titles and subjects of his controversial, and other pieces not already mentioned, we refer to our authorities. *Bayle. Moreri. Nouv. Dict. Hist.*—M.

FEUILLÉE, Lewis, of the order of Minims, an eminent mathematician and voyager, was born at Maine in Provence, in 1660. He made his profession in 1680, and applied to the study of astronomy and physics with an ardour and success which soon brought him into notice. He also made himself acquainted with natural history; and he was thought a proper person to be employed by Lewis XIV. in voyages and travels through various parts of the globe, for the purpose of improving science and navigation. He spent several years in researches through the Archipelago, the coasts of Africa and Spain, the West-Indian islands, and the Spanish settlements in America. In 1724 he was recommended by the Academy of Sciences, of which he was a member, to be sent to the Canary isles in order to ascertain the true position of Ferro, which the French geographers had fixed upon for the first meridian. This task he performed to great satisfaction. He had before rectified by actual observations the positions of the coasts of Peru and Chili, and of New Spain, and had given a new chart of these countries: he was rewarded for his labours by the post of botanist royal and a pension. He died in 1732 at Marseilles, where an observatory had been constructed for him. He was a man of modesty and simplicity, and was much esteemed by the ablest of his contemporaries. Father Feuillée published "Journal des Observations Physiques, Mathématiques, & Botaniques, faites sur les Côtes Orientales de l'Amerique Meridionale, & dans les Indes Occidentales," two vols. 4to, 1714,

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1725. Though dryly written, it is an exact and curious collection of such observations as are most interesting to a scientific traveller. It contains one hundred fine plates of plants, many of them never before described or delineated. He presented to the king's library a large volume of original drawings of natural objects. His journal of his Canary voyage is in MS. in the same library. *Moreri. Haller Bibl. Botan.*—A.

FEUQUIERES, Antony de Pas, marquis of, a celebrated military critic, was born in 1648, of a noble family of Artois distinguished in arms. Following the steps of his ancestors, he entered into the service, and signalised his conduct in a campaign in Germany in 1688, so as to obtain the rank of maréchal-de-camp. He afterwards distinguished himself at several actions in Piedmont, and in 1693 rose to the rank of lieutenant-general, which was the highest promotion he obtained. His disappointment in missing the staff of marshal of France, joined to a naturally caustic and censorious disposition, rendered him a very severe and rigid critic of all contemporary commanders, and as he was hostile to all, all were foes to him. It was said of him, "that he was the bravest man in Europe, for he slept amidst a hundred thousand of his enemies." He published "Memoirs," one vol. 4to. four vols. 12mo. the substance of which are the faults committed by the generals of Lewis XIV. The work stands high in reputation for the clearness of its style, the freedom and general truth of its representations, and the depth and sagacity of its remarks; yet his love of censure has led him sometimes to distort facts, and to judge with unreasonable severity. He enumerates twelve capital faults committed by the French generals at the battle of Blenheim. Unfortunate events can never fail to afford abundance of matter to a critic of this temper. He was, however, an excellent officer, and frequently foretold the issue of a campaign from some circumstance of its commencement. Louvois paid great regard to his counsels, though he was often thwarted in putting them into execution. He died in 1711, having a few hours before his death written a letter to the king, in which with great feeling he recommended to his majesty's favour his only son, as "innocent of what had made *him* unfortunate, and born of a race which had always faithfully served their king." *Siècle de Louis XIV. Nouv. Dict. Hist.*—A.

FEURBORN, Justus, a learned German protestant divine, who flourished in the seventeenth century, was born at Hervoden, or Herwerden, in Westphalia, in the year 1587. His earlier education he received in his native place, whence he was sent to Lemgow, to be brought up to the profession of the law. His inclination, however, leading him to prefer the study of theology and the belles-lettres to that of jurisprudence, he relinquished the latter, and went from Lemgow to Statthagen, and in the year 1612 to Giessen, where he followed the bent of his mind under the instructions of Mentzerus, Helvicus, and Fink. During the following year, the plague having made its appearance in that town, he withdrew to Frankfort, and afterwards visited Mentz and Cologne. When the infection had ceased he returned to Giessen, where he took his degree of M.A. in 1614, and commenced his public career by becoming a tutor in philosophy. In 1616 he was created doctor in divinity; soon after which the landgrave Lewis sent for him to Darmstadt, and appointed him to the station of preacher to his court. After he had continued to officiate for some time in that capacity, he was chosen to fill the chair of professor-extraordinary of divinity at Giessen, and was also made pastor of the church in that town. The death of Helvicus, in 1617, having occasioned a vacancy in the post of professor of divinity in ordinary, Dr. Feurborn received that appointment, which he held with great reputation until the year 1624, when the landgrave thought proper to break up the university at Giessen, and to transfer its privileges to that of Marpurg. At the same time he appointed Feurborn to the same posts in the latter place as he had possessed at Giessen. In the year 1649 he was nominated preacher to the court by the landgrave George; and in the following year, on the re-establishment of the university of Giessen, he was created its first rector, first professor of divinity, and superintendant. His high reputation, and excellent character, procured him invitations from many other places, some of which were accompanied with very advantageous offers; but he chose to spend the remainder of his days at Giessen, where he died in the year 1656. He was the author of several works, among which are, "Κηνωσιγαφια γριτολογικη, Sciagraphiæ Theologicæ Diss. IX. de Christo;" "Disput. Theol. de Quæstionibus, An in Infantes actualia cadant Peccata, &c.;" "Fasciculi VI. Dissertationum;" "Examen Confessionis Joan. Combachii Prof. Marpurg. de Persona & Officio Christi;" "Sacrarum Disquisitionum Syntagmata duo, in quibus beata ευθαναστα Christiana Chremastica, Sacra J. C. Cœna, &c. explicantur;" "Fundamentalis Deductio contra αμοιβαια Casellana;" "Anti-Enjedinus posthumus;" "Anti-Osso-

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rodus;" "De Natura & Gratia, contra Amyraldum," &c. *Moreri.*—M.

FEVRE, Guy le, *Sieur de la Boderie*, a man of learning and an early French poet, was born in 1541, at the family seat of La Boderie, in Lower Normandy. It is conjectured, though with little proof, that he embraced the ecclesiastical profession. His studies, at least, were conformable to this character, for he became well acquainted with the oriental languages, and had a considerable share in the composition of the Polyglott of Antwerp, of which Arias Montanus had the principal direction. Guy le Fevre, with his brother Nicholas, went to Antwerp for the purpose of assisting in this work, and Guy revised Pagninus's Latin version of the Hebrew text, and added to the Polyglott a Syro-Chaldaic lexicon. He complains, however, that neither he nor his brother obtained any recompense for their labours. On his return to France he was made secretary and linguist to the duke of Alençon. He appears to have been frustrated of his promised rewards in this office. Retiring at length to his estate of La Boderie, he died there in 1598. Guy published various works relative to the Syriac and Chaldaic languages, and gave a version of a treatise on the rite of baptism, by Severus, patriarch of Alexandria. He unbent from severer studies in the composition of French poetry, of which he published a large quantity, whereby he acquired considerable reputation in his own time. Excepting, however, something of that charm of simplicity which usually attends the poetry of a rude age, there is nothing in his works which can compensate their barbarism, false taste, and insipidity. *Moreri.*—A.

FEVRE, Antony le, *de la Boderie*, brother of the preceding, born about 1555, was brought up both to letters and to business. He was for some time chargé des affaires for Henry IV. at the court of Rome, and in 1597 was his embassador at Brussels, where he discovered the conspiracy of the marshal Biron. He was embassador-extraordinary in England in 1606, and again in 1610; and when he left that country, he received singular marks of friendship from king James and the prince of Wales, and several of the nobility. The memoirs of his negociations, in letters written by him to the ministers, and their replies, were published in five vols. 12mo. *Paris*, 1750, under the title of "Ambassades de M. de la Boderie en Angleterre sous le Regne de Henri IV. & la Minorité de Louis XIII." He is spoken of as a person of very distinguished merit by his son-in-law, Arnauld d'Andilly. He occasionally amused himself with poetry and polite literature, and is said to have been one of the authors of the "Catholicon." He died in 1615. *Moreri.*—A.

FEVRE, or Fabri, James le, of Etaples, in Latin *Faber Stapulensis*, a learned French ecclesiastic, who flourished in the fifteenth and sixteenth centuries, was born at Etaples in the diocese of Amiens, but in what year cannot be ascertained with any certainty. He was a very little man, and of mean extraction; but he possessed vigorous mental powers, which he improved by a diligent application to the different branches of useful and ornamental learning. He pursued his studies in the university of Paris, where he first applied himself to philosophy, and the mathematics, and afterwards to divinity, in which faculty he took the degree of doctor. His extensive acquirements procured him a high reputation in that university, and induced many pupils to attend the lectures which he delivered there in the belles-lettres and philosophy. His mind, however, was too enlightened and liberal to be bound by the trammels of the schools; and he was one of the first of those who began to expel the gross ignorance which the old systems of education had introduced, by reviving a taste for ancient literature, and solid useful knowledge. These efforts of his exposed him to the jealousy and resentment of ignorant and bigoted zealots, who accused him of being favourable to lutheranism, and so harassed him by their incessant persecutions, that he was obliged to withdraw from Paris. In these circumstances he was invited by William Briçonnet, bishop of Meaux, who was a lover of science and men of true learning, to take refuge in his family; and received from that prelate the appointment of his grand-vicar. His residence in that asylum, however, was but of short duration; for his enemies at Paris instigated the Franciscans at Meaux to raise such a persecution against all who were suspected of being favourable to the opinions of the reformers, that the bishop was forced, for his own sake, to declare himself a good catholic, and to withdraw his protection from Le Fevre. Upon this he retired first to Blois, and from thence into Guienne; about which time he was degraded from his doctor's degree by the faculty of the Sorbonne. But his enemies were not satisfied with this triumph of their malice. By their influence with the parliament of Paris, they induced that body to order a process to be carried on against him. From the effects of such a procedure he was delivered, in consequence of a letter which Francis I. then a pri-

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soner in Spain, wrote to the parliament, forbidding them to come to any resolution against Le Fevre, before his majesty's pleasure should be communicated to them. At the same time Margaret queen of Navarre, sister to Francis I. received him into her protection at Nerac, and honoured him with her esteem and confidence during the remainder of his days. By her order he took a journey to Strasburg, to confer with Bucer and Capito respecting the reformation of the church. If he was led to concur with those eminent men in some particular points, like his friend Erasmus he disapproved of the decisive steps which the German reformers had taken in breaking off their connection with the church of Rome, and continued a papist, at least in profession, until his death, which took place in the year 1537, when he had arrived at a very advanced age. Some remarkable circumstances concerning his last moments are related by Thomas Hubert, counsellor to the elector palatine Frederic II. of which, he says, his master received information from the queen of Navarre at Paris. That princess told him, that one day, when Le Fevre dined with her, together with some other learned men, in the midst of the entertainment he began to weep. Upon her enquiring into the cause of his uneasiness, he replied, that it arose from an oppressive sense of the great criminality of his conduct. He said that he had not, indeed, to reproach himself for any vices to which he had indulged; but that his conscience accused him of being highly criminal, because that while he knew the truth, and had taught it to several who had sealed it with their blood, he had himself shrunk from his duty, and timidly taken refuge in a place of security, far from the scenes where the crowns of martyrdom were distributed. The queen endeavoured to console his mind; but after making a declaration of the manner in which he wished his property to be disposed of, he laid himself down upon a bed, and in a short time was found to have expired without a struggle. On weighing the evidence for and against the truth of this relation, Bayle remarks, "that it is hard to doubt of it, and hard to believe it." But the motives for scepticism concerning it, seem to have preponderated in his mind over the motives for faith. It was once Le Fevre's misfortune to be involved in a contest with his friend Erasmus, in which the former was unwarrantably the aggressor. When Erasmus published his notes upon the New Testament, he gave different interpretations of some passages from those which Le Fevre had lately advanced. On this occasion the latter discovered a want of moderation and liberality, that was highly unworthy of his character; for he attacked Erasmus with great rudeness, treating him as a corrupter of the Scriptures, and charging him with advancing impieties. With the most complete success, and at the same time with admirable temper, did Erasmus vindicate himself from the unmerited imputations. But he did not feel pleasure at the compliments which his friends paid to him on his victory, and entreated them not to entertain a less favourable opinion of Le Fevre on account of the difference which had taken place between them. He also wrote to his antagonist in the kindest terms, assuring him that he should always continue to love and esteem him, and exhorting him "to speak for the future with more candour and moderation, and to declare himself, publicly at least, a friend to Erasmus, lest the monks, their common enemies, should rejoice and triumph to see them at variance." "The most commendable and edifying part of this affair was," says Jortin, "that Le Fevre afterwards repented of having attacked Erasmus, and that Erasmus was very sorry for having answered him; and they continued to speak of each other with great respect and esteem; for which reason we will also dismiss the dispute; only observing, that it would be happy if wrangling geniuses would copy from these examples, and consider a little how all men of sense and manners applaud such moderation, and how they abhor and despise those who having begun to quarrel, perhaps, upon mere baubles, never end their contests and animosities till death comes and puts them to silence." Le Fevre was the author of various works, which display much solid erudition, and great critical skill, and entitle him, according to the opinion of M. Simon, to be ranked among the best commentators of his age. In this number are "Psalterium quintuplex, Gallicum, Romanum, Hebraicum, Vetus, Conciliatum," 1509, folio; "Epistolæ Beati Pauli, cum Commentariis," 1515, folio; "De Maria Magdalena, triduo Christi, & ex tribus una Maria, Disceptatio," 1518, 4to.; "Commentarius in Ecclesiasten, in IV Evangelia," 1522, folio; "Commentarius in Epistolas Canonicas," 1527, folio; and "Agones Martyrum Mensis Januarii," 1525, folio. He was also the author of a French translation of the New Testament, now exceedingly scarce, of which the first part, containing the four evangelists, appeared before the year 1523; and the second part, containing the remaining books, towards the end of that year; and of a French translation of the whole Bible, published at Antwerp, in 1530, folio, which was reprinted with corrections in 1534,

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in four vols. 8vo. and was afterwards prohibited and suppressed. *Bayle. Moreri. Dupin. Jortin's Life of Erasmus. Dict. Bibl. Hist. & Crit.*—M.

FEVRE, JAMES LE, a French catholic divine, whose controversial works, written against the Protestants, were highly esteemed in his own communion, was born at Lisieux in Normandy, towards the middle of the seventeenth century. He sustained his part in the collegiate exercises of the Sorbonne with distinguished reputation, and received the degree of doctor of divinity in the year 1674. By M. de Gesvres, archbishop of Bourges, he was appointed one of his vicars-general, and discharged the duties of that office until his death, which took place in the year 1716. His acknowledged publications were, "Dialogues between Eudoxus and Eucharistus on Arianism, and on the History of Iconoclasts by Father Maimbourg, a Jesuit," 1674, 12mo.; "Irresistible Arguments for the Conviction of those who profess the pretended Reformed Religion," 1682, 12mo.; "A Reply to M. Arnauld, in Defence of the Irresistible Arguments," 1685, 12mo.; "A new Conference with a Minister, respecting the Grounds of the Separation of the Protestants," 1685, 12mo.; "Instructions for the Confirmation of new Converts in the Faith of the Church," 1686, 12mo.; "A View of the Proceedings which have taken place in France, favourable, or the contrary, to the Protestants," 1686, 12mo.; and a new edition of "Αντιλογιαι, seu Contradictiones apparentes Sacræ Scripturæ, in breviorem methodum olim collectæ a P. Dominico Magrio Melitensi, Theologo Congregationis Oratorii, nunc dimidia parte auctiores & correctiores," &c. 1685, 12mo. He was also the author of several anonymous pieces, of which the titles of some are particularised, and the subjects of the others pointed out, by *Moreri.*—M.

FEVRE, N. LE, a French Jesuit, who died in the year 1755. He was the author of two works which are held in estimation by catholic divines. One is "A Treatise on True Religion, in Opposition to Atheists, Deists," &c.; and the other is entitled "Bayle en Petit, ou Anatomie des Ouvrages de ce Philosophe," afterwards reprinted under the title of "A Critical Examination of the Works of Bayle." Both are in 12mo., and are recommended as furnishing their readers with useful antidotes to infidelity. *Nouv. Dict. Hist. Suppl. à la France Littéraire.*—M.

FEVRE, TANNEGUI LE (Latin, *Tanaquil Faber*), a scholar of eminence, was born in 1615 of a reputable family at Caen. After making considerable progress in the languages in a domestic education, he went to the college of La Fleche, where he greatly distinguished himself. At Paris he acquired several friends of consequence, and obtained the patronage of cardinal Richelieu, who procured him a pension of two thousand livres, as inspector of the works printed at the Louvre. After the death of that minister he went to Langres, where he declared himself a Protestant, and soon after was invited to Saumur, to the professorship of classical literature. His reputation extended at home and abroad, and pupils flocked to him from all parts. His mode of instruction was singularly excellent, and inspired a real love for letters. He was not only happy in explaining difficulties, but entered into all the beauties and delicacies of the authors on which he commented. His lectures were frequented even by the divines and the other professors. Voltaire (Siècle de Louis XIV.) asserts, that he despised those of his sect, and lived among them more as a philosopher than a huguenot. He was addicted to pleasure, and indulged his tastes without restraint. He even used perfumes like a petit-maître, but he could not, with equal facility, adopt the air and manner of the polite world. He was, however, a man of probity and sincerity, attached to his friends in all fortunes, of which he gave an honourable proof by dedicating a work to Pelisson, while a state-prisoner. Le Fevre wrote elegantly in Latin, though not without some gallicisms; and also composed Greek verses. His French is not equally good (or, rather, its defects are more obvious); he attempts to unite the gravity of Balzac with the sportiveness of Voiture, and fails in both. His works are comments upon a great number of Greek and Latin authors; and translations of select parts of several of them; two volumes of "Letters;" "Lives of the Greek Poets, in French;" and Greek and Latin poems. He died in 1672, as he was preparing to quit Saumur for Heidelberg, whither he had been invited by the prince-palatine. He was the father and instructor of the celebrated madame Dacier (see ANNE DACIER). He had a son, long a calvinist minister, but at length a convert to popery, who was also a man of letters. *Moreri. Nouv. Dict. Hist.*—A.

FEUTSKING, JOHN HENRY, a learned German lutheran divine, was born in the duchy of Holstein, in the year 1672. Having finished his classical education at Itzehoë and Krempen, he went to Rostock to study philosophy and theology; and afterwards removed for

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farther improvement to Wittemberg, where he was created doctor in philosophy, in the year 1692. In that university he acquired much reputation by the learning and ingenuity with which he publicly defended several theological theses. As a reward of his merit, he was appointed pastor and superintendant of the diocese of Jessen, in the year 1697. In the following year he was admitted to the degree of doctor in divinity. In 1703 he was nominated overseer and superintendant of Kemberg; from which situation he was called three years afterwards, to become pastor of the church of St. Bartholomew at Zerbst, preacher to the court, confessor and ecclesiastical counsellor, and superintendant of the diocese of Zerbst in Anhalt, by the prince of that name. In the year 1709 he accepted of an invitation from the university of Wittemberg, to undertake the offices of professor of divinity, and assessor of the ecclesiastical consistory in that city. While he discharged the duties of these situations, he likewise preached once a-week before the electress of Saxony, at Lichtenberg, and was honoured with the post of ecclesiastical counsellor to the duke of Saxe-Gotha. His last appointment was that of confessor to the electress of Saxony, in 1712, which he enjoyed but a short time, as he died in 1713, when only forty-one years of age. He was the author of numerous works, in the Latin and German languages, among which are, "Historia Clerogamiæ Evangelicæ, sive de Primo Sacerdote, marito evangelico Meletema;" "Hodegeticum Concordantiale, sive de recondito Concordantiarum Lankisianarum usu Schediasma;" "Historia Colloquii Jeverensis inter Lutheranos & Reformatos, Anno 1573, instituti;" "Sylloge præpositorum Kembergensium;" "Præfatio elenctica in Nicolai Hunnii matæologiam fanaticam, sub Nomine Collegii Tripolitani evulgatam;" "Hyperaspistes Lutheri;" "Introductio in threnologiam propheticam Georgii Schimmeri;" "Gynæceum heretico-fanaticum;" "Palinodia sacra, sive de retractationibus Theologorum in Rebus Fidei Schediasma;" "Orthodoxia Menzeriana;" "Prefatio ad novam Urbani Rhegii de formulis cautè loquendi Editionem;" "Commentaries" on the first epistle to Timothy, the first and second epistles of St. John, and the epistle of St. Jude, which he annexed to a new edition of the "Evangelico-apostolical Treasure" of Hunnius; and numerous theological dissertations, sermons, &c. *Moreri.*—M.

FEYDEAU, MATTHEW, a French ecclesiastic, in high repute with the jansenist party, was born at Paris, in the year 1616. He pursued his studies in the college of the Sorbonne, where his literary proficiency, his lively genius, his unaffected piety, and polite amiable manners, procured him the respect and esteem of all ranks of persons. In the year 1645 he was engaged by M. de Bellegarde, archbishop of Sens, to deliver a course of instructions, under the name of conferences, to the young candidates for ordination in his diocese. In the year 1646 he accepted of the vicarage of Belleville, attached to the cure of St. Merri, at Paris, in which he conducted himself in the most exemplary manner as a parish priest, and was much admired as an eloquent useful preacher. While he continued in that situation, he was prevailed upon to assist with his advice several young students in philosophy and theology at the university of Paris. For their use he composed his "Meditations on the principal Duties of a Christian, taken from the Sacred Scriptures, the Councils, and the Fathers," which was published in 1649, 12mo., and has undergone numerous impressions. While he retained this vicarage, likewise, he was admitted to the degree of doctor in divinity by the faculty of the Sorbonne. From the vicarage of Belleville he was transferred to that of St. Merri, by M. Duhamel, one of the curés; and in that parish, conjointly with some other ecclesiastics, established the *Conferences*, which became so celebrated in the ecclesiastical history of the times, and were frequented by a number of persons equally distinguished for their learning and their merit. In the year 1650 he published "A Catechism on Grace," which he had drawn up at the request of M. Francis le Fevre de Caumartin, bishop of Amiens, and which was soon afterwards reprinted under the title of "Illustrations of certain Difficulties respecting Grace." This little work was condemned, during the same year, by a decree of the inquisition at Rome, which M. Fouquet, attorney-general of the parliament of Paris, would not permit to be promulgated in that city. Several pieces appeared from the press, however, in opposition to the "Catechism," which were answered by the celebrated M. Arnauld, in his "Reflections on a Decree of the Inquisition at Rome," printed at Paris in 1651. In the year 1656 M. Feydeau was one of the seventy-two doctors who were expelled by the faculty of the Sorbonne, for refusing to subscribe to the condemnation of M. Arnauld; on which account he was also obliged to relinquish his vicarage of St. Merri. For several years afterwards he lived chiefly in retirement, in which he produced his "Reflections on the History and Harmony of the Gospels," in

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two vols. 12mo., which has been often reprinted both in France and Flanders. In the year 1665 M. Pavillon, bishop of Aleth, gave him a prebend in his diocese, which he resigned three years afterwards to undertake the cure of Vitri le François in Champagne. For seven years he discharged the duties of that benefice, with great diligence and zeal, but was then obliged to resign his charge, to the great regret of his flock, in consequence of the persecutions with which his party was harassed. So greatly was his character esteemed, however, that M. de Buzenval, bishop of Beauvais, soon afterwards appointed him a prebend in his church; but his enemies pursued him into his new asylum, and by a lettre de cachet, in the year 1677, procured his banishment to Bourges. When, after five years' residence in that place, he had acquired the respect and esteem of all the worthy part of the inhabitants, he was by another lettre de cachet banished to Annonai in the Vivarès, where he died in 1694, in the seventy-ninth year of his age. *Moreri.*—M.

FICINUS, MARSILIUS, a learned Italian ecclesiastic in the fifteenth century, and one of the first revivers of the platonic philosophy in the West, was born at Florence, in the year 1433. His father, who was physician to Cosmo de Medici, intending to bring him up to his own profession, sent him to study medicine at Bologna; where, by reading the academical questions of Cicero, and other Latin writers who have treated of the philosophy of Plato, he became passionately attached to the principles of that Grecian sage. On his return home for a short visit, his father took the opportunity of introducing him to Cosmo de Medici, who was much pleased with his appearance and manners, and still more so with his conversation, when he found that he was an enthusiast in favour of Platonism. Cosmo, who was himself a Platonist, and who had projected the establishment of an academy in which his favourite philosophy should be taught, considering young Ficinus to possess a genius and talents which, if properly cultivated, would fit him for a leading situation in such an institution, determined to take upon himself the care of his farther education, and to give his abilities full scope by furnishing him with every advantage which Italy then afforded for improvement. With this view he placed him under the ablest instructors in the different branches of literature, and among others under George Gemistus, called also Pletho, a native of Constantinople, who was a man of great learning, and intimately conversant in the Alexandrian philosophy. By this tutor particular attention was paid to make him a proficient in the Greek language, and in the doctrine of his school, with the design of qualifying him to translate the writings, and to revive the philosophy of Plato. Ficinus availed himself, with great diligence and success, of the advantages which were afforded him; and, besides his progress in the languages and philosophy, distinguished himself by the knowledge which he acquired in the belles-lettres, medicine, and theology, as well as by his taste in vocal and instrumental music. At the same time he enjoyed the benefit of conversation with many able and learned men, who frequented the house of his patron. Some of the first fruits of his studies which he presented to his patron were, translations into Latin verse of the "Pæmander, and Asclepius," at that time attributed to Hermes Trismegistus; and the "Hymns of Orpheus," which he sung, and accompanied his voice with his harp. By way of reward, as well as of encouragement to his future exertions, Cosmo bestowed upon him an estate near Careggi, in the territory of Florence, and a house in the city, together with some Greek MSS. beautifully written, and richly ornamented. When that patron of literature had founded his academy, he nominated Ficinus to the station of president. After this appointment Ficinus applied himself to the translation of the whole of Plato's works into the Latin language; which was first printed at Florence in gothic characters, but without any date on the title-page. He is said to have completed this work when he was only thirty-five years of age. Some writers relate, that when he had finished his version, he submitted it to the inspection of his friend Marcus Musurus; and that upon his expressing a disapprobation of it, Ficinus began the work anew, and produced, with greater care and attention, that copy which was committed to the press. This anecdote bears honourable testimony to his great industry; and for that quality in the execution of it, the author is more to be commended, than for a faithful adherence to the meaning of his original. Ficinus entertained the notion which prevailed among the christian fathers, that the doctrine of Plato had some kind of pretensions to divine origin, and might be fairly construed into a perfect agreement with that of divine revelation. With this impression on his mind, he was led in his interpretation frequently to discover a bias towards the alexandrian or christian doctrine, which the language of Plato will not warrant, and, consequently, rather to present us with his own conceptions, than those of the Grecian philo-

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sopher. His Latin style, likewise, is defective in that richness and dignity which are requisite in a version of Plato. The same observations are, in a great measure, applicable to his translation of Plotinus, which he undertook principally at the solicitation of John Picus of Mirandola, and to his translations from the works of Iamblicus, Proclus, Synesius, Psellus, Theophrastus, and other Platonists. After the death of Cosmo, Ficinus found liberal patrons in his son Pietro, and his grandson Lorenzo the Magnificent. By the former, copies of his translation of Plato's works were dispersed throughout Europe, and he was encouraged to deliver a series of lectures in illustration of them, at the university of Florence. The fame of these lectures soon spread to the remotest parts, and drew a vast concourse of auditors to his school. Among his disciples were many who became celebrated for their science and literature, or for the dignified stations which they filled in civil and ecclesiastical life. By their means Platonism was propagated over all Italy, as well as other parts of Europe, particularly Germany, and made wide encroachments on that unrivalled dominion which the peripatetic philosophy had for ages possessed in the schools. Lorenzo, likewise, proved himself the friend and patron of Ficinus. When the latter was about forty-two years of age, his mind took a more religious turn than in the earlier part of his life, in consequence of the impressions made on him by the eloquent discourses of Savanorola, who came to preach at Florence. From that time he determined to embrace the ecclesiastical profession, and to devote the greater part of his attention to theological studies. When he had entered into orders, Lorenzo obtained for him a canonry of the cathedral church of Florence, together with the administration of two parishes in that city, and would have procured for him more valuable preferments, had not the philosophic moderation of Ficinus led him to refuse his patron's liberal offers. As an ecclesiastic, he was very assiduous in the discharge of his professional duties, and preached, as he had presided in the philosophical chair, with great acceptability and applause. His sermons, however, were strongly tinctured with the mysticism of his philosophical school; as are also his numerous theological productions. The leisure time which Ficinus could spare from his various avocations, was spent by him in the pleasant retreat for which he was indebted to the munificence of the house of Medici. Indeed, so delicate was his constitution, that a change of air was frequently necessary for his recovery from the disorders which were brought upon him by a too close confinement to his studies at Florence, and his great exertion in his different engagements. In his retreat he was generally accompanied by a few chosen friends, with whom he spent his time in literary conversation, and innocent amusements, taking peculiar pleasure in shewing good offices to men of talents and genius, and in acts of benevolence towards the necessitous and unfortunate. He died there in 1499, about the age of sixty-six. He was a man of great sweetness and moderation of temper, simple and pleasing in his manners, and is commended for the purity of his morals, and the ardour of his piety. But that the latter sometimes degenerated into superstition, is apparent from many passages in his works which are unworthy of a philosopher. It was, likewise, in common with most of the philosophers of his time, much addicted to the reveries of judicial astrology. Baronius has gravely related, upon the testimony of persons whom he calls credible and very learned witnesses, that after his death Ficinus appeared to his friend Michael Mercatus, in conformity to a promise which he had made when living, to satisfy him of the truth of what he had formerly taught concerning the immortality of the soul. For a list of his numerous theological, philosophical, and other works, we must refer our readers to Cave and Moreri. They were collected together and published, in two vols. folio, at Venice in 1516, at Basil in 1561 and 1576, and at Paris in 1641. In a separate form, the author's translation of the works of Plato was printed at Venice in 1491, at Lyons in 1590, and at Frankfort in 1602; his translation of the works of Plotinus at Basil in 1580; and his epistles, in twelve books, containing numerous treatises, at Venice in 1495, folio, and at Nuremberg in 1497, 4to. *Cave's Hist. Lit. vol. II. sub sæc. Synod. Moreri. Landi's Hist. de la Lit. d'Italie, vol. III. liv. ix.*—M.

FIDDES, Richard, a divine of the church of England, and author of several works, was born at Hunmanby, near Scarborough in Yorkshire, in the year 1671. His grammar learning he received at a private school in the neighbourhood of his native place, and was thence sent to the university of Oxford, where he was at first admitted at Corpus Christi, and afterwards at University college. His progress in academical studies appears to have been commendable; and his address and manners procured him many friends in the university. In the year 1693 he took his degree of B.A.; after which he quitted college, and entered into

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the matrimonial connection. In 1694 he was admitted into orders, and obtained a presentation to the rectory of Halsham in Yorkshire. In that place he resided for some years, and acquired much reputation by his abilities as a pulpit orator. The air of Halsham, however, was so unhealthy, from the marshy nature of the surrounding country, that he and his family were frequently attacked by the disorders which are incident to such situations; and it was his misfortune to be so injured by them, that he lost for a while, if not entirely, the power of regular and distinct articulation. As by this unhappy event he was quite unfitted for his ministerial duties, he obtained from his diocesan a dispensation from future residence on his benefice, and determined to employ his talents in writing, since the proceeds of his rectory were not adequate to the expences of his growing family. With this design he removed to London, in the year 1712, where he was introduced by dean Swift to the earl of Oxford, who made him one of his chaplains, and obtained for him, from queen Anne, the appointment of chaplain to the garrison at Hull. In the year 1713, through the assistance of Dr. Radcliffe, who was his friend and relation, he took the degree of bachelor of divinity at Oxford, by diploma. He was now intimately leagued with the Tory party, for whose politics in church and state he was a zealous advocate; and to which he steadily adhered during the remainder of his life. If from that party he had received any hopes of preferment in the church, they were entirely frustrated by the removal of the earl of Oxford from power, and the death of queen Anne; soon after which events he was deprived of his chaplainship of Hull, and reduced to straitened circumstances, which were aggravated by his deficiency in prudence and economy. In the year 1714 he published a "Prefatory Epistle concerning some Remarks to be published on Homer's Iliad, occasioned by the Proposals of Mr. Pope towards a new English Version of that Poem," twelves. Mr. Fiddes appears to have projected a kind of moral commentary on Homer, which the above-mentioned treatise was meant to announce; but he does not seem to have met with sufficient encouragement to proceed with his plan. In 1717 he published "Remarks on the State Anatomy of Great Britain, &c.," in answer to a piece of John Toland, under the name of *Patricola*; and, in 1718, "Theologia Speculativa, or the first Part of a Body of Divinity, wherein are explained the Principles of Natural and Revealed Religion," folio. In the year last mentioned, the university of Oxford honoured him with the degree of doctor in divinity; and the members of it were liberal in their subscriptions to the first part of the Body of Divinity, as well as to the second part, which appeared in 1720, under the title of "Theologia Practica, &c." folio. The same patronage was extended to his volume of "Fifty-two Practical Discourses, on several Subjects," in folio; which was also published in 1720. Dr. Fiddes's next publication was entitled, "A general Treatise of Morality, formed upon the Principles of Natural Reason only; with a Preface in Answer to two Essays lately published in the Fable of the Bees, and some incidental Remarks upon an Enquiry concerning Virtue, by the Right Hon. Anthony, Earl of Shaftesbury," 1724, octavo. In the same year he produced his "Life of Cardinal Wolsey," in folio. This work was warmly patronised by Dr. Atterbury, and the party with which he was united, who procured for the author a numerous list of subscribers. Soon after its appearance, it was attacked with great severity in "The London Journal;" in which the charge of being a Papist was preferred against the author. To vindicate himself against this imputation, and with the design at the same time of shewing his freedom from bias or prejudice in writing the life of the cardinal, Dr. Fiddes published, in 1725, "An Answer to Britannicus, Compiler of the London Journal," in the form of two letters. Notwithstanding that these letters may be allowed to establish Dr. Fiddes's claim to a species of Protestantism, that in its spirit and high ecclesiastical pretensions wears too near a resemblance to Popery, yet they cannot be admitted to afford any justification of his impartiality. For the author has grossly palliated some of the most censurable actions of Wolsey; he has also vindicated the persecutions of the followers of Wickliffe; and has given such an account of the transactions relative to the Reformation, and of the great instruments concerned in producing it, as have a tendency to blacken and vilify them. Dr. Jortin, comparing this work with a Life of Cardinal Pole, says, "it was wrote at a critical time by a Protestant-papist to prepare us for Popery and the Pretender; a book with no other effect, than to expose the author and the patron." By the Jacobites, however, it was so favourably received, that the author was encouraged to undertake the Lives of sir Thomas More, and of bishop Fisher. The manuscript of that work he is said to have lost, after he had proceeded through a considerable part of his design. Besides the works already

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mentioned, Dr. Fiddes was the author of "A Preparative to the Lord's Supper;" and "A Letter in Answer to one from a Free-thinker, occasioned by the late Duke of Buckingham's Epitaph, &c." He died at Putney, near London, in 1725, aged fifty-four years. He was a man of more ingenuity than learning, who possessed a strong memory, and a great facility at composition. But he was very deficient in judgment, and his style and language are tediously diffuse and verbose. He was so laborious, that he would frequently pass whole nights in writing; which practice, combined with the uneasiness occasioned by his embarrassed circumstances, may reasonably be supposed to have hastened his death. *Collections by Dr. Towers, designed for the Biog. Brit. General Dict.*—M.

FIELD, RICHARD, a learned divine of the church of England, and one of the champions of her constitution and discipline, was born of reputable parents at Hempsted in Hertfordshire, in the year 1561. As he early discovered an aptitude for learning, after receiving a classical education he was sent to Oxford, in the year 1577; where he was admitted a member of Magdalen-college; in which he pursued his studies with great diligence and success, till he was of sufficient standing to take his degree of B.A. Having proceeded to that degree, he removed to Magdalen-hall, where in due course he took the degree of M.A., continuing his studious application with a fervour that was highly commendable and exemplary. After taking his degree of M.A. for about seven years he delivered lectures in logic and philosophy, and on Sundays catechetical lectures, in Magdalen-hall, which were attended by many learned members of the university, belonging to other colleges. At this time he was esteemed one of the ablest disputants in Oxford. He was also famed for the intimacy of his acquaintance with school divinity, and for his admirable talents as a preacher. Afterwards he became divinity reader for a time in the cathedral church at Winchester; and, in 1594, when he had taken his degree of bachelor in divinity, was chosen divinity reader to the Honourable Society of Lincoln's-inn, in London. In that situation his services and manners gained him numerous admirers among the learned members, one of whom, without any solicitation, presented him to the valuable living of Burrowclere in Hampshire. Soon after he had received this presentation, he was offered the rectory of St. Andrew's, Holborn, which was a more beneficial situation, in point of profit, and more likely to prove a step to still higher preferment. He gave the preference, however, to Burrowclere, on account of the superior advantages which that retirement afforded him for pursuing his studies without interruption. On settling at his living he married a lady of merit, with whom he lived happily for upwards of twenty years. In 1598, being then doctor of divinity, he was made chaplain in ordinary to queen Elizabeth, and soon afterwards prebendary of Windsor. About this time he maintained a friendly intercourse with the learned Hooker, to which both were prompted by an agreement in opinion, an attachment to the same kind of studies, and a congeniality of disposition. Soon after the accession of king James I. Dr. Field was appointed chaplain in ordinary to his majesty, and was included in special commissions that were issued for ecclesiastical causes, and the exercise of spiritual jurisdiction within the diocese of Winchester. In 1604 he was nominated canon of Windsor; and, in the following year, when the king was to be entertained at Oxford with all kinds of scholastic exercises, he was sent for out of the country, to take a part in the divinity act. The manner in which he acquitted himself on that occasion, reflected great credit on his learning and acuteness, and afforded uncommon satisfaction to the splendid and learned audience. In the year 1606, Dr. Field published, at London, that work on which his fame depends with posterity, which must be allowed to afford evidence of his profound erudition, and masterly skill in scholastic reasoning, by those who may not concur with his warmest admirers in opinion, that, as far as it respects the questions in debate between the different protestant communions, the author's arguments are either unanswerable, or unanswered. Its title is, "Of the Church, four Books," folio; to which, in 1610, he added a fifth, with an appendix, containing "a Defence of such Passages of the former Books that have been excepted against, or wrested to the Maintenance of the Romish Errors." They were afterwards reprinted at Oxford, in 1628. By this performance Dr. Field secured among his contemporaries the highest reputation for extensive learning, and nice casuistical knowledge; and was often consulted by persons of elevated rank in the church, on difficult ecclesiastical and theological questions. About the year 1610 the king bestowed upon him the deanery of Gloucester; but he never resided there, excepting when he went every year to preach four or five sermons at that place. The greatest part of his time he spent at Burrowclere, unless

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during the winter, when he chiefly occupied his house at Windsor, where it was his delight to receive men eminent for their abilities and learning, and to promote useful and improving conversation. He was often selected to preach before the king, who, when he first heard him, expressed his approbation in his usual quaint way, by remarking, "This is a Field for God to dwell in." That monarch was a wonderful dabbler in theology, and would frequently converse with our dean on nice and difficult points in polemics. In such high estimation did he hold the dean's abilities, that at one time he entertained a design of sending him into Germany, as a proper person to compose the differences between the Lutherans and Calvinists; but he afterwards relinquished it, either out of his natural caprice, or for some reasons that are not recorded. At another time he expressed his wish to bestow on Dr. Field the bishopric of Salisbury, which the solicitations of his courtiers proved sufficiently powerful to obtain for another person. At length he sent him a promise of nominating him to the see of Oxford, which was likely very soon to become vacant; but before the opportunity offered for keeping his word, the dean was suddenly carried off by a stroke of apoplexy, in 1616, when he had just completed his fifty-fifth year. Dr. Field, besides being eminent for the strength of his intellectual powers, his literary acquirements, and his professional abilities as a divine, was a conscientious and useful parish priest, a commendable example of the virtues which he inculcated on others, and highly estimable for the best qualities of the heart in his domestic, friendly, and social connections. Wood says, that "he was much against disputing about the high points of predestination and reprobation, nor did he like that men should be busy in determining what God's decrees in Heaven are. He was one that much laboured to heal the breaches of Christendom, and was ready to embrace truth, wheresoever he found it. His desire, his prayers, his endeavours were for peace, to make up the breaches of the church, not to widen differences, but to compose them." He did not publish any other work than that which we have already noticed, excepting a single sermon preached before the king. A little before his death he had partly composed, but not finished, a work entitled "A View of the Controversies in Religion, which in these last Times have caused the lamentable Divisions of the Christian World." *Wood's Athen. Ox. vol. I. Dr. Fiddes's Life, written by his Son, and published by Mr. John le Neve.*—M.

FIELDING, HENRY, a writer distinguished for his humour and knowledge of mankind, was born in 1707, at Sharpham near Glastonbury, in Somersetshire. His father, a descendant from the noble family of Fielding, was a military officer, and died a lieutenant-general. Henry was his eldest son, by his first wife, a daughter of sir Henry Gould, one of the judges of the King's-bench. After receiving the rudiments of education at home, he was removed to Eton school, where he laid in a reputable stock of classical learning. Thence he was sent to Leyden, at which university he studied the civil law with great application; but the straitened circumstances of his father, who had a numerous family, laid him under the necessity of returning to England, after an absence of two years. The same cause, added to a turn for dissipation, prevented his settling to any profession, and threw him for support upon that gay theatre of the town to which he devoted himself. He commenced writer for the stage, and his first piece, a comedy entitled "Love in several Masks," was brought out in his twenty-first year. From that period his fertile pen for several years produced annually a crop of pieces, all of the comic or farcical kind, of which it is wholly unnecessary to copy the titles, since scarcely any of them have obtained a permanent station upon the stage. In reality, though no man had a stronger perception of the ludicrous in characters, and though he painted detached scenes with considerable humour, yet a want of true delicacy to distinguish between the comic and the grotesque or extravagant, and defect of care or judgment in adjusting the business of the drama, prevented him from attaining excellence in this species of composition. Further, as he wrote for bread, he wrote in haste; and rather aimed at catching up some temporary idea which might entertain an audience for a few nights, than at framing productions worthy of the applause of posterity. Some of his works are no more than free translations from the French, of which that of "L'Avare" of Moliere, presented under the title of "The Miser," was the most successful. In some of his pieces he touched upon political topics; and he was one of the writers who by their licence contributed to the act for limiting the number of theatres, and submitting dramatic performances to the examination of the lord chamberlain.

About his twenty-sixth or twenty-seventh year, Fielding married a young lady of Salisbury, of distinguished beauty, and with a tolerable fortune. About the same time, by the death of

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his mother, he became master of an estate in Dorsetshire producing somewhat more than two hundred pounds per annum. This tide of prosperity overwhelmed the little prudence he possessed. He immediately set off in the style of a country-gentleman, with a retinue of servants, dogs, and horses, and frequent convivial entertainments, by which, in the space of three years, he reduced himself to his former indigence, rendered more distressing by the burden of a family. At the age of thirty he first thought of supporting himself by a regular profession, and for this purpose he entered at the Temple, and studied the law with great assiduity. It was, however, necessary for him to devote some portion of his time to immediate profit; and, besides continuing to write for the stage, he employed his pen on a variety of occasional subjects. He wrote in a periodical paper entitled "The Champion;" and composed "An Essay on Conversation;" "An Essay on the Knowledge and Characters of Men;" and "A Journey from this World to the next;" in all which he displayed a fund of good sense and acquaintance with mankind. He made attempts in poetry, but they were too deficient in correctness to acquire him any reputation in that walk. His "History of Jonathan Wild" may be regarded as the commencement of that kind of humorous and satiric delineation of character in fictitious adventures which he afterwards practised with so much distinction. At the same time it displays a familiarity with the scenes of low profligacy, which it is extraordinary that a person in decent life should ever acquire. But there is no doubt that his course of early licentiousness and extravagance had laid an unhappy foundation for too much knowledge of this kind. In 1742 he published his first proper novel, entitled "The History and Adventures of Joseph Andrews, and his friend, Mr. Abraham Adams." In this performance, the grave Cervantic style of humour is imitated; and the principal character, parson Adams, by his singularities, is rendered, as it were, the Quixote of the piece. The scenes are chiefly in low life; and the persons and events are almost exclusively of the comic cast; but what the writer has attempted, he has fully effected; for a more diverting piece is scarcely to be found. Nor is it without strokes of excellent sense and sound morality. His success as a novel-writer was not very likely to produce success at the bar; and his application to professional pursuits was too desultory to raise him to eminence. He received little emolument from his legal practice, and his other supplies were inadequate to the demands of a mode of life never regulated by exact prudence. It was in the midst of anxious cares and broken health that he had the affliction of seeing his beloved wife sink under a lingering illness. The stroke almost overpowered him, for no man possessed a heart of more kindness and sensibility; and though he had not always been a faithful husband, he had never ceased to be an affectionate one. As soon as he recovered his spirits, he renewed his exertions. Being warmly attached to the cause of liberty and protestantism, he endeavoured to serve it, during the rebellion of 1745, by a periodical paper entitled "The true Patriot," which was followed by "The Jacobite Journal." It is probable that a farther motive might be, the hope of making a merit with the government; and if an employment of great labour, and then of indifferent reputation, can be called a reward, he obtained it in the appointment to the office of a Middlesex justice. It is greatly to his credit that he employed his talents to render it truly respectable, by attention to the prevention of crimes, and the improvement of the police. He published, in 1749, a "Charge to the Grand Jury," containing an accurate account of the institution and particular duties of grand juries. His "Enquiry into the Causes of the late Increase of Robbers, &c.," dedicated to lord chancellor Hardwicke, was esteemed a very judicious and useful performance. His "Proposal for the Maintenance of the Poor," evinced much diligent research into that difficult subject.

It was in the intervals of these serious occupations that he found leisure to write his principal work in the department of invention, the novel of "Tom Jones." They who differ in opinion respecting the moral tendency of this production, all agree in regarding it as a masterpiece of art, replete with the most striking delineation of manners, and exhibiting extraordinary skill in managing the intricacies of plot so as to wind up with the happiest effect. Perhaps no fable, ancient or modern, can be produced, in which the final catastrophe is kept so long and so well concealed, and is yet so natural and unforced. Although in this, as well as in the other writings of the author, the scenes are chiefly drawn from low life, and display too much of the vices and crimes of mankind, yet they are relieved by a considerable admixture of nobler matter, and contain many affecting pictures of moral excellence. Indeed, it cannot be doubted that the writer's intentions were to favour the cause of virtue; and probably the majority of readers, judging from

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their feelings in the perusal, will pronounce that he has effected his purpose. A rigid moralist may object to him, the common fault among writers of fiction, that of sheltering gross deviations from rectitude in conduct, under that vague "goodness of heart," which is so little to be relied upon as the guide of life; yet he has not been inattentive to poetical justice in making misfortune the constant concomitant of vice, though perhaps he has not nicely adjusted the degree of punishment to the crime. Some of his pictures, too, are of a more inflammatory kind than a correct moralist would have drawn. His third novel, entitled "Amelia," appeared in 1751. It is justly placed below Tom Jones in point of variety and invention, though even in those respects it may vie with many admired compositions of the kind. But its true character is that of a series of domestic paintings, drawn, it is supposed, in part from his own family history. It has more of the pathetic and less of the humorous than his other pieces. It affords many valuable moral lessons, but is not free from the faults objected to Tom Jones. After this period his constitution, undermined by repeated attacks of the gout, rapidly gave way. His mind, however, retained its activity; and he engaged in a new periodical paper entitled, "The Covent-garden Journal," of which two numbers a-week were published for a twelvemonth, to the general entertainment of its readers. Its farther progress was stopped by the author's ill health, who was now fallen into a dropsy. After obtaining some temporary relief from tapping, he was advised, as a last resource, to try the climate of Portugal. The last effort of his pen was to write an account of his voyage, marked with the peculiar character of his genius. About two months after his arrival at Lisbon he sunk under his complaints, October 8th, 1754, in the forty-eighth year of his age. He was attended by his second wife, by whom he left four children. Whatever were the errors of Fielding's life, he possessed many virtues of the heart, as well as many solid qualities of the understanding. They who hold in estimation the zealous attachment of persons to a system which they find too pure and rigid to be made their rule of action, will give him credit for the constant reverence he paid to revealed religion; in the defence of which, he had projected an elaborate refutation of the posthumous works of Bolingbroke. His fame as a writer has not declined since his death. He is still accounted as much at the head of the department of comic romance, as Richardson is at that of the sentimental. If he is little relished by foreigners, it may be imputed to that national characteristic style of his delineations which renders them more interesting to his own countrymen. His scenes are as much English as those of Hogarth.

Sarah Fielding, third sister of Henry, made herself known among the learned and literary females of England by two novels, "David Simple," and "The Cry;" and "Xenophon's Memoirs of Socrates," translated from the Greek.

Sir John Fielding, his half-brother, long took the lead in the management of the police of London. *Biog. Brit.*—A.

FIESCO, John-Lewis, count of Lavagna, a victim of unsuccessful ambition, born in 1525, was the head of one of the noblest houses in Genoa, and son of Sinibaldo Fiesco and Maria della Rovere. He became master of a large patrimony at the age of eighteen; and being of an aspiring disposition, he readily listened to those of his dependants who urged him to aim at that power and distinction in the state, which his birth and opulence might lead him to expect; but from which he was precluded by the superior influence of the Doria family. This was now headed by the famous Andrew Doria (see his life), who by his patriotism and great qualities had justly risen to the rank of first citizen, but who was too much bent upon the elevation of his nephew Giannettino, a youth of a brutal and insolent character. Fiesco, who possessed all the talents proper to ingratiate himself with a party, resolved to attempt a revolution in Genoa which might raise him to the station now occupied by the Doria. He secretly attached to his cause a number of discontented nobility, and by his courteous manners rendered himself a favourite with the people. He negociated with the court of France, which gladly encouraged an enterprise that might recover Genoa from its subserviency to the emperor; and he obtained the concurrence of the pope, Paul III., who accommodated him with some galleys. In the mean time he conducted himself with so much circumspection, and assumed such an air of tranquillity and ease, that he lulled all suspicion; and although some information was given to Andrew Doria of the designs in agitation, he could not be induced to believe any thing to the prejudice of Fiesco. After several meetings among his friends, the plan of the conspiracy was at length fixed, and the destruction of the Doria family formed an essential part of it. On the preceding day, January 1st, 1547, Fiesco

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prepared a galley under the pretext of a cruise against the corsairs, and then paying a visit to Andrew Doria, he requested permission to depart early from the harbour, and took his leave with unusual demonstrations of affection. In the evening he assembled a large body of nobility at an entertainment in his palace, to whom he made a warm and eloquent address, exhorting them to join him in an attempt to free their country from its oppressors. After obtaining their concurrence, he went to the apartment of his wife, Eleonora Cibo, and acquainted her with the impending enterprise. Distracted with the danger of one so dear to her, she threw herself at his feet, and entreated him to abandon his desperate undertaking. He was immoveable; and took leave of her, saying, "Madam, you shall never see me again, or you shall see every thing in Genoa beneath you!" While the city was buried in sleep, he sallied forth, preceded by five hundred armed men, and surrounded by his fellow conspirators. He dispatched parties to different quarters, and himself proceeded to secure the darsena, or dock in which the galleys lay. He went on board one of the vessels, whence attempting to pass to the captain-galley, in which a tumult was heard, the plank gave way, and he fell into the water. Under the load of his armour, he sunk to the bottom, and rose no more; and thus, at the age of twenty-two, his life and his great designs were cut short by an unforeseen accident, at the commencement of an enterprise, the success of which all measures of human prudence had been taken to secure. His confederates missed in their attempt to seize Andrew Doria, but Giannetino fell beneath their swords. The death of their leader, however, was fatal to their conspiracy. The surviving brother, Jerom Fiesco, was deserted; Doria and the senate recovered their authority; and the unfortunate family of Fieschi paid the penalty of the ambition of their head by ruin and proscription. *Mascardi. Mod. Univers. Hist.*—A.

FILANGERI, Gaetano, a learned and ingenious political writer, descended from a very old and respectable family, was born at Naples on the 18th of August, 1752. Being a younger son, he was destined by his parents for the army; but the bent of his genius seemed to be entirely directed to the sciences. Politics, moral philosophy, and legislation, were the principal objects of his study, and he soon was enabled to discover the defects and inconvenience of the laws by which most of the European nations are governed. So early as 1771, he drew up the plan of a book on private and public education; but neither this work, nor another, called "Morality for Princes," deduced from the principles of natural and civil society, were ever completed. Having afterwards applied to the law, in consequence of the desire of his relations, he gave a favourable specimen of his talents in 1774, by a small work in which he defended a new law against the arbitrary decision of a judge with great ingenuity and the noblest enthusiasm. Soon after, he withdrew from public life, under a conviction that by uninterrupted researches respecting the rights and duties of man, he should be able to be of more utility to the public. He intended to compose a general system of legislation for all nations and periods; but, in 1777, by the advice of his uncle, the archbishop of Naples, he entered into the service of the court, and was appointed a gentleman of the bed-chamber and an officer in the royal corps of volunteers in the marine service. Amidst the splendour of a court, however, he preserved his virtue and innocence; and devoted all his spare moments, and often whole nights, to the continuation of his philosophical works. In the year 1780, he published the first part of his work "On Legislation," the whole of which was to consist of seven books. In the first he purposed to explain the general rules of legislation; in the second, civil and economical laws; in the third, criminal laws; in the fourth, legislation, as far as it concerns education, morals, and public instruction; in the fifth, ecclesiastical laws; in the sixth, laws respecting property; and in the seventh, those laws which relate to paternal authority and good order in families. The first two parts are contained in the first and second volumes: the third made its appearance in 1783, in the third and fourth volumes; the fourth was published in the end of the year 1785, in the fifth, sixth, and seventh volumes; and the first part of the fifth book was published in an eighth volume, in 1791. After the author's death, no part of the ninth volume, which would have concluded the fifth book, was found among his papers, but a list of some works which he wished to examine in regard to certain points, and a table of contents, with notes respecting the objects to be treated of in each chapter. The two first parts were received, as they deserved, with the warmest approbation; and the author's fame continued to increase; but as he had indulged in many bold and free assertions, which few writers before, at least in Italy, had ventured to employ, he could not fail of giving umbrage

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to narrow-minded or self-interested persons. His work, therefore, was publicly attacked by professor Joseph Grippa, who, in 1782, published a letter, afterwards reprinted in 1784, under the title of "Scienza della Legislatione vindicata," with some observations against Filangeri's proposal respecting feudal and criminal laws. This letter, which made very little impression on the public mind, was answered in a pamphlet published in 1785 by a learned advocate, D. Joseph Costanzo, of Catania. Of as little effect was the decree of the congregation del Indice, issued on the 6th of December, 1784, by which the Science of Legislation, on account of the advice given in the second book to abolish ecclesiastical property, and the proposal promised in the fifth for reforming abuses in the power of the church, was declared among the number of prohibited books. In regard to the government, Filangeri's freedom and boldness served only to procure him greater esteem. In the years 1780 and 1782 various marks of favour were conferred upon him; and in 1783 he married Caroline Frendel, a Hungarian lady, sent to Naples by the empress Mary Theresa, as governess to the second of the royal princesses. With the permission of his sovereign he retired from civil as well as military employment, that he might devote his whole time to the completing of his work, at his country house, near the town of la Cava, a few miles from Naples, where he resided till the 23d of March, 1787, when he was appointed to a place in the royal college of finance. In this situation he appeared with great advantage as a statesman, and many wise and useful establishments were formed in consequence of hints which he suggested; but while employed in the arrangement of some very extensive plans, he was arrested by the hand of death. He died on the 22d of July, of a violent fit of the intestinal gout, and a malignant putrid fever, which his debilitated constitution was not able to withstand, when he had scarcely attained to the thirty-seventh year of his age. His death was much regretted, and the king settled an annual pension to be employed in the education of his three children. Few works of modern times have been so generally read, sought after, and praised as the "Scienza della Legislatione," which first appeared at Naples, in 1780. Since that period it has gone through ten editions, three at Naples, three at Venice, two at Florence, one at Milan, and one at Catania in Sicily. There are also two German translations of it, one by Link, an advocate of Nuremberg, and the other by Gusterman of Vienna; and two French translations, one of which is by Gallois. It has even been translated into Spanish by Don I. Rubio. Several copies of this work were sent to America by the author, at the request of Dr. Franklin, who said that his fellow-citizens had derived much useful information from it. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

FILELFO (PHILELPHUS), FRANCIS, a distinguished person among the restorers of letters, was born at Tolentino, in the marche of Ancona, in 1398. He studied at Padua, where he made such a proficiency in polite literature, that he was invited to open a school of eloquence at Venice in his twentieth year. His bitter enemy, Poggio, the Florentine, has represented him as stained in his youth with the most infamous vices, in consequence of which he was expelled from Padua; but besides his own denial, the honour of citizenship which he received at Venice, together with the title of chancellor conferred upon him to decorate his residence at Constantinople, appear to prove these charges to have been, in part at least, calumnious. In 1420, he passed to the Grecian capital, where, under the direction of John Chrysoloras, son of Manuel, he assiduously pursued the study of the Greek language. He married Theodora the daughter of Chrysoloras; and rendered himself so acceptable to the emperors Manuel and John Palæologus, that, in 1423, he was sent embassador to sultan Amurath II., and also to the emperor Sigismond. In this last embassy he received an invitation from Ladislaus IV., king of Poland, to assist at his nuptials, and on that occasion he recited an oration at Cracow in the presence of the emperor and several princes. Returning to Constantinople, he occupied himself in literary concerns, and in 1427 he revisited Venice on the invitation of many of the nobles. He brought back with him a treasure of Greek manuscripts, which were afterwards the subject of many bickerings with his friends, whom in his letters he accuses of retaining them, regardless of his repeated remonstrances. At Venice, he found that the promises made to him of an honourable settlement were little likely to be fulfilled; wherefore, in 1428, he removed to Bologna, where he was received with extraordinary honours, and appointed to the chair of eloquence and moral philosophy, with an ample stipend. But the civil disturbances which soon after arose in that city rendered it an unfit abode for the Muses, and the situation of Filelfo became so disagreeable, that, in 1429,

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he accepted an invitation to Florence. There he was at first flattered with his reception, which was so respectful that, as he says, it made him blush. He had more than four hundred scholars, and he was admitted to the rank of citizen by a public decree. One of his employments was to lecture upon the works of Dante, who was at this time regarded in Italy almost as an inspired writer. He soon, however, either found or made many enemies, by whom his life was greatly disquieted. Among these he reckoned the great Cosmo de' Medici, by whom he was first favoured, but who appears to have been disgusted with his avarice and haughtiness. So much rancour did he excite against him, that he was near being assassinated one day as he went to the schools; and he persuaded himself that the stroke came from the Medici party. On the other hand he was himself accused of conspiring against the life of Cosmo. On the banishment of this chief and his adherents, Filelfo lived in more security; but after their restoration he thought it advisable to quit Florence; and accordingly, in 1435, he accepted of a professorship at Sienna. Cosmo, who was of a placable disposition, and loved to patronise men of learning, offered him a renewal of friendship, but Filelfo received his advances very ungraciously. Soon after, the same assassin who had attempted his life at Florence, came to Sienna in order to repeat his attempt; but he was discovered, and punished with the loss of a hand. His reputation was now so high that he was sought at the same time, by the pope, the Greek emperor, the duke of Milan, and the universities of Perugia and Bologna. It is, however, suspected that he took pains to procure some of these invitations. He accepted that of Bologna, where he re-opened his school in 1439 for the term of half a year; but his inconstancy led him to violate his engagement; and repairing to the court of Philip Maria Visconti, duke of Milan, he was retained by him in his service, and treated with great favour. During his residence with that prince he married a second and a third wife, after having at each widowhood declared an intention of entering into holy orders. The death of the duke, in 1447, deprived him of a powerful patron, and he was agitated by the tumults which followed that event, till the accession of Francis Sforza to the dukedom, who graciously received him, and assigned him an honourable stipend. But the difficulty he found in procuring its payment, with other unpleasant circumstances, caused him to wish a change of situation. Obtaining permission for a temporary absence, he went first to Rome, where he experienced the bounty of that liberal patron of learning pope Nicholas V. Proceeding to Capua, he was treated with extraordinary respect by Alphonso king of Naples, who knighted him, gave him the privilege of using the royal arms, and placed on his head the poetical crown of laurel. Upon his return to Milan, he learnt that his mother-in-law, the widow of Chrysoloras, and her two daughters, were made slaves in the capture of Constantinople by the Turks; and it is to the credit of all concerned, that at the instance of Filelfo, the duke dispatched two messengers to Constantinople, with a letter and an ode addressed to Mahomet II., by which that ferocious conqueror was induced to restore those female captives without ransom. About the same time Filelfo became reconciled to Cosmo de' Medici, and ever after remained in friendship with that illustrious family. Pope Pius II., on his election in 1458, settled upon him a pension of two hundred ducats, which, however, was only paid the first year; and the neglect gave occasion to Filelfo to declaim against the court of Rome, and against the pontiff both living and dead, with so much virulence, that he was punished by an imprisonment. In 1466 he lost his protector, Francis Sforza, but he was not less favoured by his successor Galeazzo-Maria. Yet he frequently complains that the promises made him were not fulfilled; and indeed, his lamentations in many of his letters would imply that he was reduced to extreme poverty, did not others written at the same period speak of considerable sums expended by him in the purchase of books. But he was, in fact, a shameless and importunate beggar;—a character which has been too frequent among literary men, and of which even the great Erasmus partook. In 1469 he presented pope Paul II. with his translation of the Cyropædia, for which he received a donation of four hundred ducats. He went to Rome to return thanks, and on his road was very honourably treated at Florence by Peter and Lorenzo de' Medici. He continued to reside at Milan till 1474, when he obtained leave to accept the invitation of pope Sixtus IV. to Rome, in order to occupy the chair of moral philosophy. He explained the Tusculan Questions of Cicero to a great number of auditors, among whom was the celebrated Alexander ab Alexandro. Still actuated by his fickle and discontented temper, he made three more removals between Rome and Milan; and at length, in the eighty-third year of his age, accepted an invitation from

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Lorenzo de' Medici to a Greek professorship at Florence. But in the same year, 1481, he died a short time after his arrival at that city. The moral character of Filelfo requires no farther elucidation. As a man of letters he is more to be admired for his industry, and the great compass of his attainments, than for peculiar excellence in any one branch. He was, however, intimately acquainted with the history, mythology, and philosophy of the ancients, and happily applied his knowledge in the explanation of the classics. He was well skilled in Greek for the age in which he lived; and was a profound grammarian. His Latin style is void of taste, and much less elegant than that of several of his contemporaries; and his poems are void of genius. He wrote a great number of works, of which it is unnecessary to give a catalogue. They consist of orations, moral treatises, discourses, poems, &c. and of thirty-seven books of familiar epistles, which afford much curious anecdote relative to the times. These were printed at Venice in 1502, folio, and a new edition was undertaken in Florence in 1743, but proceeded no farther than the four first books. His eldest son GIAMMARIA *(Marius Philelphus)* was a scholar of some note, and resembled his father in his instability, and the variety of his acquisitions. He wrote Latin verses with prodigious facility, but of little value. He died at Mantua in 1480. *Moreri. Tiraboschi.*—A.

FILESAC, JOHN, a learned French ecclesiastic, who flourished in the sixteenth century, was a native of Paris, and educated at the university in that city. In the year 1571 he had taken his degree of M.A. He was classical professor at the college of La Marche during six years; afterwards was a professor of philosophy; and in the year 1586 was chosen rector of the university. Having entered into orders he was presented to the cure of St. John en Greve; and in the year 1590 received the bonnet of doctor from the faculty of the Sorbonne. For a long time he was one of the most shining ornaments of that celebrated faculty, and president of its assemblies many years, as dean, or senior professor of the society. He died in 1638, at a very advanced age, when he filled the honourable office of dean of the faculty of theology of Paris, and is highly spoken of for his integrity, his knowledge, and his piety. He was the author of a variety of publications in ecclesiastical and profane literature, the greater part of which was collected together, and published by himself at Paris, in 1621, in three vols. 4to. Those of our readers who are curious to become acquainted with their subjects, we refer to the analysis of them which is given by Dupin. According to that critic, they abound in erudition, and will furnish the patient student with valuable materials for increasing his stock of knowledge. But considered as compositions, they are far from being entitled to any praise. They are full of quotations, and indeed are nothing but a mass of passages from ancient and modern authors, joined one to the other by some reflections, without much order or method. They display a confusion of subjects; an improper intermixture of sacred and profane matter; and are rendered tedious by the author's frequent digressions. The style also, in which they are written, is harsh and unpleasant, and debased by the affected introduction of obscure and uncommon terms. *Moreri. Dupin.*—M.

FILICAIA, VINCENZO DA, an elegant Italian poet, was born of a noble family at Florence in 1642. He studied philosophy, theology, and jurisprudence, in the university of Pisa, where he took the degree of doctor of laws; he was, however, more inclined to literary leisure than to the pursuits of ambition; and though he married at the age of thirty-one, he long continued to live in retirement, occupying himself with poetical composition, and the duties of a father. The fine canzoni which he composed on the raising of the siege of Vienna, brought him into notice to a degree which he probably never expected. He received complimentary letters from the emperor Leopold, the king of Poland, the duke of Lorrain, and the queen of Sweden. The latter, whose goodwill was farther conciliated by a magnificent canzone in her own praise, recompensed the poet with true liberality: she not only adopted him into her own academy, but took upon herself the charge of maintaining his children; at the same commanding him to conceal her bounty, as being inadequate to the merits of so great a man. The grand duke created Filicaia a senator, and employed him in the government of Volterra and Pisa, and in other eminent magistracies, which he fulfilled so as to gain the esteem of the prince, and the affection of the people. He died, universally respected and regretted, at Florence, 1707, at the age of sixty-five. He was one of the principal ornaments of modern Italian poetry, displaying, as well in his canzoni as his sonnets, great sublimity, animation, and dignity, and scarcely surpassed by any in vigour of sentiment and energy of style. He also wrote Latin verse with elegance, and some of his orations and epistles are inserted in the "Prose Fiorentine." He was a member of

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the academies of La Crusca and the Arcadi. His son SCIPIO gave a complete edition of his Italian poems under the title of "Poësie Toscane di Vincenzo da Filicaia, Senatore Fiorentino," 1707, 4to. *Moreri. Tiraboschi.*—A.

FINCK, JASPER, a German lutheran divine and philosopher, was descended from poor parents at Giessen, in the year 1578. For some time he gained his livelihood by instructing young children, until Lewis, landgrave of Hesse, who was apprised of his love for the sciences, settled on him a pension, by means of which he was enabled to pursue his studies in the university of Marpurg. At that seminary he was admitted to the degree of M.A. and continued there several years. When the academic institution was established at Giessen, he was honoured with the appointments of professor of logic, physics, and metaphysics. Afterwards he was raised to the chair of professor of theology. In the year 1616 he was invited to Coburg, where he was appointed preacher and general superintendant of that diocese. We are not informed of the time of his death. He was the author of "Controversiæ Theologicæ & Philosophicæ, oppositæ Goclenii, Piscatoris, Angelocratoris & Multorum Aliorum Erroneis Opinionibus;" "Disputationes Antigoclenianæ;" "De Analogia Sacramenti Zuingliana & Fractione panis Calvinistica;" "De Diebus Festis & Feriatis in Ecclesiis Augustanæ Confessionis;" "Canonum Theologicorum Proprietatem & Naturam Scripturæ sacræ Enucleantium Centuriæ duæ;" "De Monachis, eorumque Conciliis, contra Bellarminum," &c. *Moreri.*—M.

FINCK, THOMAS, a Danish mathematician, rhetorical professor, and physician, was born at Flensburg in South Jutland, in the year 1561. His father, who was a disciple of the celebrated Melancthon, took upon himself the care of his early education; after which he was sent at sixteen years of age to Strasburg, where for five years he studied philosophy, the mathematics, and eloquence, under various able professors. From Strasburg he proceeded to visit the principal German universities; and then went to Basil, where he formed connections with the most distinguished characters in that place, and published a geometrical treatise, which procured him great applause from those who were most intimately conversant in that science. Afterwards he spent four years in attending the most eminent professors at Padua and Pisa; and, returning to Basil, was admitted to the degree of doctor in medicine, in the year 1587. Having taken this title, he was desirous of still farther information and improvement before he commenced his medical career, and for that purpose visited the most famous academies in Germany, and the north of Europe. When he had completed his proposed literary tour, he was invited to Gottorp, and made physician to prince Philip, duke of Sleswick. In the year 1591 he was appointed to the professorship of mathematics in the university of Copenhagen, which he retained until the year 1602, when he was created first professor of eloquence. In the year 1603 he was nominated professor of medicine in the same university. He was also appointed president and administrator of the royal economical school and corporation. The manner in which he conducted himself in these different situations, was highly honourable to his learning and abilities; and at Copenhagen his memory is cherished as that of an ornament to the Danish name, and a most meritorious public benefactor, by the institutions which were established through his influence, or by his own donations and bequests, for the encouragement of science, and the melioration of the condition of the poorer orders of the community. He died in 1656, when nearly ninety-six years of age. He was the author of "Geometriæ Rotundi, Lib. XIV," 1591, 4to.; "De Constitutione Matheseos," 1591, 4to.; "Horoscopographia, sive de inveniendo Stellarum Situ Astrologia," 1591, 4to.; "De Hypothesibus Astronomicis, Dimensionibus Mundi, ac primi Motus Circulis," 1594, 4to.; "De Diebus & Noctibus," 1601, 4to.; "De Mensibus & Annis," 1602, 4to.; "Tabulæ Multiplicationis & Divisionis," 1604, 4to.; "Tres Tabulæ Quotidiano Numerandi usui Accommodatæ," 1615; "De Medicinæ Constitutione," 1627, 4to.; "Appendix de Canonis Triangulorum usu etiam in Cyclo Metricis," 1627, 4to.; "Ephemerides variæ," &c. *Moreri.*—M.

FINE', ORONCE (in Lat. *Orontius Finæus*), one of the most celebrated mathematicians of his time, was the son of a physician at Briançon in Dauphiné, where he was born in the year 1494. His father dying when he was very young, he went to Paris, where he was patronised by Anthony Silvester, a fellow-townsman, who taught the belles-lettres in Montague-college. By his interest young Finæus got admitted into the college of Navarre, where he went through a course of classical learning and philosophy. His progress in these branches of study was such as reflected credit on his parts and diligence; while at the same time his principal attention was paid to the mathematics,

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which were most congenial to his taste and inclination. In these sciences he had no instructor; and at that time the study of them was fallen into much disrepute and contempt. But notwithstanding these discouraging circumstances, his attachment to them led him to despise the false taste of the age, and to surmount all the difficulties which presented themselves to him; so that by the force of his own genius, and a sedulous application, he made very considerable progress in them. He first attracted notice in the year 1519, by publishing an edition of "John Martin Siliceus's Arithmetic," much more correct than in its original form; and afterwards, in 1523, by giving to the public a revised and improved edition of the "Margareta Philosophica," containing the principles of rational and moral philosophy. These works appeared while he was yet in the college of Navarre. Afterwards, he for some time read private lectures in the mathematics, and then became a public teacher of them in the college of Gervais. So high was the reputation which he acquired in this character, that when Francis I., who had founded a new college at Paris, was desirous of filling the professorships with men of the first-rate abilities, Finæus was recommended to him as the fittest person to teach the mathematics in that institution. To this employment he devoted himself with the utmost zeal and activity, and nobly supported the credit of his profession, both by his success in instructing numerous scholars, and his various works on almost every mathematical subject. He is said to have boasted, that he had found out the method of squaring the circle; which only serves to shew that, though possessed of very extraordinary talents, he was not exempt from mistakes and self-deception. Like most of the mathematicians of that period, he made pretensions to the art of judicial astrology; and he appears at one time to have suffered a long and severe imprisonment, for undertaking to announce predictions that were disagreeable to the court of France. In addition to his other qualifications, Finæus possessed a mechanical genius, by which he was led to invent and construct different instruments and pieces of mechanism, which added not a little to his fame for ingenuity. Among others, mention is made of a clock invented by him in the year 1553, and described in the Amsterdam Journal for March 29, 1694, which affords striking evidence of his wonderful skill in mechanics. But, notwithstanding his genius, his assiduity, his high reputation, and the esteem in which he was held by an infinite number of persons, it was his fate, like that of many other men of rare talents and endowments, to receive no rewards adequate to his merits and services. Through the whole of his life he had to struggle with the evils of poverty, to the disgrace of many among the great who affected highly to value him, and who were made acquainted with his necessities, but had neither the spirit nor virtue to afford him any assistance. He died in 1555, according to some writers, with his spirits broken by his distresses and disappointments, leaving a wife and six children encumbered with his debts, and destitute of all means of support. Their situation, however, seems to have awakened some degree of shame in the patrons of Finæus, for the cruel neglect shewn towards him, and provision was made for their decent maintenance. The death of Finæus called forth the pens of the most distinguished writers among his contemporaries, whose eulogies and epitaphs were collected in a volume, entitled, "Funebre Symbolum Aliquot Doctorum Virorum, Viro Doctissimo Orontio Finæo." The whole of his works were published together, in three volumes folio, which bear the dates of 1532, 1542, and 1556. *Bayle. Moreri. Nouv. Dict. Hist.*—M.

FIRENZUOLA, Agnolo, an Italian poet, born at Florence in 1493, was the son of Bastiano de' Giovannini (or Nannini), a person who occupied some distinguished posts. He studied at Sienna and Perugia, in which latter place he contracted an intimacy with the famous Peter Aretin, whom he accompanied to Rome. He was brought up to the law, and for some time exercised the profession of an advocate, which he quitted in order to enter the congregation of monks of Vallombrosa. Religion appears to have had little part in this change, but rather the expectation of an abbacy, of which he acquired that of Spoleti, and of St. Prassede in Rome. His life was by no means strict, and much of it passed in a bad state of health. He died at Rome, probably, about the year 1545. The writings of Firenzuola in general rank among the lighter products of Italian literature. They have been several times printed, and were collected in three volumes at Florence, in 1763. These are partly in prose, partly in verse; and consist of novels, amorous discourses, a piece against the new letters introduced into the Italian by Trissino, discourses of animals, two comedies, a translation of the Golden Ass of Apuleius, adapted to himself and the circumstances of his time; versas, some humorous and burlesque, some grave and serious: in all of which he shews himself an elegant

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and cultivated writer, but sometimes more free than became his character. He also undertook a version of Horace's Art of Poetry, but it has never been published. *Moreri. Tiraboschi.*—A.

FIRMICUS MATERNUS, Julius, an ecclesiastical writer who flourished about the middle of the fourth century. Since there is no mention made of him by any ancient authors, the opinions which modern writers have formed concerning his country, his profession, and his character, are at the best only conjectural. Some suppose him to have been a person of consular dignity, from the letters V. C. being added to his name in the manuscripts of his writings; but others, with greater probability, consider those letters to signify *vir clarissimus*, and not *vir consularis*. Some imagine him to have been a bishop; and Baronius is of opinion that he was the same person with Julius, who is said to have been bishop of Milan, and to have presided in a synod at Rome in the year 337. The evidence, however, for the existence of such a bishop, and such a synod, is very uncertain. Fabricius speaks of him as a Sicilian by birth; who practised for some time as an advocate in the Forum, and in his old age became a convert from heathenism to christianity. The latter opinion is strongly countenanced by some expressions in his writings, which are referred to both by Fabricius and Cave. Firmicus was the author of a treatise "De Errore Profanarum Religionum," which he addressed to the emperors Constantius and Constans. With respect to the date of this work, it can only be affirmed with certainty, that it must have been written some time between the year 340, when the younger Constantine was dead, and the year 350, in which Constans was killed by Magnentius. It is a learned, able, and well-written performance, and powerfully contrasts the reasonableness and excellence of the christian system with the absurd and immoral tenets of the gentile creed. But the author's zeal for christianity is not unmixed with a spirit of intolerance, which is incompatible with the genius of that faith for which he pleads. For, not satisfied with demonstrating by argument the superior excellence of his religion, he calls upon the civil power to propagate it by force, and by severe edicts to crush and overwhelm the abettors of error. This work was first published separately at Strasburg, 1562, octavo, afterwards at Heidelberg, 1559, octavo, and at Paris in 1575, 1589, and 1610, octavo. In the year 1603 it was printed at Basil by Frobenius, together with Minutius Felix, in a quarto volume, and illustrated with the notes of the learned Wowerius; which edition was followed in impressions at Amsterdam in 1645, at Leyden in 1652, and again at the same place in 1609, with corrections and additional illustrations by J. F. Gronovius. In 1666 it was published at Paris, at the end of Cyprian's works, in folio, revised by Philip Priorius; and it is inserted in the fourth volume of the "Bibliotheca Patrum." To the same author the majority of critics concur in attributing a mathematical, or rather astrological, treatise, entitled "Astronomicorum, seu de Mathesi, Lib. VIII." This work, which treats of the power and influence of the stars, according to the doctrine of the Egyptians and Babylonians, contains a curious mixture of mathematical science with the reveries and absurdities of judicial astrology. From many of the principles which pervade it, and the speculations which it includes, Baronius and others have been led to entertain the opinion, that it could not be the production of so good and pious a Christian as our Firmicus, but must be ascribed to another person of the same name. But may we not suppose, with Cave, that it was written by him before he became a convert to christianity? Baronius, indeed, contends, that it was not written till about the year 355; which date, being some years later than that of the treatise "De Errore," is quite irreconcileable with such a supposition. Labbæus, on the contrary, affirms that in his chronicle he has clearly proved it to have been written between the years 334 and 337; and Fabricius appears disposed to assign to it the same date. The question, however, is involved in considerable obscurity, and after all is not of sufficient moment to engage much serious attention. This work was first published at Venice, 1497, folio, from a copy brought by Pescennius Niger from Constantinople. It was published by Aldus, 1499, folio, in the same volume with Manilius Aratus, &c.; at Basil, in 1533, folio, and at subsequent periods, together with Manilius, the astronomical pieces of Ptolemy, &c. *Fabricii Bibl. Lat. vol. II. lib. iii. cap.* 8. *Cave's Hist. Lit. vol. I. sub sæc. Arian. Moreri.*—M.

FIRMILIAN, an eminent christian prelate in the third century, if we may credit Gregory of Nyssa, was descended from an honourable family in Cappadocia. About the year 233, if not sooner, he was ordained bishop of Cæsarea, in that country, and was universally held in such high estimation for his learning and excellent character, that his opinion and advice carried much weight in all the ecclesiastical matters that were agitated during his time. He was present at the council of Iconium, held in 235; at the council of Antioch, in 252, convened on

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the subject of Novatian's schism; and he presided at the council held at the same place in the year 264 or 265, to examine into the opinions of Paul of Samosata. He was also invited to the council which was held at Antioch in the year 270, by which Paul was condemned and deposed; but died at Tarsus, on his journey thither, towards the latter end of the year 269, at a very advanced age. Firmilian was united in strict friendship with Origen, whom he invited into his own country, and to whom he paid several visits at Cæsarea in Palestine, for the sake of improving by his instructions in divine knowledge. He likewise took the part of St. Cyprian in the dispute about baptising heretics that returned to the catholic church, and wrote on that subject a long letter to St. Cyprian, in which he exposed, with much severity, the inhumanity, pride, and insolence of Stephen bishop of Rome. It was written in the year 256, and is still extant among the letters of St. Cyprian, but in a Latin translation from the original Greek, which, on account of the resemblance which it bears to the style of that father, is generally supposed to have been made by him. St. Basil makes a general mention of writings which Firmilian left behind him, without informing us expressly what they were. He was a man zealously attached to what appeared to him to be the cause of truth; but at the same time of great prudence and moderation, and unwilling that others who differed from him should be molested for their opinions. To his interference it is attributed that harsh measures were not finally determined upon against Paul of Samosata, at the council of Antioch in which he presided; and if he had lived to attend the council of 270, he might probably have proved successful in preventing the decree of his deposition from passing, which he rightly judged would be the means of bringing a reproach upon the christian church. Though Firmilian seems not to have distinguished himself greatly as an author, yet his merits caused him to be highly esteemed by his contemporaries, and entitle his memory to be held in respect by posterity. Theodoret gives him the character of "an illustrious person, equally master of divine and human knowledge." It is a striking proof of his worth, that both Eusebius and Jerome have particularly insisted upon his respect for Origen, as a weighty testimony to the extraordinary merit of that great man. *Cave's Hist. Lit. vol. I. sub. sec. Novat. Moreri. Lard. Cred. pt. II. vol. III. b. i. ch.* 39.—M.

FIRMIN, Thomas, an English tradesman, who for his uncommon virtues, and active unwearied benevolence, deserves to have the particulars of his life recorded, as a just tribute of respect to his eminent worth, and as affording an admirable pattern for the imitation of posterity. He was born at Ipswich in Suffolk, in the year 1632. His parents, who were respectable for their probity and piety, educated him in calvinistic principles; and when he was of a proper age bound him as an apprentice to a tradesman in London. In this situation he was remarkable for his diligence and activity, as well as for his amiable obliging manners. With his master, who was an Arminian, he usually attended the sermons of the famous Mr. John Goodwin, by which he was induced to become a convert from calvinism to the principles of Arminius and the Remonstrants. When the time of his apprenticeship was expired, he entered into business on his own account, with the small capital of only one hundred pounds; which in the year 1660 was increased by a portion of five hundred pounds that he received with a citizen's daughter whom he married. By his great industry and skill, however, he soon became a considerable tradesman; and as his commercial reputation increased, he became more eminently known for his goodness of heart, his solicitude to promote the happiness of others, and his kind exertions for alleviating the distresses of the poor and unfortunate. From his first engaging in business, it was his custom to obtain an acquaintance with as many persons eminent for worth and integrity as he could, foreigners or English, particularly with the clergy; and from these connections he was enabled to derive essential assistance in furthering the benevolent and useful designs for which he became afterwards so eminent. Among others, he became acquainted with Mr. John Biddle, who confirmed him in his arminian tenets, and also made him a proselyte to the opinions which he held respecting the unity of God, and the nature of the Holy Spirit. Towards that persecuted character he shewed the kindest and most hospitable attention, until he was sent prisoner by Cromwell to the isles of Scilly; and was afterwards instrumental in procuring for him the pension which the protector allowed him during his confinement. Mr. Firmin was also intimate with Dr. Whichcote, Dr. Worthington, Dr. Tillotson, and Dr. Wilkins While Dr. Tillotson preached the Tuesday's lecture at St. Lawrence's church, which was much frequented by the most eminent clergy in town, and by many persons of quality and distinction, whenever his office of dean obliged

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him to be at Canterbury, or other avocations called him into the country, he generally left it to Mr. Firmin to provide a substitute for him; who, from his very general acquaintance with the most learned and noted divines who either resided in or visited London, was easily able to fulfil his commission, in a manner which gave satisfaction to the very respectable auditory. By the intercourse which he thus maintained with the clergy, and the confidence placed in his judgment to recommend men of abilities and worth to situations for which they were adapted, he was enabled to serve the interests of many promising young preachers and scholars, who were candidates for lectureships, schools, cures, or rectories. In the year 1664 Mr. Firmin, who was then a widower, married a second wife, with whom he had a considerable fortune. By the fire of London, in 1666, his house was destroyed; but his noble spirit and generous way of trading were now so well known, that by the increase of his business he soon repaired the loss which he suffered by that event, and might have amassed a very large property, if his heart had not prompted him to devote a great proportion of his gains to benevolent and humane purposes. Observing the number of poor children and others, who for want of employment were not only useless but burthensome to the community, in the year 1676 he erected large premises, in which he established a linen manufacture, and found constant work for many hundreds who were either acquainted with the different branches of that business, or willing to be instructed in them. And though the returns arising from their labour were by no means equal to the great expences necessarily incurred, yet from his own funds, and the assistance of well-disposed persons, he was enabled to sustain the loss, and also to give occasional sums of money, more than their earnings, and to distribute fuel and clothing among his poor manufacturers in severe weather. In the year 1678 he published, in quarto, "Some Proposals for the employing of the Poor, especially in and about the City of London, and for the Prevention of Begging, a Practice so dishonourable to the Nation, and to the Christian Religion; in a Letter to a Friend." In this piece he describes the progress and good effects of his institution, and delivers a number of valuable observations relative to the most proper means of providing for the necessities of the poor, which discover equal good sense and humanity, and deserve the attention of all the lovers of national economy. At one time he was led by his desire of extending still farther the benefit of his exertions for the relief of the distressed, to set up also a woollen manufacture; but after a trial of two years, the great advance in the price of wool, and the considerable losses which arose from the inexpertness of the people employed, obliged him to relinquish that project. One of the useful measures which he adopted was the erection of a large warehouse near the banks of the river Thames, in which corn and coals were deposited, to be sold in dear seasons at a moderate price, which was never to exceed the prime cost, excepting when any part of them was damaged by keeping. Mr. Firmin likewise signalised his humanity, and good policy, by the zeal and activity which he displayed in liberating poor debtors from prison, and in providing for the more comfortable subsistence of others whom he was unable to redeem. In performing these truly philanthrophic services, he carefully examined the prisoners concerning the usage which they met with from their keepers, and sometimes prosecuted jailers for extorting unlawful fees, or other unjust and oppressive practices. The number of persons imprisoned for small debts, whose discharge he was the means of procuring, was very great; and on behalf of prisoners for large sums, he zealously promoted the passing of acts of grace by the legislature. And so highly was his character respected in both houses of parliament, that his interest was very powerful with the members. The extensiveness of his benefactions requiring much greater funds than his own private fortune could afford, he exerted his influence with the rich and opulent among his acquaintance, from whom he received large donations, and to whom he delivered exact accounts of the manner in which their money was distributed; and he was particularly careful that it should not be bestowed on improper or undeserving objects. Frequently he was generous to clergymen or others who were straitened in their circumstances, but who had too much delicacy to make their necessities publicly known, or to ask for pecuniary relief. Mr. Firmin was one of the governors of St. Thomas's hospital, in Southwark, and extremely active in his endeavours to render it as beneficial as possible; and during the last twenty years of his life, he was also a governor of Christ-church hospital, in London, of which he proved himself a great benefactor and constant superintendant. When, in the years 1681 and 1682, great numbers of French Protestants fled into England to escape the persecutions of Lewis XIV., Mr. Firmin hastened to provide for the relief of those sufferers

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for conscience sake, and on that occasion, as well as after the revocation of the edict of Nantes in 1685, many thousand pounds were entrusted to his management on account of the refugees. In the year 1689, when vast crowds of the Irish nation, of all ranks, fled to England from the persecutions and proscriptions of king James II., another opportunity offered for the display of Mr. Firmin's active and indefatigable benevolence. He was particularly assiduous in promoting briefs and subscriptions for their relief, and had the pleasure to see them produce more than fifty-six thousand pounds, to the distribution of which he attended with such diligence, faithfulness, and impartiality, that the archbishop of Tuam and seven other Irish bishops united in sending him a letter, in which they expressed their grateful sense of his kindness and exertions on behalf of their countrymen. Mr. Firmin was a zealous friend to the civil and religious privileges of his countrymen. If any man was unjustly or illegally oppressed, he was ready to defend him as far as he was able; and those who suffered for standing up for the rights of Englishmen, were sure of his friendship and assistance. By the distribution of publications written in defence of public freedom, he endeavoured to arouse the people to a just opposition to the tyrannical measures of king James II., and, as far as his situation would permit, was a zealous promoter of the Revolution. After that event had taken place, he afforded evidence that his benevolence was not cramped by the spirit of party, in the activity which he shewed in collecting money for the relief of many of the Nonjurors, who were reduced to great distress, until he was induced to remit in his exertions, by the remonstrances of some of his acquaintance of high rank, who assured him that the steps which he took were illegal, being calculated for the support of the enemies of government. So generally known was the excellence of Mr. Firmin's character, that it attracted the notice of queen Mary, who expressed her concern when she heard that he was not orthodox in his opinions, and earnestly pressed archbishop Tillotson to endeavour to rectify his creed. His grace assured her majesty that he had often attempted that task, but that Mr. Firmin had been too early, and too deeply imbued with socinian tenets, to admit of contrary impressions. When some time afterwards the archbishop published some Sermons on the subjects of the Divinity of our Saviour and the doctrine of the Satisfaction, he sent one of the first copies from the press to Mr. Firmin; who caused a treatise to be drawn up, chiefly in answer to them, entitled, "Considerations on the Explications and Defences of the Doctrine of the Trinity," which he presented himself to the archbishop. The good prelate, when he had read it, only answered, "My lord of Sarum," meaning Dr. Burnet, "shall humble your writers;" still retaining, however, his usual kindness for Mr. Firmin. Among others who assisted our philanthropist in promoting his benevolent designs, was Dr. Henry Compton, bishop of London, who always expressed a high sense of his great worth. It should not be omitted, that the annual collections for the poor which are made in London about Christmas, under the authority of what is called the King's Letters, were set on foot by Mr. Firmin, and that the mode of distributing the money arising from these collections, together with the royal bounty, was for many years conducted under his advice and direction. He likewise bound out a great number of boys to different trades at his own expence, and contributed afterwards to the establishment of them in business, if they served out their apprenticeships with fidelity and diligence. But it would be endless to enter into a particular enumeration of the variety of methods in which he exerted his generosity and beneficence. This excellent man died in 1697, in the sixty-sixth year of his age. The best eulogium on his character is the record of the transactions of his life. In perusing a narrative of what he did, the reader will easily be able to form a judgment of what he was. We shall only add, that he possessed uncommon quickness of perception, was inquisitive and ingenious, and had a great thirst for knowledge, though he had not the advantages of a liberal education, nor the opportunity, on account of his numerous avocations, of applying himself to any regular course of studies. He was naturally of a warm temper, and incapable of dissembling his sentiments; but his consciousness of his own integrity occasioned him to be very little disturbed, if envious or ill-designing people threw out reflections to his disadvantage. His piety was rational and fervent; and his life a continued display of the virtues inculcated by Christianity. *Life of Firmin, written by one of his most intimate Acquaintance. Cornish's Life of Firmin. British Biog.*—M.

FIROUZABADI, Ibrahim Abou Ishak, sometimes also surnamed Shirazi, a Persian doctor, of high repute for his knowledge of Mussulman law, who flourished in the eleventh century of the christian æra. He was born at

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Firouzabad, a town near Shiraz, and after studying some time in the latter city, under a celebrated doctor called *Al Beidahovi*, went to Bassora, where he attended the lectures of another famous doctor called *Al Gioudi*. From Bassora he repaired to Bagdat, at that time the imperial city and residence of the caliphs, where he placed himself under the instructions of the learned *Abou Thib al Thabari*. Having ably profited by the lessons of those celebrated masters, he professed himself a disciple of the sect of *Schafti*, and was invited by the illustrious Nezam Molk, grand-vizier of Malec Schah, to undertake the direction of the since famous college which had just been erected at his expence. At first he declined that honourable station; but was afterwards prevailed upon to accept of it, and discharged its duties with eminent reputation until his death, which took place in the year of the Hegira 476, or 1083 of the christian æra, when he was in the eighty-second year of his age. His disciples went into general mourning for his death, and the college over which he had presided was ordered to be shut up for a whole year, in testimony of the public sorrow for the loss of so great a man. He was the author of a work which is highly esteemed by the Mahometans, entitled, "Al Tanbih," or, "General Information," in which he treats of the principal rites and observances of the mussulman law. *Abulfadl Ahmed* has written a commentary upon it, entitled, "Scharh al Tanbih." *D'Herbelot's Bibl. Orient.*—M.

FIROUZABADI, Magdeddin Abou Thaler Mohammed Ben Jacob, who, like the preceding, is sometimes surnamed Shirazi, a learned Oriental lexicographer, was also a native of Firouzabad, where he was born in the year of the Hegira 729, or 1328 according to the christian computation. He was highly esteemed for his erudition by the greatest kings and princes of his time, particularly by Ben Abbas, prince of Yemen, the mighty Tamerlane, and Bajazet, first emperor of the Turks, who at different times made him many valuable presents. He was the author of a celebrated and excellent dictionary of the Arabic language, entitled "Camus," or, "The Ocean;" of which many learned moderns have greatly availed themselves, particularly Bochart, in composing his "Hierozoicon." The author drew up his work, at first, in no less than sixty volumes; but alarmed at its magnitude, by omitting the immense number of authorities and quotations which he had amassed, he reduced it within the compass of two volumes. For an account of the lexicographers who have made additions to it, &c. we must refer to D'Herbelot. Magdeddin was also the author of a work entitled "Ahassan al Lathaif," which is a collection of pleasantries and witty sayings; and of another work entitled "Assaâd bel Assâad âla deregiat al egtehâd," or, "The Means of being Happy as far as it is possible to be so." He died in the 817th year of the Hegira, or 1414th of the christian æra. *D'Herbelot's Bibl. Orient. Moreri.*—M.

FISEN, Bartholomew, a Jesuit, was born in the city of Liege, in the year 1591. He was successively rector of the colleges belonging to his order at Hesdin, Dinant, Lisle, and other places, and died in the last-mentioned city, in the year 1649. He was intimately conversant in ecclesiastical antiquities, and published some works abounding in learned and curious researches. Among others, he was the author of "De Prima Origine Festi Corporis Christi, &c." 1628, octavo; "Paradoxum Christianum, Neminem lædi nisi a Seipso," 1640, octavo; "Historia Ecclesiæ Leodiensis," 1696, folio; "Vita Sancti Trudonis, Hasbaniæ Apostoli;" "Flores Ecclesiæ Leodensis, &c." 1647, folio; *Moreri.*—M.

FISHER, John, a learned and worthy English catholic prelate in the sixteenth century, who fell a martyr to his zeal for popery, was born at Beverly in Yorkshire, in the year 1459. His father dying when he was very young, he was placed by his mother under the instructions of a priest of the collegiate church in his native town, from whom he received that knowledge of grammar-learning which qualified him for the university. In the year 1414 he was entered at Michael-house, now incorporated into Trinity-college, in the university of Cambridge, where he took his degrees in arts in the years 1488 and 1491. After being elected a fellow of his house, he was appointed one of the proctors of the university in the year 1495. In the same year he was chosen master of Michael-house, and entered into holy orders. As a divine, he soon acquired distinguished reputation; and, on account of his learning and eminent worth, he was in a short time made vice-chancellor of the university. That office he held for two years, when the fame of his great learning, piety, and virtue, having reached the ears of Margaret countess of Richmond, the king's mother, she chose him for her chaplain and confessor. His conduct and behaviour in that situation so entirely gained him the approbation, confidence, and esteem of the pious countess, that she commit-

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ted herself and family to his government and direction. By his advice she was induced to establish divinity professorships at Oxford and Cambridge, and to found Christ's and St. John's colleges in the latter university. In the year 1501 Fisher was admitted to the degree of doctor in divinity, after having gone through his public exercises for that purpose with great applause. In the following year he was appointed, by charter, the lady Margaret's first divinity professor in Cambridge; and in the year 1504 was unexpectedly raised to the see of Rochester, chiefly in consequence of the favourable idea which the king had been led to entertain of his character, from the frequent recommendation and honourable mention made of him by Dr. Fox, bishop of Winchester. Afterwards he was offered to be translated to more valuable bishoprics, particularly those of Lincoln and Ely; but he declined the exchange upon the most disinterested and noble principles. For he used to call his church his wife, and would sometimes say, in the latter part of his life, that he would not change his little old wife, to whom he had been so long wedded, for a wealthier. "Though others," said he, "have larger revenues, I have fewer souls under my care; so that when I shall have to give an account of both, which must be very soon, I would not desire my condition to have been better than it is." In the same year in which Dr. Fisher was advanced to the episcopal dignity, he was chosen chancellor of the university of Cambridge, and retained that high office for many years, during which he was a zealous promoter of discipline and good morals among the students, and a liberal encourager of literature and learned men. At the time when the last-mentioned honour was conferred upon him, he was at Cambridge, superintending the building and foundation of Christ's-college; and, as he was not provided with a convenient lodging, he was in the year 1505 elected to the vacant presidentship of Queen's-college, which he thankfully accepted, and kept for about three years. In the year 1506 he had completed the foundation of Christ's-college, and was appointed in the statutes visitor for life, after the death of the magnificent foundress. His attention was in the next place paid to the establishment of St. John's-college; but the countess of Richmond dying before that institution was in a state of forwardness, the care of completing it devolved on her executors, of whom the bishop was the most active, and indeed the principal agent. In 1512 he was appointed to attend the council of Lateran, at Rome; but though he made preparations for his journey, circumstances took place, with which we are not made acquainted, that prevented him from undertaking it. St. John's-college being finished in 1516, he went to Cambridge, and opened it with due solemnity, and was also commissioned to draw up a body of statutes for it. Afterwards he proved a considerable benefactor to that seminary. While bishop Fisher retained his headship of Queen's-college, he invited Erasmus to Cambridge, and was the means of the appointment of that illustrious character to lady Margaret's professorship of divinity, and afterwards to the Greek professor's chair. Through his persuasion and entreaty, likewise, Dr. Richard Croke came and settled at Cambridge, where he was the first Greek professor after Erasmus. When Luther commenced his manly opposition to the corruptions and errors of popery, bishop Fisher was one of the first who in this country entered the lists against him. He not only endeavoured to prevent the propagation of lutheranism in his own diocese, and in the university of Cambridge, but also preached and wrote with great zeal and earnestness against the daring reformer. By some he has been thought to have had a principal hand in composing the treatise which Henry VIII. published in his own name, in defence of the Seven Sacraments, against Luther, which procured for that monarch the title of "Defender of the Faith." There is no evidence, however, for that opinion, but conjecture; which may, probably, have originated in the active part that our prelate took to vindicate king Henry's book against the answer of Luther, by publishing "A Defence of the King of England's assertion of the Catholic Faith against Mr. Luther's Book of the Captivity of Babylon," his "Defence of the Holy Order of Priesthood against Martin Luther," and some other pieces in the same controversy. Bishop Fisher was so zealous against lutheranism, that he had formed a design of going to Rome, to concert measures with the pope for opposing its progress, and made the necessary preparations for his journey; but he was diverted from his design, by cardinal Wolsey's convocation of a synod of the whole clergy of England, for the same purpose. In that synod, notwithstanding his bigotted attachment to the papal see, with great integrity and plainness he delivered his sentiments on the necessity of reformation in the manners of the clergy, and was not sparing in his indirect reflections on the unbecoming pride and stateliness which

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cardinal Wolsey affected. Bishop Fisher continued in great favour with Henry VIII. until the business of his divorce began to be agitated, in the year 1527. On that occasion, the king, who entertained high reverence for his integrity and learning, applied to him for his opinion on the subject of his marriage with Catherine, his brother's widow. Without suffering his mind to be influenced by any other motives than a regard to what he deemed to be the cause of truth and virtue, he honestly answered, "that there was no reason at all to question the validity of the marriage, since it was good and lawful from the beginning." This opinion no considerations could ever afterwards make him renounce, and his adherence to it proved the first step towards his loss of the king's favour, and his subsequent ruin. When in the year 1529 the affair of the divorce came to be tried before the two legates, Campeggi and Wolsey, bishop Fisher was one of the queen's council, and exerted himself with great zeal on her behalf, presenting the legates at the same time with a book which he had written in defence of the marriage. When in the same year several bills were brought into parliament for the correction of clerical abuses, particularly on the subjects of exactions for the probates of wills, pluralities of benefices, and non-residence, he strenuously opposed them, as authorising unwarrantable and dangerous interferences of the laity in ecclesiastical concerns, and represented it to be their sole purpose to bring the clergy into contempt with the laity, that they might seize their patrimony. He also warmly resisted a motion which was made for suppressing the smaller monasteries, and granting them to the king. A speech which he delivered on this occasion, was received with great applause by the staunch adherents to the papal church, and with equal disapprobation by those who were advocates for reformation. The duke of Norfolk, addressing himself to him, said, "My lord of Rochester, many of these words might have been well spared; but I wis that it is often seen that the greatest clerks are not always the wisest men." But to this the bishop smartly replied, "My lord, I do not remember any fools in my time that ever proved great clerks." Some expressions which he used highly exasperated the House of Commons against him, who deputed their speaker, accompanied by thirty members, to complain to the king of the injurious reflections on the representatives of the people which his language implied. Upon this the king sent for the bishop, and after receiving from him an explanation that the offensive expressions were not used by him with any reference to the House of Commons, dismissed him with the advice, "to use his words more temperately." In the year 1530 he was twice in very imminent danger of his life. His first escape was from poison, which a wretch, who was acquainted with his cook, found means one day privately to throw into the gruel intended for his dinner. The bishop's abstinence on that day, however, preserved him from the effects of the mixture, which proved fatal to two persons of his household, and essentially injured the health of several others who had eaten of it. His other narrow escape was from a cannon-ball, which, being shot from the other side of the Thames, pierced through his house in Lambeth-marsh, and came very near his study, where he used to spend the greatest part of his time. Whether the latter circumstance was the effect of accident, or design, does not seem ever to have been ascertained; but the bishop, considering it in the latter view, thought it prudent to remove from that situation, and retired for a time to Rochester. When, in the year 1531, the question about giving king Henry VIII. the tile of Supreme Head of the Church of England was debated in convocation, bishop Fisher opposed it with all his might, and in such a manner as to render himself very obnoxious to the court. Not long afterwards the bishop still farther exposed himself to the resentment of the king, by his weakness and credulity in being seduced to give some credit to the enthusiastic visions and impostures of Elizabeth Barton, the pretended holy maid of Kent. The intention of those who carried on the impostures of which she was the instrument, was to alienate the affections of the people from king Henry, and to excite insurrections against his government. It is but justice to bishop Fisher, however, to acknowledge, that there is no evidence of his being at all privy to their criminal designs. His attention was drawn to her in consequence of her espousing the cause of queen Catherine, to whose interests he was warmly attached, and of the representations that were made to him of her sanctity, and of the visions which she saw, and her revelation of things to come, which marked her out as an inspired prophetess. And he appears to have considered her as an instrument raised up by Heaven, by the display of whose supernatural powers the doctrines and authority of the church of Rome would prove triumphant over the principles of lutheranism, which were then rapidly spreading in England. Under

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these impressions, the bishop, together with some others, had frequent meetings with her; and they were weak enough to believe what she said, and to conceal her prophecy concerning the king, that if he should proceed with his divorce, and marry another wife, he would not be king of England seven months afterwards. When the government found that affairs began to wear a serious aspect, they ordered the pretended holy maid and her accomplices to be seized, and examined in the star-chamber, when they confessed all the particulars of the imposture. Immediately after this discovery, Cromwell, who was then secretary of state, sent the bishop's brother to him, with a severe reproof for the countenance which he had given to the pretended prophetess; but at the same time advising him to write to the king, acknowledging his offence, and entreating forgiveness, which he knew the king would grant, in consideration of his great age and infirmities. In a correspondence which took place between him and the secretary, the bishop endeavoured to justify himself, by declaring, that the sole design of his intercourse with the maid of Kent was to try whether her revelations were true; but though informed that his plea was unsatisfactory, and that if brought to trial he would certainly be found guilty, no persuasions could induce him to make submission, and to have recourse to the king's clemency. In the year 1534 a bill of attainder passed against Elizabeth Barton and her accomplices; and bishop Fisher, as he still refused to make submission, was adjudged guilty of misprision of treason, and condemned to forfeit his goods and chattles to the king, and to be imprisoned during his majesty's pleasure. According to Dr. Hall, who wrote his Life under the name of Bailey, he was released upon paying three hundred pounds for his majesty's use; but bishop Burnet says, that he does not find that the king proceeded against him upon this act. In the same session of parliament an act was made, which annulled the king's marriage with Catherine of Arragon, as contrary to the law of God; confirmed his marriage with Anne Boleyn; entailed the crown upon her issue; and enjoined all persons whatsoever to maintain the same, under the penalty attached to misprision of treason. In pursuance of it, on the day of the prorogation of the parliament, an oath of allegiance to the king and his heirs, according to the limitation of that statute, and virtually approving of its contents, was taken by both houses; but bishop Fisher, instead of joining them, retired to his house at Rochester. A few days afterwards, he was summoned by the archbishop of Canterbury, and other commissioners, who were authorised under the great seal to tender the oath, to attend them at Lambeth, and on his appearance was presented with the same. After having at his own request been indulged with some days for consideration, and in vain endeavouring to obtain such alterations in it as might satisfy his conscience, he finally determined absolutely to refuse the oath. The consequence was his immediate commitment to the Tower, where no endeavours were spared in order to bring him to compliance. With this design the lord Chancellor Audley, and others of the privy-council, secretary Cromwell, and some of the bishops, waited upon him, and after much solicitation from them he at length declared, that he was willing "to swear to the succession, and never dispute more about the marriage; and he promised allegiance to the king; but his conscience could not be convinced that the marriage was against the law of God." Archbishop Cranmer earnestly advised that his offer should be accepted; but the king would not admit of it, and was determined that the oath should be taken precisely in the prescribed form. As bishop Fisher continued resolute in his refusal, he was attainted in the parliament which met in the latter end of the year 1534, and his bishopric declared void, from the commencement of the following year. To the indelible disgrace of the government, the infirm old prelate was treated with unkindness and harshness in his state of confinement, and was scarcely allowed common necessaries. In these circumstances he would, probably, have been permitted to drag on the short remainder of his natural life, had not pope Paul III. by unseasonably conferring on him, in the year 1535, the honour of Cardinal, by the title of cardinal-priest of St. Vitalis, precipitated his ruin. When the king heard of this circumstance, he issued the strictest orders that no person should be permitted to bring the hat into his dominions; and also sent Cromwell to the bishop, to examine him about that business. After some conversation had passed between them, Cromwell put the question, "My lord of Rochester, what would you say, if the pope should send you a cardinal's hat: would you accept of it?" To which the bishop replied, "Sir, I know myself to be so far unworthy of any such dignity, that I think of nothing less; but if any such thing should happen, assure yourself I should improve that favour to the best advantage that I could, in

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assisting the holy catholic church of Christ; and in that respect I would receive it upon my knees." When Cromwell reported this answer to the king, Henry exclaimed, in a great passion, "Yea! is he yet so lusty? Well; let the pope send him a hat when he will; mother of God! he shall wear it on his shoulders then; for I will leave him never a head to set it on." From this time his destruction was determined upon; but as nothing had hitherto been proved against him, sufficient to affect his life, the most ungenerous, treacherous, and infamous arts were made use of, to obtain a shadow of legal evidence for his conviction. For this purpose the solicitor-general, Rich, went to him, and pretended to be secretly sent by the king, who, for the satisfaction of his own conscience wished to know his full opinion on the subject of the supremacy, as that of a person on whose integrity and disinterestedness he placed the most entire reliance. That the bishop might completely fall into the snare laid for him, the base and hypocritical wretch told him, that the king had empowered him to declare, on his honour and royal word, that no advantage whatever should be taken of any thing that he might communicate to this confidential messenger. Thus called upon, the bishop considered it to be his duty to be open and explicit, and declared, "As to the business of supremacy, I must needs tell his majesty, as I have often told him heretofore, and would so tell him were I to die this present hour, that it is utterly unlawful; and therefore I would not wish his majesty to take any such power or title upon him, as he loves his own soul, and the good of his posterity." After Rich had drawn this declaration from the bishop, it was most wickedly determined to make use of his evidence to prove the prelate guilty of high-treason. A special commission was accordingly issued for his trial at the King's-bench-bar, at Westminster, where he was found guilty by the jury chiefly upon the evidence of the solicitor-general respecting the private conversation he had with him in the Tower. It is not possible to speak in terms sufficiently severe, of the mean and nefarious conduct of the king, his crown officer, and the pusillanimous jury, in this abominable transaction. After sentence of death had been pronounced on the bishop, he was conveyed back to the Tower, where he spent the few days that intervened before his execution, in the fervent duties of devotion, maintaining the utmost fortitude and chearfulness in the prospect of his approaching death. On the 22d of June, 1535, the lieutenant of the Tower acquainted him at five o'clock in the morning, that it was the king's pleasure that he should suffer that day. This news he received without any emotion, and having slept soundly afterwards for two hours, got up, and with calmness and cheerfulness prepared for his last moments. As he was too weak and feeble to walk, he was carried in a chair to Tower-hill, where, after spending a short time in devotion, he was beheaded, when in the seventy-seventh year of his age. Bishop Fisher was a man of great learning, and strict integrity; and, according to Erasmus, of incredible sweetness of temper, and greatness of soul. He was one of the most zealous promoters of literature, and favourers of learned men in his time, as is sufficiently manifest from the particulars which we have enumerated. In his religion he was a steady and bigotted adherent to the church of Rome, and prone to the superstitions and austerities which that church encourages. He was, however, conscientiously attached to his principles, and, by determining to incur every hazard sooner than basely sacrifice them, has rendered his memory far more estimable than those of his brother prelates, who readily complied with all the changes of Henry VIII., and the oaths which he required, in direct contradiction to their private opinions. In his manner of living he was regular and temperate; remarkably compassionate to those who were in any calamity or distress; and exceedingly liberal and charitable to the poor. Besides the pieces to which we have already adverted, he was the author of "A Commentary on the Seven Penitential Psalms;" numerous "Sermons;" practical and devotional tracts; and various controversial pieces, the subjects and titles of which are particularised in the authorities at the end of this article. Most of them were collected together, and printed in one volume folio, at Wurtzburgh, in 1595. *Biog. Britan. Brit. Biography. Bailey's (Hall's) Life of Fisher.*—M.

FISHER, JOHN, see PISCATOR.

FITZHERBERT, ANTHONY, a learned English lawyer and judge, was the younger son of Ralph Fitzherbert, esq. of Norbury, in the county of Derby. He studied at the university of Oxford, and afterwards entered at one of the inns of court, where he pursued the study of the law with great diligence and success. In 1511 he attained the degree of serjeant at law, and received the honour of knighthood from Henry VIII. That king, in 1523, appointed him one of the justices of the court of Common-pleas, in which office he passed the

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remainder of his life, with great reputation for his legal knowledge and his integrity. It is mentioned to his honour, that he ventured to oppose the arbitrary proceedings of Wolsey, in the height of his favour. Either through a prudential foresight of changes, or from a conscientious motive, he exacted a promise from his children on his death-bed that they would neither accept grants, nor make purchases, of lands of the dissolved religious foundations; to which, it is said, they constantly adhered. Sir Anthony died at an advanced age in 1538, leaving a numerous posterity, who became the founders of several considerable families in Derbyshire, and the adjacent counties, and who, in general, adhered to the Roman-catholic religion. This judge is principally known by his works on the laws of England, which have been much valued for their learning and method. These are: "The Grand Abridgment," 1519; a collection of cases abridged: "The Office and Authority of Justices of Peace," 1538; "The Office of Sheriffs, Bailiffs of Liberties, Escheaters, Constables, Coroners, &c." 1538; "Of the Diversity of Courts;" "Natura Brevium novel," 1534: the above are mostly written in law French, but have been translated into English. He is also supposed to have been the author of a work, "Of the Surveying of Lands;" and of "The Book of Husbandry." *Biog. Britan.*—A.

FITZHERBERT, Thomas, an ingenious and learned English Jesuit, was the grandson of the preceding, and born in the county of Stafford, probably at Swinnerton, of which his mother was one of the heirs, in the year 1552. After receiving his grammatical education in that county, he was sent either to Exeter or Lincoln college, in the university of Oxford, in 1568. As he had been bred a Catholic, his principles rendered him averse to the regulations of the college; and though by the permission of an old Romish priest, who lived privately in Oxford, he occasionally heard protestant preachers, yet he seldom would attend at prayers. By this non-conformity he exposed himself to the frequent reproofs of the sub-rector of his house, till at length, tired of the restraints of his situation, and disgusted at what he called the heresy of the times, he returned home without taking any degree. As his principles would not permit him to attend his parish church, he became an object of prosecution under the severe laws which were enacted against the Catholics, and was committed to prison about the year 1572. Soon afterwards, however, obtaining his liberty, he shewed more zeal than before on behalf of his religion, defending it against the protestant ministers, and confirming many wavering Catholics in the tenets of their church, by publishing "Several Reasons for Catholics not going to Protestant Churches." Finding that for his activity in the catholic cause he was again likely to feel the vengeance of the laws, he thought it prudent to consult his safety by withdrawing into concealment. When in the year 1580 the Jesuits Campian and Parsons were sent missionaries into England, he got introduced to them at London, where he entered into great intimacy with them, and liberally supplied them with money to assist them in their plans and proceedings. As by his connection with them he had incurred a *premunire*, and was apprehensive of danger, he determined to relinquish his native country, and went a voluntary exile to France in the year 1582. In that country he zealously solicited the cause of Mary queen of Scots, with the king of France and the duke of Guise, but without success; and after her death went to Madrid, to implore the protection of Philip II. on behalf of the Catholics, and their religion in England. He continued there till the year 1589, when finding that the hopes which he had entertained from that monarch's promises and undertakings were all fallacious, he accompanied the duke of Feria to Milan, and soon afterwards removed to Rome. In that city he took a lodging near the English college, and observed the same hours of prayer with the inmates of that house. The rest of his time he spent in writing books in defence of the catholic religion, and on other subjects. In the year 1614 he became a member of the society of Jesus, and about the same time was admitted to priest's orders. Soon after he removed to Flanders, to preside over the English mission there, and continued at Brussels about two years, during which he wrote many controversial pieces, which at the time when they appeared were highly recommended and much esteemed by the Catholics, but are now chiefly sunk into oblivion. The abilities and learning which he displayed, and the esteem which he acquired by his prudent behaviour and polite manners at Brussels, occasioned his appointment to a station which was considered to be not a little honourable, but which he accepted with reluctance. That was the rectorship of the English college at Rome, the duties of which he discharged with unblemished reputation for twenty-two years. During that time he was often named for a cardinal's hat; which honour, it is said, he

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might have obtained, if it had been really an object of his ambition. But he is reported to have been so moderate in his views, particularly during the latter part of his life, that he was more likely to decline, than to aspire to such an envied dignity. He died at Rome, in 1640, in the eighty-eighth year of his age. In the authorities to which we refer, our readers may find an enumeration of his different productions, which are chiefly on points of controversy between Catholics and Protestants. Two of them, one entitled "Treatise concerning Polity and Religion," published at Douay, 1606, quarto, and the other entitled "An sit Utilitas in Scelere, vel de Infelicitate Principis Machiavellani," published at Rome, 1610, octavo, were favourably received by Protestants as well as Papists, on account of their tendency to expose some of the dangerous principles laid down in Machiavel's writings. But notwithstanding that they contain much excellent matter, their style is so perplexed and obscure, and their method so embarrassed and pedantic, that they are not likely to engage much attention from modern readers. *Biog. Britan. Wood's Athen. Oxon. vol. I.*—M.

FITZJAMES, James, duke of Berwick, a general of great worth and ability, was the natural son of king James II., by Arabella Churchill, sister to the great duke of Marlborough. He was born in 1671, at Moulins in France, where his mother stopt on returning from a journey to the baths of Bourbon. He was early initiated in arms, and was present at the siege of Buda and battle of Mohatz in 1686 and 1687. On his return, his father conferred upon him the title of baron Bosworth, earl of Tinmouth, and duke of Berwick, with the order of the Garter. He accompanied James in his retreat to France at the Revolution, and afterwards went over to Ireland to command in the absence of lord Tyrconnel. He was at the siege of Londonderry, and battle of the Boyne; and when all was lost in that country, he returned, and served in the armies of Lewis XIV. That king made him a lieutenant-general in his service in 1693; and he distinguished himself in various actions in Flanders during many subsequent campaigns. At the battle of Nerwinden he was taken prisoner, and exhanged against the duke of Ormond. In 1703 he was appointed commander-in-chief of the troops sent into Spain to the assistance of Philip V. That court was the seat of intrigues of different parties, which all attempted to gain him. He united with none of them, but attended solely to the interests of the monarchy; and in a single campaign he reduced a number of important places. Recalled to France for reasons of state, he was employed in 1705 to quell the fanatical revolters in the Cevennes. By vigorous and severe measures he restored tranquillity in that district within six months, and then marched to the siege of Nice, which he took. The staff of marshal of France, conferred in 1706, was the reward of his success. He returned to the command in Spain during that year, and signalised his military skill by a campaign in which, without fighting a battle, he obliged the enemy to evacuate Castille, conducting them from post to post as a shepherd leads his flock. The campaign of 1707 was rendered more brilliant by the victory of Almanza, in which the English and their allies, commanded by lord Galloway, met with a total defeat. On this occasion the duke of Berwick was rewarded with the dukedoms of Liria and Xerica in Valentia, the rank of a grandee of Spain of the first class, and the order of the Golden Fleece. He afterwards assisted in the reduction of Valentia and Arragon; and being then recalled by Lewis XIV., he was intrusted with the army on the Rhine, opposed to that of the empire. He commanded in Dauphiné in 1710, 11, and 12; where, with admirable skill, he foiled all the attempts of the duke of Savoy with a superior army to break into France. In the first of these years he was created a duke and peer of France, by the title of Fitz-James. He was next sent into Catalonia, and in 1714 he put an end to the resistance to king Philip by the capture of Barcelona. When the fluctuating politics of the time had made France the enemy of Spain, in 1719 he obeyed his military duty in taking the command of an army destined to invade the latter country, though attached to it by the highest honours, and he made himself master of Fontarabia and St. Sebastian. He was afterwards commander-in-chief of the troops in the south-western provinces of France, and was decorated with the order of the Holy Ghost. In 1730 he was made governor of Strasburg. When the war was renewed between the empire and France, he was appointed general of the French army in Germany; and in 1734 undertook the siege of Philipsburgh. Before that place he was killed by a cannon-shot on June 12th, at the age of sixty-three. He left one son by his first wife, who became duke of Liria in Spain; and a large family by the second, the eldest of whom was duke of Fitz-James in France. The peculiar talent of this great general was defensive war, and he was accustomed to say that there

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was nothing he so much desired as to have a good fortification to defend. Some of his campaigns of this kind are judged to be masterpieces in the art. His natural temper appeared suitable to this destination; it was cold, reserved, and somewhat austere. He had nothing brilliant in his character, but by his caution and good sense was preserved from the faults committed by persons of the opposite cast of mind. He was a man of principle; sincere, upright, and disinterested, much attached to religion, but without the weaknesses of his father. He made few professions of friendship, but no man performed more services to his friends. He was unostentatious and frugal in his own expences, but the obligation he thought himself under to assist the numerous exiles who followed the fortunes of his family, kept him in straitened circumstances. He avoided all intrigues, and never spoke ill of any one; his practice was, when he thought himself ill used, to go directly to the person in fault, and tell him his mind; after which he said no more. He estimated his own merit with modesty, but with justness; and such was the general opinion of him, that his death was regarded by the French as a public calamity. *Moreri. Œuvres Posth. de Montesquieu. Nouv. Dict. Hist.*—A.

FITZSTEPHEN, William, a learned English monk in the twelfth century, was a descendant from a noble Norman family, and born in London. Having made a considerable literary progress in his native country, he went for farther improvement to France, whence he returned home with an ample stock of sacred and profane knowledge. Soon afterwards he appears to have entered into the monastic state at Canterbury. By his learning and abilities he recommended himself to the notice of Thomas Becket, archbishop of Canterbury, who became his patron, and admitted him to habits of intimacy and friendship. To that prelate he steadily adhered through his different reverses of fortune, and attended carefully upon him during his exile. After the murder of Becket, he shewed his regard for his memory by drawing up a well-written life of that prelate, in the Latin language, which made its appearance in the year 1174. The introductory part of it is an object of curiosity, as it contains a description of the city of London, and a detail of the manners and customs of the inhabitants in the author's time. It is the earliest account of London extant, and may be met with at the end of Stowe's Survey of the Cities of London and Westminster. Fitzstephen died in the year 1191. *Leland. Com. de Script. Brit. tom. I. cap.* 177. *Cave's Hist. Lit. vol. II. sub. sæc. Wald.*—M.

FIXLMILLNER, Placidus, a celebrated astronomer, was born on the twenty-eighth of May, at Achleiten, a village near Linz, in Austria. He received the first part of his education in the monastery of Kremsmunster, of which his uncle Alexander was abbot, and to whom that institution was indebted for the establishment of a school and an observatory. Here he pursued his studies six years, and at an early period he took so much delight in delineating straight and curved-lined figures, that his mother, by way of ridicule, used to call him the almanack-maker. He then proceeded to Salzburg, where he went through a course of philosophy, and attended in particular the mathematical lectures of a professor Stuard, who had this peculiarity in his mode of teaching, that he never made use of figures, and yet, according to Fixlmillner's testimony, gave so clear an idea of the different propositions as rendered the comprehension of them easy. Having destined himself to the monastic life, he was admitted into Kremsmunster as a novice in 1737; and the year following he took the solemn vow before his uncle the abbot Alexander. After residing two years in the monastery, where he employed all his spare time in the study of the mathematics and philosophy, his uncle sent him back to Salzburg to complete his studies in theology and jurisprudence. Here he applied with the utmost assiduity to the mathematics, the oriental and modern languages, history, and antiquities. He made great progress also in the practical part of music, under Eberlin, director of the church music of Salzburg; so that he not only could play the organ and harpsichord, in the sacred and theatrical style, but published works in both these departments, which were received with great approbation. He obtained the degree of doctor in theology; and in 1745 was recalled to his monastery, where he received priest's orders. About this period a school, belonging to the celebrated monastery of the Benedictines at Ettal in Bavaria, which was much frequented by the young nobility from Austria, having been given up, in consequence of a fire which destroyed the monastery, Fixlmillner's uncle conceived the idea of a similar establishment for his monastery; and with this view solicited and obtained a diploma from the empress Maria Theresa, in the year 1744. As a professor of ecclesiastical law was wanted for this new institution, and as Placidus Fixlmillner had ac-

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quired great reputation in that branch of study at the university, he was appointed to the office, which he afterwards discharged for forty years, having resigned it only a few days before his death. Nearly about the same time he was made dean of the higher schools, and soon after regent of the young nobility, both which places he retained during the remainder of his life. Being well acquainted with the fathers of the church, the history of the different councils, and the literature of ecclesiastical law, in general, he was often consulted in regard to law-suits, and obliged to conduct the business of the monastery, as he was appointed also Notarius Apostolicus in Curia Romana. Besides these labours, the academic orations he had to deliver on certain public occasions, and an extensive epistolary correspondence which he was under the necessity of carrying on, he wrote a commentary on the "Jus Canonicum" of Arnold Corvinus, for the use of his pupils; and added to it an "Epitome prænotionum Canonicarum," together with animadversions, in which he in particular opposed Bohmern; but this work was never printed. At the request of his friends he permitted the publication of another work on the divine origin of the church, entitled "Reipublicæ sacræ origines divinæ, seu Ecclesiæ Christi exterior junctura, imperium & hierarchia, ex primigenia ejus institutione eruta & demonstrata." As the high reputation he had acquired brought a great many students to Kremsmunster, he did not confine himself to the public hours of teaching; but repeated his lectures privately, and was always ready to assist his hearers, and to give them every explanation in his power. But however much esteem and respect he acquired by this meritorious diligence, it was by his attachment to astronomy that he rendered himself most conspicuous and best known in foreign countries. His uncle, the abbot Alexander, a friend to the sciences in general, but particularly to the mathematics, though not deeply versed in the latter, resolved, in the year 1747, to found an establishment in his monastery for the purpose of disseminating mathematical knowledge; and for the better carrying this design into execution, he fitted up an apartment to contain the necessary instruments, and for making experiments of every kind. This commencement carried him still farther: he proposed also to build an observatory, that he might give constant employment to the talents of his ecclesiastics, and to devote the lower part of it to the practical mathematics. One object also which he had in view was, to afford an opportunity to workmen of different talents and capacities to improve themselves in their respective arts. As the abbot Alexander himself had no knowledge of astronomy or architecture, he sent for Anselm Desing, a learned Benedictine of Emsdorf, and afterwards abbot of that establishment, who drew the plan of a complete observatory to be constructed at the end of a garden detached from all the other edifices. This work was begun in 1748, and finished in 1758. Fortunately there was among the workmen a carpenter named John Illinger, born in a village belonging to the abbey, a man of great mechanical genius, though he could neither read nor write, but who, under the direction of Fixlmillner, improved himself so much as to be able to construct very elegant and accurate astronomical instruments, such as large mural quadrants, with which he made very exact observations. During the ten years in which the observatory was building, Fixlmillner lived entirely recluse, and devoted himself to astronomy. When it was finished, Dobler, a Benedictine, who possessed an extensive knowledge of the mathematics, and who, during his residence in France, had lived in the closest intimacy with Lacaille and Reaumur, was appointed the first astronomer; but the abbot Berthold Vogel, who succeeded the abbot Alexander, having discovered Fixlmillner's great mathematical knowledge, and his dexterity in making observations, by seeing him observe an eclipse of the sun, soon after offered him the astronomical department, and the direction of the observatory. Fixlmillner, who had never exercised himself in practical astronomy, was well aware of the difficulties he should have to encounter in this employment, which he was about to add to his other occupations; but respect for his superior, a desire of being useful to his monastery and to mankind, and a love of science, prevailed over every other consideration. He therefore accepted the place, and in the year 1762 was appointed astronomer, retaining at the same time his office as professor of ecclesiastical law. Though now in the meridian of life, he applied with great diligence to those branches of study necessary to fit him for the duties of his new office. He had not yet obtained a thorough knowledge of the literature of practical astronomy, and of the books proper to be consulted on that subject. The first that fell into his hands was the "Exposition du Calcul Astronomique," by Lalande: with this alone, without any oral assistance, he began to make observations; and this work, together with Vlacq's logarithmic tables, were his only

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helps till he at last obtained Lalande's large treatise on astronomy. In the mean time he bestowed great pains in furnishing the observatory. His first astronomical work was entitled "Meridianus speculæ Astronomicæ Cremifanensis," 1766. Fixlmillner now obtained a considerable rank among the astronomical writers. In the year 1776 he published his "Decennium Astronomicum," which contains observations made at Kremsmunster from 1765 to 1775, and many curious particulars of great importance both to the theory and the practice of astronomy. His third work, "Acta Astronomica Cremifanensia," one of his last labours, which was not printed till after his death, tended still farther to confirm his celebrity as an astronomer. Besides these works, he sent many valuable contributions to the authors of various periodical publications, some of which may be found in the Journal des Savans, Bernoulli's Lettres sur differens Sujets, Bode's Astronomical Almanack, Hell's Ephemerides of Vienna, and the Memoirs of the Royal Academy of Sciences at Paris. But the service which Fixlmillner rendered to astronomy will better appear from the following account of Baron von Zach of Gotha, an excellent judge of every thing that relates to the department of astronomy: "Fixlmillner's service to astronomy in a practical view consists chiefly," says he, "in his having made and collected, at the desire of Lalande, a great many observations of Mercury, which at that time were very scarce and difficult; and thereby enabled the French astronomer to construct his tables of that planet. This service Lalande publicly acknowledged, and such of these observations as he could employ he inserted in the supplemental volume to his astronomy, in his Ephemerides des Mouvemens Celestes, vol. viii., 1785—1792, and in the Memoirs of the Royal Academy of Sciences. He was also one of the first astronomers who calculated the orbit of the new planet Uranus; and he constructed tables of it, which may be found in the Berlin almanack for 1789. He was the first who proved the truth of professor Bode's conjecture, that the thirty-fourth star of Taurus, observed by Flamstead in 1690, was the new planet; and by applying Flamstead's observations to calculation, he produced a theory which fully agreed with the phenomena of it. His tables corresponded to the end of the year 1786 with the observations made; but the continued observations, and, in particular, the application of the general theory of perturbation rendered other tables necessary. Fixlmillner's useful labour in regard to the sun's parallax, which he calculated with great assiduity from observations of the transit of Venus in 1769, made in almost every part of the world, deserves also to be particularly mentioned. One evident proof of his indefatigable diligence was, that he calculated all his own observations; compared them with the best tables, the faults of which he detected, and pointed out how they might be improved. Many astronomers observe a great deal, and calculate little; the case with this industrious astronomer was different. All eclipses of the sun, all occultations of the planets by the moon, which, on account of the great labour they require, are seldom calculated, Fixlmillner calculated himself on the spot, and, in order to avoid errors, always double; all oppositions of the planets, which are of so much importance in astronomy, as they are of the same value as if they were made in the centre of the sun, and consequently in the centre of the solar system, he observed and calculated with the same care and attention. He turned his thoughts likewise, more than any other astronomer, to observations of the solar spots, so much neglected: he not only observed them in the years 1767, 1776, 1777, 1778, and 1782, but he employed them with great advantage to deduce from them important results in regard to the sun's rotation on his axis: he determined, at the same time, the place of the nodes of the solar equator, and its inclination. Amidst this uncommon activity, never interrupted by external circumstances, he displayed his ingenuity and inventive talents by the simple and easy methods of managing the longest and most tedious calculations. This is proved by several excellent propositions in his works, in regard to the accurate calculation of the moon's phases, and the inclination of her horns; of the earth's shadow during lunar eclipses, of the heliocentric elongation of the solar spots, and by his acute observations on the aberration of light, and on the celebrated Keplerian problem of converting the mean into the true anomaly, &c. He had also a very uncommon genius for mechanics, and invented many practical helps to observation, such as a new micrometer, and a machine for grinding concentric circles on glasses with great accuracy. It must not here be omitted to mention that this able astronomer lived in the country, at a distance from any large city, from all literary assistance, and from the society of those versed in astronomy, that is, from every thing that could encourage and excite his zeal; and yet, till the last moment of his life, he was a singular instance of indefatigable exertion and.

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attachment to his favourite science. But few men were so little subject to the powerful influence of the passions. Fixlmillner was simple, uniform, and constant, like the laws of nature which he studied; and his character displayed that mildness and integrity which never fail to inspire love and esteem. The celebrity he had acquired did not render him vain; what was said or written in his praise he sought rather to conceal than to propagate. He lived in great harmony with his monastic brethren; and it was a day of general joy to the whole establishment, when in 1788 he celebrated the anniversary of the fiftieth year of his residence in it. This period, however, he did not long survive: his health had suffered by so close application, and obstinate obstructions, followed by a diarrhœa, put an end to his existence on the 27th of August, 1791, in the seventy-first year of his age. *Schlichtegroll's Necrology.*—J.

FIZES, Antony, an eminent French physician, was born at Montpellier in 1690. He became a celebrated professor of medicine in the university of that city, where he was regarded as an Hippocrates, and where he died in 1765. He was a man of simple manners, and of various knowledge. In the theory of diseases he followed the chemical notions of a prevailing acid or alkali. He wrote several works, of which the principal are: "Opera Medica," 4to. 1742: "Leçons de Chymie de l'Université de Montpellier," 12mo. 1750: "Tractatus de Febribus," 12mo. 1749; also translated into French, 1757: "Tractatus de Physiologia," 12mo. 1750: and several dissertations on medical subjects. *Nouv. Dict. Hist. Halleri Bibl. Med. Pract.*—A.

FLACCOURT, F. de, director-general of the French East-India company, commanded, in 1648, an expedition to the island of Madagascar, where he continued several years, till, in consequence of quarrels with the natives, it became necessary to abandon the settlement. His residence, however, enabled him to draw up a particular history of the country; which he printed at Paris, in one volume quarto, with figures designed by himself, and dedicated to the superintendant Foucquet. This work, entitled "The History of the Isle of Madagascar," is in good esteem. *Nouv. Dict. Hist.*—A.

FLACCUS, C Valerius, a Roman poet, is supposed, from his appellation of *Setinus*, to have been a native of Setia, a city of Campania. An epigram of Martial, however, in which he is called "Antenorei spes & alumne laris," proves him at least to have been a resident in Padua. He flourished in the reign of Vespasian, and died at an early age in the time of Domitian; for Quintilian, who wrote in that reign, speaks of him as lately dead. From Martial's epigram (L. I. Ep 77.) it would appear that he was in no affluent condition, for he advises him as a friend to quit the muses for the more gainful pursuits of the Roman forum. These are all the biographical notices we possess of this author. His work, which is come down to our times, is entitled "Argonauticon," left unfinished in eight books. It is an imitation of the Greek poem of Apollonius Rhodius on the same subject; and may rank among the most respectable of the Latin epics after Virgil, whose manner and style it copies, though with much inferior powers. The poem of Flaccus has been very differently estimated by different critics. In reality, it is the work of one made a poet rather by study and imitation than by genius, and cut off before he had attained all the excellence of which he was capable. It contains sublime and splendid passages, and is free from the bombast and extravagance of most of the second race of Latin poets; but it is in general deficient in poetical spirit, and has no merit of plan and contrivance. The best edition is that of Burmann, 1724, quarto. *Leid. Vossii Poet. Lat. Lil. Gyrald. Tiraboschi.*—A.

FLACIUS, or Francowitz, Matthias, a learned divine of the confession of Augsburg, was born at Albona in Istria, in the year 1520. As his native country formed a part of the ancient Illyricum, he afterwards was distinguished by the surname of Illyricus, and is chiefly known in the learned world by the name of Flacius Illyricus. His father, who was a man of literature, perceiving that he possessed an excellent capacity, and an avidity for learning, undertook himself the care of his early education. Flacius, however, had the misfortune to lose his father when he was very young, and to fall for some time into the hands of negligent tutors, under whom he was in danger of forgetting what he had formerly learned. But by his own diligence and application, and the occasional assistance which he received from a learned Italian, he made a considerable progress in an acquaintance with classical literature, and the belles-lettres. Afterwards he was sent to Venice, where he studied classical learning under the famous Baptista Egnatius. When he was seventeen years of age he felt a strong inclination to become a student in theology; and not being able to bear the expences of an Italian university education, he came to a determina-

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tion to enter a monastery, as the only means within his reach of gratifying the desire of his heart. But upon communicating his intention to a provincial of the Franciscans, who was a relation of his mother, and secretly inclined to the protestant religion, he dissuaded him from shutting himself up in a convent, and advised him rather to go to Germany, where he might avail himself of the instructions of learned divines with more facility than in Italy. With this advice he complied, and in the year 1539 went to Basil, where he studied some months, and embraced the opinions of the reformers. From Basil he proceeded to Tubingen, where he received the instructions of the celebrated Joachim Camerarius, and other learned men. After studying there until some time in the year 1541, he went to Wittemberg, where he became a disciple of Luther and Melancthon. His means of subsistence until this time appear to have arisen, in a great measure, from what he gained by privately teaching the Greek and Hebrew languages. The abilities which he discovered, and his proficiency in his studies, so far recommended him to Melancthon, that he gave him many substantial proofs of his regard and liberality. After he had taken his degree of M.A. he became a married man; and in the year 1544 was for his learning and merits appointed by the elector, John Frederic, to a public professorship in the university. When, during the war between the confederate Protestants and the emperor Charles V., the scholars were dispersed from the Saxon seminaries, Flacius went to Brunswick, where he obtained a high reputation by his lectures; and upon the termination of hostilities, in the year 1547, he returned to Wittemberg, to resume his former situation in that university. In the year 1548 a controversy took place among the followers of Luther, in which Flacius sustained a leading part, and displayed a degree of bitterness, bigotry, and intolerance, that reflected great disgrace on his character. It originated in the debates among the Saxon divines concerning the expediency of submitting to the famous edict of Charles V. called the *Interim*. Melancthon and several other divines concurred in opinion, that in matters of an *indifferent* nature, compliance was due to the imperial edicts. But in the class of matters of an indifferent nature, this great man and his associates placed many things which had appeared of the highest importance to Luther; among which were the doctrine of justification by faith alone; the necessity of good works to salvation; the number of the sacraments; extreme unction; and other tenets relative to church discipline, and rites and ceremonies. On the other hand, the defenders of the primitive doctrines of Lutheranism, with Flacius at their head, attacked with incredible bitterness and fury these accommodating divines, and accused them of apostacy from the true religion. We must refer to the ecclesiastical historians of the times for the particulars of this controversy, which for many years produced violent dissensions in the lutheran church, and materially impeded the progress of the Reformation. Flacius, that he might be at full liberty to publish his sentiments on the various topics discussed, as well as to continue the attacks upon Popery which were prohibited by the *Interim*, retired from Wittemberg to Magdeburg, where, among other works, he was the principal author and director of the celebrated "Centuriæ Magdeburgenses." During the dissensions above mentioned, a new university was founded at Jena, by the dukes of Saxe Weimar, in which Flacius, on account of his great zeal for the genuine doctrines of Luther, was appointed professor of divinity in the year 1557. In that situation, by the intemperate measures which he recommended to the noble founders, he had nearly produced a formal schism among the divines of the lutheran church. For, in the year 1559, he persuaded the dukes of Saxe Weimar to order a *refutation* of the errors imputed to the followers of Melancthon to be drawn up with care, to be promulgated by authority, and to be placed among the other religious edicts and articles of faith that were in force in their dominions. By the interference, however, of the other lutheran princes of Germany, this measure was prevented from being carried into execution. But he succeeded by his intrigues in drawing down persecution on the head of his colleague in the university, Victorinus Strigelius, who was the friend of Melancthon. That divine had maintained, in his public lectures, that the *human will*, when under the influence of the *divine grace* leading it to repentance, was not totally *inactive*, but bore a certain part in the salutary work of its conversion. This doctrine Flacius opposed with the utmost violence, maintaining with Luther the *absolute servitude* of the human will, and the total *inability* of man to do any good action, or to bear any part in his own conversion. He also accused Strigelius of heresy, the same in essence with that of the Semi-pelagians, and was the occasion of his being thrown into prison, where he was treated for some time with great rigour and severity. The issue of his controversy with Strigelius,

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however, proved highly detrimental to his own reputation and influence. For while he was assaulting him with an inconsiderate ardour, he exaggerated so excessively the sentiments which he looked upon as orthodox, that he maintained that original sin was not an *accident*, but the very *substance* of human nature. To this strange and monstrous opinion he adhered to his dying hour, and rather chose to submit to any sacrifices than to renounce it. By the greater part of the lutheran church it was condemned, as bearing no small affinity to Manicheism. The odium which he excited by embracing this opinion, and the intemperance which he discovered towards those who differed from him, rendered it necessary for him to relinquish his professorship at Jena, after he had filled it about five years, when he withdrew to Ratisbon, where he continued to publish many books. In the year 1567 he was invited, with some other lutheran ministers, into Brabant, to model some churches in that country on the principles of the Augsbourg confession; but they were soon afterwards dispersed by the persecution under the duke of Alva, when he removed to Strasburg, and afterwards to Frankfort on the Maine. The number of his admirers and adherents had by this time greatly declined in Germany, on account of the extravagance of his opinions, and his factious intolerant spirit, so that he died, not much lamented, at the place last mentioned, in 1575, when he had nearly completed the fifty-fifth year of his age. "He was a man," says Bayle, "that had excellent talents, a vast wit, a great deal of learning, and a mighty zeal against popery; but his turbulent, factious, and quarrelsome temper, spoiled all his good qualities, and occasioned a thousand disorders in the protestant church." He was the author of numerous works, of which the most important are, "Clavis Sacræ Scripturæ, seu de Sermone Sacrarum Literarum, &c." in two vols. folio, 1567; "Centuriæ Ecclesiasticæ Historiæ Magdeburgenses, &c." in three vols. folio, which Mosheim pronounces to be an immortal work, entitling Flacius, for the share which he had in writing it, to be considered as the parent of ecclesiastical history; "Catalogus Testium Veritatis, qui ante nostram ætatem Pontifici Romano, ejusque Erroribus reclamarunt," 1562, folio; and "De Translatione Imperii Romani ad Germanos, de Electione Episcoporum quod æque ad Plebem pertineat," 1566, 8vo. He was also the author of a multitude of controversial treatises, for the titles of which we must refer the curious reader to Moreri, or to a more complete catalogue of them in the twenty-fourth volume of father Niceron's *Memoires*, &c.; and he was the editor of an ancient Missal, which, from the scarcity of the copies is highly prized by collectors. It is entitled "Missa Latina, quæ olim ante Romanam, circa annum Domini sexagintesimum in usu fuit, bona fidè ex vetusto authenticoque Codice descripta, &c." 1557, 8vo. *Melchior. Adam. Vit. Germ. Theol. Bayle. Moreri. Mosh. Hist. Eccl. Sæc. XVI. Dict. Bibl. Hist. Crit.*—M.

FLAMAEL, Bertholet, a Flemish painter of eminence, was born at Liege in 1614. His father, who was a painter on glass, finding in his son a happy disposition for the arts both of music and design, cultivated both in his education; but his genius at length decided for the last. After studying under two different masters in his native city, he visited Italy in his twenty-fourth year, and elevated his ideas by a survey of the master-pieces in that country. He improved himself so much from the diligent imitation of what he saw there, that his reputation caused him to be employed by the grand-duke of Tuscany in painting one of the galleries in his palace. Thence he went to France, where he was patronised by the chancellor Seguier, and engaged in some public works. He returned in 1647 to his native city, which he decorated with some excellent performances. He also painted for the king of France a grand allegorical piece upon canvas, for the ceiling of the great audience-chamber at the Tuilleries. For this work he was amply rewarded, and liberal offers were made him to settle in France, which attachment to his country caused him to decline. He was unmarried, and had even received the clerical tonsure upon presentation to a canonry. He acquired considerable wealth, a large part of which he employed in building a house on the banks of the Meuse, remarkable for its structure and ornaments. But his enjoyment of it was entirely destroyed by a melancholy which seized him, and which rendered his art and every thing else distasteful to him. He sunk under its effects in 1675, at the age of sixty-one, and was interred in the church of the Dominicans at Liege, whom he made his heirs. This master was an excellent colourist, a correct designer, and possessed a noble taste for historical composition. His style was that of the Roman school. He had a great knowledge of antiquities, and was a faithful observer of all the proprieties of the costume. His pictures are usually enriched with porticoes, colonades, &c. for he was a skilful architect; and some churches were built after his designs. His principal works are in the religious edifices at

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Liege: the gallery of Dusseldorf also possesses some of his pieces. A few have been engraved. *D'Argenville Vies des Peintres.*—A.

FLAMEL, NICHOLAS, a citizen of Paris towards the close of the fourteenth century, whose memory is deservedly held in respect on account of his numerous beneficent actions and charitable foundations. He was a native of Pontoise, and exercised the profession of a notary at Paris. He commenced life with little or no fortune, but in a short time was enabled to accumulate vast property; which he did not devote to purposes of ostentation, or luxury, but to the relief of the distressed and unfortunate, the building and endowment of numerous hospitals and churches, and other humane and useful objects. The ignorance of the times led the multitude to ascribe his vast wealth to his success in the study of alchemy; and, after his death, discoveries were pretended to have been made of the apparatus which he had used. In the "Varieties of Literature," published in 1795, the curious English reader may find an amusing detail of particulars on this subject. Naudé, and others, attribute his fortune to the purchase which he made of the debts due to the Jews, who were suddenly expelled from France in 1394, at half their real value. Mr. St. Foix, however, in the first volume of his "Essais sur Paris," has assigned valid reasons for rejecting their hypothesis. It is most probable, that Flamel was indebted for his riches to his intimate acquaintance with the principles of commerce, and his consequent successful speculations, at a time when the Parisians were but little conversant in such matters. He was living in the year 1399. Two works have been attributed to him, which are generally believed to be supposititious: one entitled, "A Philosophical Summary," in verse, published in 1561, 8vo.; and the other "A Treatise on the Transmutation of Metals," published in 1628, 8vo. *Moreri. Nouv. Dict. Hist.*—M.

FLAMINIO, GIANANTONIO, an Italian man of letters, was born about 1464 at Imola. His father's name was Lodovico Zarabbini di Cotignola; and it was upon becoming a member of the Venetian academy that the son assumed the name of Flaminio, which was afterwards that of the family. After receiving a literary education under the best masters of the time, he was engaged, at the age of twenty-one, as professor of the belles-lettres at Serravalle, in the diocese of Trevigi. There he married and settled; and though he was for a time driven away by the wars, in which he lost his whole property, yet he returned to it as his favourite home, to which he was attached by ascription among its citizens and its nobility. His reputation drew a confluence of young men of rank to study under him. Among these was the son of a Bolognese patrician, named Fantuzzi, who at length, in 1520, induced Flaminio to remove to Bologna. He there continued to devote himself to the instruction of youth, universally esteemed, not only for his erudition, but for the sweetness of his disposition, and purity of his morals, till his death in 1536. He published a variety of works in verse and prose. His Latin poems, consisting of three books of miscellanies and two of epigrams, are not among the best of that age. His prose is better; and his twelve books of "Epistles" were published, with a life of the author, in 1744, 8vo. *Bologn.* by Fr. Capponi. There are, besides, of his composition, some lives of saints of the order of St. Dominic, a dialogue on education, a treatise on the origin of philosophy, a Latin grammar, and other pieces, printed and MS. *Tiraboschi.*—A.

FLAMINIO, MARCANTONIO, son of the preceding, one of the most elegant, amiable, and interesting, of the Latin poets of his period, was born at Serravalle in 1498. He was educated with great care by his father, with whom he resided till his sixteenth year; when his father, wishing to present some of his own poems to pope Leo X., was led, probably by excusable paternal vanity, to choose him for the messenger. He was directed at the same time to offer a collection of classical annotations composed by himself. That pontiff, conformably to his character of a lover and patron of learning, gave a gracious reception to this accomplished youth; and in order to put his talents to the proof, caused him to dispute on certain questions in presence of many cardinals, when he acquitted himself so as to inspire universal admiration. His father, who had intended that he should return to him after a short absence, now thought it best to let him push his fortune. Marcantonio took a journey to Naples, where he had the gratification of seeing the celebrated Sannazario. In 1515 he accompanied the count Baldassar Castiglione to Urbino, and was very affectionately entertained by him at his house. He repaid his kindness by a Latin eclogue, which, with some others of his poems, was printed in that year at Fano. The elegance of these compositions was wonderful in a youth of seventeen. His father wisely removed him from the seats of pleasure and admiration to the pursuit of severer studies at Bologna. It was not very long, however, be-

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fore he revisited Rome; and he was residing there in 1523 with the prothonotary Sauli. Him he accompanied to Genoa, where he was one of a society of learned men who formed an academy. He next passed into the service of the datary Giberti, with whom he resided first at Padua, and then for some years at Verona. His munificent patron made him a present of a farm deliciously situated on the bank of the Lago di Garda, where he spent part of his leisure. During this period he wrote a Latin paraphrase of Aristotle's Metaphysics, printed at Basil in 1537. His health was at this time in a very delicate state; and after some changes of situation, he went in 1538 to try the air of Naples. He remained till 1541 in that city or kingdom, where he obtained a perfect recovery; but his religious principles about this time underwent a change, which has furnished matter of regret to one party, and of triumph to the other. His conversation with Valdes, a declared follower of the new opinions which now began to prevail, confirmed in him a propensity to the cause of the Reformation, which he had before derived from some of the books of the reformers. Tiraboschi thus mentions the circumstance: "That he for some time shewed an inclination to the opinions of the innovators, cannot be denied. And perhaps the very piety of Flaminio, and the austere and innocent life which he led, drew him, in spite of himself, into those snares; since, the reform of abuses, and the amendment of manners, being the pretexts of which the heretics availed themselves in attacking the church, it is not to be wondered at, that some pious persons suffered themselves to be seduced by such arguments, especially before their errors were solemnly proscribed by the council of Trent." In this account there is as much candour as could be expected from an ecclesiastic; nor is the writer to be blamed for his willingness to prove that such a man was at length brought back to the bosom of the church, though the facts he relates render this very dubious. While in Naples, he was chosen to accompany the cardinal Contarini to the conference at Worms in 1540, but he excused himself on account of his state of health. On his return he passed some time at Viterbo with cardinal Pole, who was legate there; and it is said that this amiable prelate took great pains to restore him to the orthodox faith. From a letter of his to cardinal Contarini, it would, however, seem that Pole was rather the disciple of Flaminio in spiritual matters, than his instructor. In 1543 he was at Trent with cardinal Pole, who was appointed one of the legates to the council convoked thither. From a letter written thence by Flaminio to his friend Carnesecchi, concerning the mystery of the eucharist, it appears that his notions on that point were mostly those of the Roman-catholics: at least he quotes many of the arguments commonly adduced in proof of the real presence. The council did not at that time take place; and when, in 1545, he was offered the post of secretary to it, he declined that honourable employ. He, however, again accompanied Pole to Trent, nor does he seem ever to have left his service; though he was also under the patronage of cardinal Alexander Farnese, from whom he received various benefits, as he also did from several other cardinals. His constitution probably never became strong; for after a long illness he died at the house of cardinal Pole in Rome, in 1550, when he had only completed his fifty-second year. No man of letters seems to have been more tenderly and universally lamented than Flaminio; and his contemporaries are lavish in his praises, as well for the goodness of his disposition, and his christian virtues, as the depth of his erudition, and the elegance of his genius. Indeed, it is impossible to read his works without loving the author. "They appear dictated," says Tiraboschi, "not by the understanding but by the heart; and by a heart the most sensible and tender that ever existed." His poems are what have gained him the greatest reputation, and they rank among the choicest products of the Latin school of Italy. Some of those written in his youth are of the amorous kind, and partake of the licence of the times; but the admonitions of his father, and the sobriety of his own disposition, called him to a more serious strain. A collection of them forms the greater part of the "Carmina quinque illustrium Poëtarum," *Florent.* 1549. Besides these, are his elegant poetical paraphrases of thirty Psalms, published four years before his death. He also published, in prose, a short exposition of all the Psalms; and many of his Italian letters are dispersed in different collections. It is remarkable, and a sufficient proof of the suspicions concerning his orthodoxy which continued to prevail, that his works were prohibited by the Index published by pope Paul IV. in 1559; and it was even rumoured, that this pontiff had an intention of taking up his body and committing it to the flames. This, however, was not done; and the works of Flaminio are not noted in succeeding editions of the Index. Indeed, the impolicy of enrolling such a man among the heretics, without absolute necessity, must have been obvious upon cool-

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consideration. An edition of the poems of Marcantonio which issued from the Cominian press in 1743, has adjoined to them those of Gianantonio and Gabriello Flaminio. *Moreri. Tiraboschi.*—A.

FLAMININUS, or FLAMINIUS, TITUS QUINCTIUS, an eminent Roman, was born about B.C. 228. He was brought up to arms, and served as a legionary tribune against Hannibal, under Marcellus. After this commander had been slain, Flaminius was appointed governor of Tarentum, in which office he acquitted himself so well, that he was fixed upon to lead the colonies settled in Narnia and Cossa. He was candidate for the consulship in his thirtieth year; and though he had served none of the offices usually preparatory to that dignity, the people elected him, B.C. 198, and he obtained by lot the conduct of the war in Macedon. He was considered as peculiarly fit for promoting the Roman interest in Greece, now become a great object of their policy, on account of his mild and ingratiating manners, and the readiness with which he spoke the Greek language. He immediately crossed over to Epirus, where king Philip was posted with his army in order to defend the passes into Macedon. By means of a detachment which he sent through some secret defiles in the mountains, he forced Philip to retire after an action, and followed him, first into Macedonia, and then into Thessaly. He persuaded or compelled the Achæans to renounce their alliance with the king, and make a league with the Romans; and united the rest of Greece in a confederacy. Being continued in his command after the year of his consulate was expired, he fought with Philip at Cynocephalæ in Thessaly, and gained a complete victory. The Ætolians, who were not less boastful than warlike, claimed the principal share in the success, to which they had, indeed, materially contributed by their cavalry; and this occasioned Flaminius to pay little regard to them in his subsequent negociations. Contrary to their wishes, he treated with Philip, and made a peace, of which a condition was, that the king should withdraw all his garrisons from the Grecian towns. Ten commissioners were sent from Rome to assist Flaminius on this occasion; and it was their advice that Roman garrisons should be kept in Corinth, Chalcis, Demetrias, and other places considered as the keys of Greece; but Flaminius, either through regard to his own glory, or moved by sentiments of true generosity and equity, persuaded them to consent to the full and complete liberation of Greece from foreign dominion. It was at the Isthmian games that the great scene took place. A vast multitude was assembled from all parts of Greece, uncertain of their future fate, and filled with anxiety for themselves and their country. The pro-consul Flaminius, and his colleagues, took their place. Silence was proclaimed by sound of trumpet, and a herald advanced into the middle of the arena. In the name of the senate and people of Rome, and of Titus Quinctius Flaminius, proconsul, he declared by name all those cities and states of Greece free which had been possessed by Philip. The assembly, only part of which had distinctly heard the voice of the herald, insisted upon his repeating the proclamation. Silence was again ordered, the trumpet sounded, and the herald again, in a louder voice, proclaimed liberty to all Greece. An universal shout then arose, which is said to have been so loud, that some birds flying over were struck to the ground by the agitation of the air. The people rushed towards Flaminius, pressed to kiss his hand, and threw garlands upon him in such profusion, that had he not been in the vigour of life he would have been in danger of suffocation. It was, indeed, a glorious day for him; and would have been so for Rome, had not the system of policy been already adopted, which rendered this display no better than a piece of theatrical deception. The Romans never really intended to abandon the authority they had acquired in the affairs of Greece; and it was not long after, that by the entire destruction of the Macedonian power under Perses the son of Philip, they were enabled to dictate at pleasure to all the famous republics which they now declared independent. Flaminius, who prided himself in being regarded as the friend of Greece, took care for the present that all the conditions of the treaty should be fairly fulfilled. He also joined the Achæan league in a war with Nabis, tyrant of Sparta. But either a desire of settling the affairs of Greece before a successor should be appointed him, or jealousy of the warlike reputation of Philopœmen, prætor of the Achæans, caused him to come to an agreement with Nabis, whom he left in possession of his usurped authority. Flaminius left Greece with many tokens of the gratitude of the people, but with none that he so much valued, as a present of twelve hundred Romans made captive in the war with Hannibal, who had been sold for slaves in the Grecian states, and whom the Achæans had carefully collected and redeemed, in order to send back with him. In the garb of manumitted slaves these men followed the

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chariot of their benefactor at the splendid triumph granted him on his return, and doubtless composed the most interesting part of the spectacle.

Flaminius was afterwards long kept as a resident in Greece; the attachment of the nation to him, and his accurate knowledge of the views and interests of the several states, rendering him very useful as a negociator. He acted as the friend and protector of the Grecians on various occasions in the subsequent war carried on in that country by M. Acilius Glabrio against Antiochus the Great; and he prevented the destruction of some places which had taken part against the Romans, and had been doomed to vengeance by the commander. He was created censor at Rome, B.C. 190, in which office he distinguished himself by his enmity to Porcius Cato, who had, when censor, removed his brother Lucius from the senate, on account of an atrocious act of cruelty. He caused all the contracts and public bargains made by Cato to be rescinded, and harassed him with prosecutions, for which conduct he is justly blamed by Plutarch. He was afterwards employed as an embassador to Prusias king of Bithynia, whom he persuaded to violate the laws of hospitality in delivering up Hannibal, who had taken refuge in his court; but the aged chief prevented the treachery by taking poison. It is probable that he had secret orders from the senate to prosecute in this unmanly way the irreconcilable hatred between Rome and this great commander. This is the last recorded transaction in which Flaminius was engaged. The time of his death is not known. *Livii Hist. lib. xxxiv. xxxv. Plutarchi Vit. Flaminii. Univers. Hist.*—A.

FLAMINIUS, Nobilius, a learned Italian divine and critic in the sixteenth century, was a native of Lucca, where he died in 1590, aged fifty-eight years. He was engaged by pope Sixtus V. to restore the ancient vulgar translation from the Septuagint, which was made use of in the western churches before it was superseded by St. Jerome's version from the Hebrew. On this work he bestowed much labour and care, and accompanied it with a number of notes, including fragments of the Greek interpreters, which reflect credit on his erudition and critical skill. But it was impossible for him to produce a copy, which could be pronounced in all respects the same with the ancient vulgar Latin one. For he was obliged to depend on the authority of the commentaries, and other books of the ancient Latin fathers, who have not always followed it exactly, but frequently given new translations from the Septuagint of particular passages which they have quoted, or occasionally preferred other Latin translations which they thought better than that of the vulgar. His work, however, upon the whole, will enable us to form a tolerable idea of the excellencies and defects of that ancient version. He published it at Rome, in the year 1588, in folio; and it was reprinted by father Morin, at Paris, in 1628, together with an edition of the Septuagint version, after the impression which was published at Rome in 1587, under the auspices of pope Sixtus V. Flaminius was also the author of "A Treatise on Predestination," published at Rome in 1581, quarto. *Moreri. Nouv. Dict. Hist. Simon's Crit. Hist. Old Test. b. ii. ch. xi.*—M.

FLAMSTEED, John, an eminent English astronomer in the 17th and the beginning of the 18th century, and the first to whom was granted the appointment of astronomer-royal, was born at Denby in Derbyshire, in the year 1646. His classical education he received at the free school of Derby, of which he became head scholar when 14 years of age; at which period of his life he was attacked by a severe illness, which gave a considerable shock to his naturally tender and delicate constitution. He continued his progress in school learning, however, for two years longer, retaining his station at the head of the school, until his form broke up, and some of his school-fellows went to the university. It was owing only to his precarious state of health, that he was not permitted to accompany them, according to his original designation. A short time after he had quitted the grammar school, he met with John Sacrobosco's book *De Sphæra*, which led him to engage in a train of study that was perfectly suited to his genius, and rendered him afterwards so justly celebrated. Having read this astronomical treatise with wonderful delight, he translated as much of it into English as he thought necessary for his use, and afterwards procured more modern books of the same kind, and among them Street's *Astronomia Carolinæ*, from which he learned to calculate eclipses, and the planets' places. One of his calculations being shewn to Mr. Halton, a considerable mathematician, he called upon our young astronomer, and soon after sent him Riccioli's *Almagestum Novum*, and Kepler's *Tabulæ Rudolphinæ*, with some other mathematical books, to which he was a stranger. From this time he prosecuted his astronomical studies with the utmost vigour, and a proportionable success. In the year 1669, having calculated an eclipse of the sun that was omitted in the Ephemerides for the following year, and also five appulses of the moon to fixed stars,

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he sent them, together with some other astronomical speculations, to lord Brouncker, president of the Royal Society, who laid them before that body, by whom they were greatly approved, and the author was thanked for his communication, in a letter sent to him by Mr. Oldenburg, their secretary. At the same time he received another letter of thanks from Mr. John Collins, one of the members of the society, with whom, as well as other learned men, Mr. Flamsteed for a long time afterwards kept up a correspondence on scientific and literary subjects. Among the notes to our astronomer's life in the Biographia Britannica, the reader may find a number of extracts from that correspondence, which are interesting, as they exhibit a view of his progress in his studies, until his appointment to the station of astronomer royal. In the year 1670 his father made him an offer of taking a journey to London, that he might become personally acquainted with his ingenious and learned correspondents; of which he gladly accepted, and visited Mr. Oldenburg, and Mr. Collins, who introduced him to Mr. afterwards sir Jonas Moore, one of the most eminent mathematicians of his age, and who proved himself a valuable friend and patron to Mr. Flamsteed. During this journey he acquired the knowledge and practice of astronomical instruments, and was presented by Mr. Moore with Townley's micrometer, and assisted in procuring glasses for a telescope on moderate terms. On his journey homewards he passed through Cambridge, where he visited Dr. Barrow, Mr. Isaac Newton, and other learned men, and also entered himself a student of Jesus-college. In the year 1672 he extracted several observations from Mr. Gascoigne's and Mr. Crabtree's letters, which he found of great use in improving his knowledge of dioptrics; and during the same year, when the weather permitted, he made many celestial observations, an account of which, together with calculations of appulses of the moon and planets to fixed stars for the year following, he sent to Mr. Oldenburg, who published them in the Philosophical Transactions. In 1673 Mr. Flamsteed wrote a small treatise on the true and apparent diameters of all the planets, when at their greatest and least distances from the earth, which was borrowed by Newton in the year 1685, who made some use of it in the 4th book of his *Principia*. In 1674, besides continuing his observations, he wrote an Ephemeris, to shew the falsehood of astrology, and the ignorance of those who pretended to it; and gave calculations of the moon's rising and setting, together with occultations and appulses of the moon and planets to the fixed stars. To these, at sir Jonas Moore's request, he added a table of the moon's southings for that year; from which, and from Philips's Theory of the Tides, the high waters being computed, he found the times come very near the truth. In the same year, likewise, he drew up an account of the tides, for the use of the king, on the suggestion of sir Jonas Moore that such a treatise would be acceptable to his majesty. As sir Jonas had often heard him speak of the barometer and thermometer, and of the series of observations which he had made on the former of those instruments, whence he had deduced rules by which to judge of the probable changes of the weather, he now obtained from Mr. Flamsteed a pair of barometers, with the necessary directions for their use. These instruments sir Jonas shewed to the king and the duke of York, to whose notice and patronage he omitted no opportunity of introducing Mr. Flamsteed; and he also recommended him to the nobility, and persons of distinction about the court. Mr. Flamsteed, having taken his degree of M.A. at Cambridge, had now come to a determination to enter into orders; upon which sir Jonas wrote to him to come to London, where he intended him for an appointment in a different line than that of the church. Finding, however, that his mind was bent upon the ecclesiastical profession, he did not continue to urge him to relinquish his design; but he shewed his friendship for him, by employing his good offices with the king to nominate him to an appointment which he could hold in connection with any clerical engagement. That was a new office of astronomer to the king, with a salary of 100l. per annum, to be paid out of the ordnance, of which sir Jonas was at that time surveyor-general. In Easter, 1675, Mr. Flamsteed was ordained at Ely-house, by bishop Gunning. On the 10th of August following, the foundation of the royal observatory at Greenwich was laid, which, as our author was the first astronomer-royal, for whose use it was erected, received the name of *Flamsteed-house*, which it still bears. During the erection of this edifice, Mr. Flamsteed's temporary observatory was in the queen's house at Greenwich, where he made his observations on the appulses of the moon and planets to the fixed stars, and wrote his "Doctrine of the Sphere," which in 1681 was published by sir Jonas Moore, in his "System of the Mathematics." About the year 1684, the lord-keeper North, in requital for the pleasure which Mr. Flamsteed had often afforded him by his scientific conversation, presented him to the living of

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Burstow in Surrey, which was the only preferment that he obtained, notwithstanding his extraordinary merit, and the great respect in which he was deservedly held by the first men among his contemporaries. Besides many persons of rank and quality, he had to number among his intimates and friends the incomparable sir Isaac Newton, who corresponded with him from 1680 to 1699; Dr. Edmund Halley, Mr. William Molyneux of Dublin, Dr. Wallis, and several others who were most eminent in this nation for their love of science; and among his foreign correspondents was the celebrated M. Cassini, between whom and our author a mutual communication of their discoveries took place, with the most perfect openness and confidence. To any of his friends he was always ready to give every assistance in his power towards facilitating their studies, and he took real pleasure in being able to contribute by his suggestions and hints to the extension of their reputation. But though no provision was made for him adequate to his deserts, he was contented with what he had, and spent the remainder of his life in prosecuting his labours for the improvement of astronomy, with unintermiting activity and diligence. Besides writing several small tracts, he contributed a vast number of papers to the Philosophical Transactions, of which many are inserted in almost every volume from the fourth to the twenty-ninth. But his great work, which contained the principal labours of his life, and has secured to him immortal fame, was his "Historia Cœlestis Britannica," in three volumes folio. The first contains the observations of Mr. William Gascoigne (the inventor of the method of measuring angles in a telescope by means of screws, and the first who applied telescopical sights to astronomical instruments), taken at Middleton, near Leeds, in Yorkshire, between the years 1638 and 1643, extracted from his letters by Mr. Crabtree; with some of Mr. Crabtree's observations at the same time, and also those of Mr. Flamsteed himself, made at Derby between the years 1670 and 1675; together with a multitude of curious observations, and necessary tables to be used with them, made at the royal observatory, between the years 1675 and 1689. The second volume contains his observations, made with a mural arch of near seven feet radius, and a hundred and forty degrees on the limb, of the meridional zenith distances of the fixed stars, sun, moon, and planets, with their transits over the meridian; also observations of the diameters of the sun and moon, with their eclipses, and those of Jupiter's satellites, and variations of the compass, from 1689 to 1719; with tables shewing how to render the calculation of the places of the stars and planets easy and expeditious: to which are added the moon's place at her oppositions, quadratures, &c.; also the planets' places derived from the observations. The third volume contains a catalogue of the right ascensions, polar distances, longitudes, and magnitudes, of near three thousand fixed stars, with the corresponding variations of the same. To this volume there is a large preface, containing an account of all the astronomical observations made before his time, with a description of the instruments employed; as also of his own observations and instruments; a new Latin version of Ptolemy's catalogue of a thousand fixed stars, and Ulegh-beig's places annexed on the Latin page, with corrections; a small catalogue of the Arabs; Tycho Brahe's of about seven hundred and eighty fixed stars; the landgrave of Hesse's of three hundred and eighty-six; Hevelius's, of a thousand five hundred and thirty-four; and a catalogue of some of the southern fixed stars not visible in our hemisphere, calculated from observations made by Dr. Halley at St. Helena, and adapted to the year 1726. Of this work, which is an honour to English science, the author had printed a great part, and had prepared the rest for the press, excepting the prolegomena prefixed to the third volume, when he was seized with a strangury which proved fatal to him on the last day of the year 1719, at which time, notwithstanding the weakness of his constitution, he had arrived at the age of seventy-three years. The care of finishing his grand work devolved on his friend Mr. James Hodgson, by whom it was published in the year 1725. A less perfect edition of the "Historia Cœlestis" had been published without the author's consent, in 1712, in one volume folio; containing his observations to the year 1705. Of Mr. Flamsteed's eminent abilities, and unwearied application, his valuable productions afford ample evidence. Of the very high estimation in which he was held by the men most distinguished for genius and science among his contemporaries, and in which his labours have been esteemed by the ablest astronomers in more modern times, we might easily supply abundant testimonies, did not our necessary limits forbid us. From an anecdote preserved in the Gentleman's Magazine for February 1735, it appears that Mr. Flamsteed would sometimes unbend from his profound studies and en-

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quirles, and invite company to his house with whom he could enjoy convivial intercourse, and be entertained by the pleasantries of wit. On one occasion it is said that the facetious Thomas Brown was among the guests present; who after an elegant dinner, and the cheerful circulation of the glass, was requested to divert the company with some extempore verses. At first he modestly desired to be excused; but the request being unanimous, after a short pause he wrote the following lines, which will perhaps amuse our readers:

We here are invited to a *Zodiac* of mirth,
Where *Aries* and *Scorpio* do give it a birth.
Here *Leo* ne'er roars, nor *Taurus* ne'er bellows,
But *Gemini*-like we commence merry fellows.
Here *Cancer* and *Pisces* agree with our wishes,
Whilst all round the table we drink here like fishes.
Let *Libra* fill wine without old *Aquarius*,
Whilst quivers of wit fly from *Sagittarius*.
And to crown all our mirth we will revel in *Virgo*,
And *Capricorn* he shall supply us with cargo.

Biog. Brit. Hutton's Math. Dict.—M.

FLAVEL, JOHN, a celebrated English nonconformist divine, and popular writer, was born in Worcestershire, about the year 1627. After being initiated in grammar learning, he was sent for academical education to University-college, Oxford, where he applied himself with diligence and success to his studies, and took his degree of B.A. In the year 1560 he was recommended to become assistant-minister to Mr. Walplate, rector of Diptford, in Devonshire; and being settled there by the committee for the county of Devon, was in the same year ordained to the pastoral office by a presbytery assembled at Salisbury. After the death of Mr. Walplate he succeeded to the rectory; but in the year 1656 was induced to resign that living, and to accept of an unanimous invitation to become one of the ministers of a populous parish at Dartmouth, where his sphere of usefulness was greatly enlarged, notwithstanding that in point of profit it was a less valuable benefice. In this situation he continued to officiate with great acceptableness and popularity, until his ejectment under the act of uniformity. That measure, however, did not dissolve his connection with his flock, to whom he still preached and administered the sacraments in private, until the passing of the inhuman Oxford act in 1665, which prohibited non-conforming ministers from residing within five miles of any city, corporate town, or borough that sent members to parliament, or any place where they had preached, unless they took an oath which, considered in its unlimited sense, it was unjustifiable to require of any honest man. This act obliged Mr. Flavel, to the great sorrow of his people, to retire to Slapton, a parish five miles from Dartmouth, where he preached twice every Sunday to those who would venture to become his auditors, and whence he occasionally returned by stealth to Dartmouth, to edify and console his dejected flock by his ministration in their houses. During his residence at Slapton he once went to Exeter, where many of the inhabitants prevailed on him to preach to them in a wood about three miles from that city; but he had scarcely begun his sermon before the meeting was interrupted by a number of enemies, from whom he narrowly escaped, while several of the assembly were apprehended, and obliged to pay heavy fines. The rest, however, not discouraged by this circumstance, accompanied him to another wood, where he preached without molestation. When king Charles issued his first indulgence, Mr. Flavel returned to Dartmouth, where for some time he preached in an open meeting place; and when that indulgence was recalled, he still continued his ministerial labours there more privately. Being at length exposed to much danger from the malice of his enemies, and some of the time-serving magistrates, who artfully exasperated the mob against him, and instigated them to burn his effigy, with copies of *the Covenant* and Bill of Exclusion pinned to it, he resolved to retire for greater safety to London, in the year 1685. But in the metropolis he was not beyond the reach of persecution, and had once nearly been seized by some soldiers, who broke into a private place where he and some of his brethren were assembled for fasting and prayer. Mr. Jenkyn, an aged minister of the party, unfortunately fell into their hands, and was committed close prisoner to Newgate, where the severities and cruelties which he suffered soon terminated his life. After some stay in London, Mr. Flavel found it expedient to return to Dartmouth, whatever hazard he might incur; soon after which he was confined a prisoner to his own house, whither many of his people were accustomed to resort, late on a Saturday-night or early on a Sunday-morning, to enjoy the benefit of his prayers, instructions, and conversation. When in the year 1687 king James II. illegally assumed the power of dispensing with the penal laws, and the persecution of the non-conformists ceased, his people availed themselves of this change of circumstances, and provided him a large place, where he resumed his public labours to a numerous and

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affectionate congregation. In consequence of the Revolution which took place during the following year, and the legal toleration which was granted to non-conformists, Mr. Flavel spent the remainder of his days in peace, applying himself with unwearied diligence to the duties of his profession, and possessed of the respect and esteem of all good men. He died rather suddenly, at Exeter, in 1691, in the sixty-fourth year of his age, when on a visit to that city to preside as moderator in the assembly of western ministers, and employed in a catholic attempt to promote an union between the Presbyterians and Independents. Mr. Flavel was a man of exemplary manners, great goodness of heart, and unquestionable piety, not untinctured, however, with a considerable portion of enthusiasm. He was a plain, but a very pathetic and popular preacher, and remarkable for the fluency, fervour, and variety of his devotional exercises. His writings possess the same character with his pulpit discourses; and some of them, particularly those in which the author has displayed a peculiar talent at spiritualising natural scenes and objects, or different occupations in life, are still much read and admired by persons whose sentiments are calvinistic. They consist of "Πνευματολογια, A Treatise of the Soul of Man, &c.;" "The Fountain of Life," in forty-two sermons; "The Method of Grace," in thirty-five sermons; "England's Duty," in eleven sermons; "A Token for Mourners, &c.;" "Husbandry Spiritualised, &c.;" "Navigation Spiritualised, &c.;" "Repentance enforced by Arguments from Reason only;" and several other pieces, which have been collected since his death into two volumes folio. *Life of Flavel, prefixed to his works. Calamy's Ejected Ministers, vol. II.*—M.

FLAVIANUS, patriarch of Antioch in the fourth century, is thought to have been a native of that city, where he embraced the monastic life, and distinguished himself while a monk by his strenuous opposition to the Arians. He united with Diodorus in managing the spiritual concerns of that see during the exile of Meletius; and after the return of that bishop was ordained presbyter of his church in the room of Diodorus, who was promoted to the see of Tarsus. Upon the death of Meletius in the year 381, by the suffrages of the council of Constantinople he was chosen his successor, notwithstanding that Paulinus, the colleague of Meletius, was still living, and that Flavianus himself had formerly sworn not to consent to the election of any successor to Meletius during the life of Paulinus. His election under these circumstances was the occasion of a schism, which divided almost the whole christian world into opposite parties. The western bishops, with those of Egypt, Arabia, and Cyprus, adhered to the cause of Paulinus; while those of Syria, Phœnicia, Armenia, Cappadocia, Pontus, and the greater part of the eastern bishops, declared themselves on the side of Flavianus. The consequence was, much unchristian animosity among the respective partisans of the rival prelates, which led them to separate from each other's communion, and to disgrace the religion which they professed, by their mutual anathemas and ill offices. At length, after the death of Paulinus and his successor Evagrius, the prudence with which Flavianus had conducted himself disposed the opposite party at Antioch to decline any farther resistance to him, and the peace of that city was restored. Afterwards, through the mediation of Theophilus bishop of Alexandria, the western bishops, and the others who had espoused the cause of Paulinus, were reconciled to Flavianus. We find no memorable events related concerning this patriarch, excepting that he signalised his zeal for orthodoxy by expelling the Messalian heretics from his diocese; and that he entitled himself to the gratitude of the citizens of Antioch, by his successful interposition on their behalf at the court of Constantinople, when they had reason to dread the severe effects of the emperor's resentment. For during the course of a popular tumult, occasioned by the imposition of a new tax, various gross outrages had been committed, and the statues of the emperor Theodosius and of his empress had been overturned. Exemplary vengeance was threatened to be inflicted for these acts of sedition; but the patriarch, by repairing to Constantinople, and humbly and eloquently interceding with the emperor for forgiveness, appeased his anger, and obtained the pardon of the offenders. The address which he delivered on that occasion is said to have been composed by the celebrated Chrysostom. That father has spoken in high terms of the virtues of our prelate, whom he considered to be one of the greatest ornaments of the church. Flavianus died in the year 404. He was the author of some "Epistles," noticed in the Codex of Photius; and of some "Homilies," of which fragments are to be found in the first and second Dialogues of Theodoret, On Heretics. *Cave's Hist. Lit. vol. I. sub sæc. Arian. Moreri. Nouv. Dict. Hist.*—M.

FLAVIANUS, patriarch of Constantinople in the fifth century, was elected to that dignity

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from the station of prebyter and treasurer of the great church in that city, after the death of Proclus in the year 447. It was his misfortune to be upon ill terms with Chrysaphius, the first-chamberlain and favourite of the emperor Theodosius the Younger, owing, according to some writers, to his not having made the expected present to that officer on his promotion. Whatever might be the cause of their disagreement, Chrysaphius seems to have been determined to ruin the patriarch. His first efforts for that purpose appear to have been successfully resisted by Flavianus; but the latter, by the countenance which he afforded to the prosecution of Eutyches, and the part which he took in his condemnation, ultimately gave his adversary the opportunity of fully gratifying his wishes. We refer to the article EUTYCHES, for an account of the measures which led to the deposition and banishment of Flavianus; to which we have only to add, that his place of exile was Hypæpa in Lydia, where he died in the year 450, unable to bear up under his calamities, and the severities which were inflicted upon him. Flavianus was the author of "Two Letters to Pope Leo," against Eutyches, which are extant in the fourth volume of the "Collectio Conciliorum," the first in Latin, and the second in Greek and Latin; and of "A Declaration of Faith delivered to the Emperor Theodosius," which is preserved in the same collection. *Cave's Hist. Lit. vol. I. sub sæc. Nest. Moreri.*—M.

FLAVIGNY, VALERIAN DE, a learned French ecclesiastic in the seventeenth century, was born in the diocese of Laon. He was admitted to the degree of doctor of divinity by the faculty of the Sorbonne, in the year 1628, and soon afterwards was made a canon of Rheims. In the year 1630 he was nominated professor of the Hebrew language in the college-royal of France, and discharged the duties of that appointment for many years with honour and high reputation. In the year 1656 he became dean of the college-royal, and died at Paris in the year 1674, at a very advanced age. His acquaintance with theology, the belles-lettres, and the oriental languages, was considerable, and he was noted for the attention which he paid to laborious and curious subjects. But he was also distinguished by great heat and violence of temper, which marked both his conduct and writings; and also by a passion for discovering and exaggerating blemishes in the works of other learned men. These qualities he displayed in an attack on the Polyglot of M. le Jay, which involved him in acrimonious disputes with father Morin, of the oratory, and with Abraham Ecchellensis. He likewise undertook to defend the superior purity of the Hebrew text of the Pentateuch to that of the Samaritan; on which subject he carried on a controversy, not only with father Morin, but with Claude Chapelaine, a doctor of the Sorbonne, and professor-royal of the Hebrew language. In the year 1663 he lodged a formal accusation before the Faculty of Theology against a thesis that had been maintained by the Jesuits in the college of Clermont, afterwards called the college of Lewis the Great, the design of which was to prove, that as the doctrine of Copernicus was contrary to Scripture, condemned by the Vatican, and anathematised by the Inquisition at Rome, it was decidedly inconsistent with the faith of the church, and, consequently, ought not to be defended in France. This thesis M. de Flavigny attacked in a long discourse, the intent of which was to shew that it was deserving of censure, as it violated the rights of the king and kingdom, and the authority of the parliament. His ingenuity would have been better employed in proving that it merited censure, as it violated the rights of sound philosophy. M. de Flavigny had also a great dispute with some divines of the faculty of Paris, on the subject of a thesis maintained in the Sorbonne by Lewis de Cleves, of which he had signed his approbation in his official capacity. It contained the doctrine, that episcopacy, as distinct from the priesthood, is no sacrament. Our author drew up a long defence of this doctrine, which he printed at Tournay in 1668, under the title of "Ad Thesin Clevisianam ubi de Episcopatu Expectatæ Vindiciæ," 4to. His controversies relative to the Polyglot of M. le Jay, and the purity of the Hebrew text, are extant under the title of "Epistolæ de Heptaplis Parisiensibus, &c." *Moreri. Bayle. Colomesii Gallia Orientalis.*—M.

FLAVITAS, or FLAVITA, patriarch of Constantinople in the fifth century. He was the immediate successor of Acacius, and raised to that dignity from the situation of presbyter of the church of St. Thecla, by means of a stratagem which the weak superstition of the emperor Zeno furnished him with the opportunity of practising. That prince, on the death of Acacius, deposited on the altar of the great church a blank letter, sealed with his own seal, and accompanied with a writing, in which he and the whole church of Constantinople bound themselves to choose the person whose name should be found written within the blank letter. The church was then shut up, and the avenues

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to it carefully guarded, day and night, by bands of soldiers, relieving each other, all under the command of Cosmus the great-chamberlain. In the next place, a rigorous fast of forty days was enjoined, during which prayers were daily put up to the Almighty, that he would be pleased to direct an angel to inscribe in the letter the name of the person most fit to be elevated to the patriarchal chair. In the mean time Flavitas, whose character was renowed for what was then called sanctity, found means to borrow a sufficient sum of money to bribe the great-chamberlain, who, when he had received it, privately entered the church, opened the letter, wrote in it the name of Flavitas, and then sealed it again with the imperial seal. At the expiration of the forty days the letter was opened with great solemnity in the presence of the emperor, the clergy, and the whole city; when the name of Flavitas appearing to have been written, as was believed, by a heavenly hand, he was with loud acclamations proclaimed lawful bishop of Constantinople. As soon as he was ordained, he made efforts to bring about a reconciliation between the eastern and the western churches, and for that purpose wrote a flattering letter to pope Felix III.; but they proved abortive, as we have already seen in the life of that pontiff. Within three or four months after his advancement Flavitas died, when his hypocrisy and simoniacal agreement with Cosmus were discovered, in consequence of the claims made by his creditors on his heirs for the vast sums which they had lent him, and the latter being obliged to confess the purpose to which they had been applied. The emperor, exasperated at the imposition of which he had been the dupe, confiscated the estate of Flavitas for the benefit of his creditors, and ordered his chamberlain to be immediately executed. Had Flavitas lived long enough to repay the money which he had borrowed, the miraculous election of so holy a person would, doubtless, have made a glorious figure in the legends of the church. *Moreri. Bower.*—M.

FLECHIER, Esprit, a learned and highly celebrated French prelate who flourished in the seventeenth century, was born at Pernes, in the county of Avignon, in the year 1632, of obscure and indigent parents, who were descended from noble ancestors. His father followed the trade of a tallow-chandler. The care of young Flechier's education was undertaken by his uncle, father Hercules Audifert, superior-general of the congregation of *the Christian Doctrine*, of which his nephew became a member, and distinguished himself by the proficiency which he made in the different branches of literature. Being appointed professor of rhetoric in the college belonging to his order at Narbonne, the duties of his place obliged him to write much in Latin. He felt, however, the difficulty of appearing tolerable after Cicero, Virgil, and Horace, in a language no longer spoken, and expressed his sentiments on the subject in a Latin poem "On Modern Latinity," in which he used his best endeavours not to give at the same time the criticism and the example. While he was in this situation, he was called upon to deliver before the states of Languedoc a funeral oration for Claude de Rebé, archbishop of Narbonne. His discourse on this occasion was highly applauded; and the success of this first attempt at such compositions, indicated the true path to fame which nature pointed out to him. After the death of his uncle, the general who succeeded him established some new regulations for the order, to which Flechier did not think proper to submit; he, therefore, withdrew from the congregation, and went to Paris, to try his fortune in that metropolis. At first he imagined that his talents were best adapted to succeed in the poetic line; and, accordingly, he became a candidate for public approbation by printing some Latin verses, describing a famous carousal given by Lewis XIV. This piece did great credit to his classical taste, in the estimation of the best judges; and it was followed by the publication of some French verses, which, though considered to be less entitled to the praise of excellence, were allowed to possess indications of genius and abilities from which much might in future be expected. But the author did not meet with any generous patron to foster his promising talents, and was obliged to devote his time to the subordinate duties of the clerical profession, in a parish where his chief employments were to teach children their catechism, and to deliver familiar exhortations to some old devotees who came to sleep instead of hearing him. This situation he soon resigned in disgust, and undertook the office of preceptor to the son of M. de Caumartin, counsellor of state; which he appears to have retained for some time, but without finding his disposition so well adapted to the duties and circumstances of that condition of life, as to render him desirous of continuing in it. He now resolved to devote his chief attention to the cultivation of pulpit-eloquence, and soon rose to considerable celebrity among the most able and admired preachers of his time. Flechier had read many of the old French sermon-writers, whom he

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called his *buffoons*, and from whom he freely borrowed any thought that struck him, while he endeavoured to avoid those faults in them which he ridiculed. His familiarity with them, however, led him sometimes to contract their affected manner of thinking. The style of his sermons in general is correct, pure, and frequently elevated, but too studied and artificial; whence they were more calculated to excite the admiration of his hearers, than to move and affect their hearts. But it was on his funeral orations that his reputation for pulpit eloquence was chiefly built. On this species of composition he exerted all his energies, and with such success that his countrymen have assigned him a rank in it second only to that of Bossuet. "Their style," says D'Alembert, "is not only pure and correct, but full of sweetness and elegance. To purity of diction the orator joins a facile and soothing, though full and numerous, harmony; a harmony which our most celebrated writers had at that time confined to their verse, and which no one had as yet introduced into French prose, except Balzac, in whose writings it is too often exaggerated, obtruding, and nearly as inflated as his language. Poetry, to which Flechier had given his attention before he mounted the pulpit, and by which he had, as it were, preluded to eloquence, had rendered him very sensible to the charms resulting from the happy arrangement of words. Flechier's merit in having been our model for harmonious prose, should plead his pardon for the faults which may be remarked in his mode of writing. There is scarcely an orator who has not his favourite figure, which he employs in preference, and often faultily. Antithesis is the favourite of Flechier, and frequently his stumbling-block. It perpetually appears in his works, and almost always consists rather in the words than the thoughts. This continual uniformity of oppositions, sometimes puerile and frivolous, is remote from the language of grief, which abandons itself to its emotions, and does not think of measuring out its expressions. From these symmetrical and accumulated contrasts there results a monotony in his discourses, which fatigues and would at length chill the reader, were it not from time to time interrupted and animated by strokes of pathetic sensibility, which by their warmth impart a light breath of life to the whole mass. This tinge of the pathetic became still more sensible when these orations were pronounced by their author. His serious action, and his slow and somewhat feeble voice, brought the hearers into a disposition of sympathetic sorrow: the soul felt itself gradually penetrated by the simple expressions of the sentiment, and the ear by the soft cadence of the periods. Hence he was sometimes obliged to make a pause in the pulpit, that he might leave a free course to plaudits, not of the tumultuous kind which resound at our profane spectacles, but expressed by that general and modest murmur which eloquence wrests, even in our temples, from an audience deeply moved; a kind of involuntary explosion of the public enthusiasm, which not even the sanctity of the place can repress." The most finished and celebrated of these productions is his funeral oration for the great Turenne. In the year 1673 Flechier was chosen one of the forty members of the French Academy. In the year 1679 he published his "History of the Emperor Theodosius the Great," quarto; which was drawn up with the design of exhibiting, for the instruction of the dauphin, the model of a pious and christian monarch. In this work he cannot be said to have rigorously adhered to historical truth and impartiality, as the faults of his hero are either kept out of sight, or so palliated as not to afford us a just view of his character. Afterwards he published "The Life of Cardinal Ximenes," quarto; in which he scarcely considers that extraordinary man in any other light than that of a religious prelate, overlooking, in a great measure, the prominent features of his character as an intriguing churchman, and politic minister. In the year 1685 Flechier was nominated by Lewis XIV. to the bishopric of Lavaur; on which occasion that monarch said to him, "I have made you wait some time for a place which you have long deserved, but I was unwilling sooner to deprive myself of the pleasure of hearing you." In the year 1687 he was translated from the see of Lavaur to that of Nismes. To this exchange, notwithstanding that it was advantageous in a pecuniary view, he expressed much reluctance, and in a pathetic letter to the king endeavoured to obtain his majesty's consent to his refusal. The king, however, overcame his repugnance by satisfying him that his services would be more important to the interests of the catholic faith in the latter diocese than in the former. The bishopric of Nismes abounded in protestants, and the edict of Nantes had been just revoked. The persecutions which had followed that revocation, had produced a crowd of martyrs, but added few if any converts to the catholic religion, the sincerity of whose change could be depended upon. In these circumstances Flechier was considered to be peculiarly qualified by his learning, eloquence, and zeal tempered

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with prudence, to preside over that see. Having entered on his new charge, he applied himself very assiduously to the conversion of the reformed, and, in general, resorted only to the means of mild persuasion and pastoral admonition. It cannot be denied, indeed, that in some instances the prejudices in which he had been educated led him to act inconsistently with that spirit of equity and moderation which commonly governed him. For though he condemned the exercise of either authority or terror against those of the reformers who gave no hopes of change, and disapproved of the persecutions inflicted upon them, yet in the cases of Protestants where success was supposed to be ultimately certain, he thought that motives of fear ought to be employed to bring them into the bosom of the church. We need not point out the inconsistency of such opinions, or the tendency of the latter to justify the worst principles of persecution. The good bishop's mildness and humanity, however, were the most frequent measures by which his conduct was directed, and afforded a striking contrast to the inexorable severity displayed by the savage instruments of the bigotted Lewis towards the Protestants. He was, consequently, held in high respect by them; and when the oppressions which they felt provoked some of them to fly to arms, and to retaliate on their cruel persecutors, the places where he inhabited were sacredly preserved from the evils of civil war. Flechier was also a watchful overseer of the clergy belonging to his own communion. He laboured much to banish from among them that ignorance and immorality which gave the reformed the greatest advantage over them, and he set them at the same time a commendable example of strict purity of manners, and sanctity of life. He was not less careful to discourage such superstitions as afforded matter of scandal, and consequently of triumph to the Protestants. He opposed the establishment of a confraternity of White Penitents, notwithstanding a bull of the pope in their favour, and styled their processions "pious masquerades;" and he published an eloquent pastoral letter against a pretended miraculous cross, in which he declared himself against those "who put their confidence in wood, and in lying prodigies," and threatened to overthrow it if the people continued to pay it a blind and fanatical worship. "If," says he, "I perceive Israel become idolatrous, I shall break the Brazen Serpent." Flechier, likewise, was eminent for his benevolence. During the scarcity in 1709 his charities were immense, and equally shared between Catholics and Protestants, the measure being what they endured not what they believed. To his other virtues he added a freedom from all pride, being never ashamed of his humble origin, nor yet inflated with vanity on account of the dignity to which he had raised himself by his superior merits. On proper occasions, however, he knew how to vindicate the respect that was due to his personal worth, and to repel with becoming dignity the affronts which were offered him by persons who had no other merit to boast of but their ancestry. When once a court prelate of this description had the mean folly to express his surprise, that such a person should have been taken from his father's shop to be placed upon the episcopal bench, Flechier severely rebuked his pride by observing to him, "With this way of thinking, I fear that if you had been born what I was, you would have been a maker of candles." Some time before his death he had a dream, which he considered to be a presage of his approaching end. He therefore immediately ordered a sculptor to make a simple and modest design for his tomb, not willing that after his death any ostentatious monument should be erected to his memory. When two designs were shewn to him, he chose the simplest, and then said to the artist, "Begin the work, for there is no time to lose." He died shortly afterwards, in the year 1710, "wept," says D'Alembert, "by the Catholics, regretted by the Protestants, and leaving to his brethren a worthy model of zeal and charity, simplicity and eloquence." Besides the pieces already noticed, he was the author of "Miscellaneous Works," twelves, in verse and prose, both French and Latin; "The Life of Cardinal Commendon," quarto, translated from the Latin of Gratiani; "Panegyrics of the Saints," quarto; "Sermons," in three volumes, twelves; a collection of "Letters," in two volumes, twelves; an edition of Gratiani's curious work "De Casibus illustrium Virorum," with a Latin preface, quarto; and two volumes of "Posthumous Works," twelves, consisting of pastoral letters, discourses delivered on several occasions, compliments, harangues, &c. A complete edition of the whole was published at Nismes, in 1782, in ten volumes octavo. *Select Eulogies translated from the French of D'Alembert, by Dr. Aikin. Moreri. Nouv. Dict. Hist.*—M.

FLEETWOOD, William, a learned English prelate and admired preacher in the eighteenth century, was decended from the Fleetwoods of Lancashire, and born in the year 1656, in the Tower of London, if we may rely on the accuracy of the account of his life

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and writings prefixed to the collection of his sermons and tracts. His classical education he received at Eton school, whence he was elected to King's-college in the university of Cambridge. About the time of the Revolution he entered into orders, and soon became celebrated for the excellence of his pulpit talents. A sermon which he preached before the university in his own college, on the anniversary of the founder, in 1689, was considered to possess so much original merit, that he was requested by the vice-chancellor and the heads of the colleges to print it, and it contributed not a little to spread abroad the reputation which he had acquired at Cambridge. Not long afterwards he was appointed chaplain to king William and queen Mary; and by the interest of Dr. Godolphin, at that time vice-provost of Eton and residentiary of St. Paul's, was made fellow of Eton and rector of St. Austin's in London. Scarcely was he settled in the metropolis, before his celebrity as a preacher occasioned his being chosen lecturer of St. Dunstan's in Fleet-street, where his sermons were attended and admired by numerous auditories. In the year 1691 he published an useful introduction to the knowledge of antiquities, entitled "Inscriptionum Antiquarum Sylloge, in duas partes distributa, &c.," octavo; the first part containing remarkable pagan inscriptions, collected from Gruter, Reinsius, Spon, and other writers, digested into five classes; and the second part consisting of ancient Christian monuments; the whole illustrated with short notes, partly taken from the observations of others, and partly his own. This work exhibited satisfactory proofs both of extensive learning and able criticism, and contributed to maintain the high reputation which the author had acquired at the university. In the following year he published "A plain Method of Christian Devotion, laid down in Discourses, Meditations, and Prayers, &c. translated and revised from the French of M. Jurieu," octavo; to which he prefixed a judicious preface, cautioning the reader against the too frequent abuses to which works of this kind are liable, and with much delicacy pointing out the general sources of enthusiasm. During this time, as well as afterwards, he was frequently called upon to preach before the king, the queen, the house of commons, the lord mayor and court of aldermen, &c., on public and other occasions, and committed to the press many of his sermons, which are particularised in the authority referred to at the end of this article. In consequence of Mr. Fleetwood's merited reputation for learning, and distinguished pulpit talents, he was applied to by the trustees of Mr. Boyle's lecture, to deliver a series of sermons in conformity with the design of the pious founder. The precarious state of his health, however, at the time when this application was made to him, obliged him to decline complying with their request; but he digested his thoughts on the subject which he would have chosen had he been able to venture on the undertaking, and published them in the year 1701, under the title of "An Essay upon Miracles, in two Discourses," octavo. The learned Farmer justly pronounces this to be a most ingenious performance, "to which the public is indebted for many excellent reflections upon this subject; notwithstanding the dangerous concessions which the author has here made to his adversaries." The principles which the author maintains in it were animadverted upon by different writers, and among others by the then rev. Mr. Benjamin Hoadly, who published a letter to him, occasioned by his Essay. But Mr. Fleetwood did not publish any reply to his opponents, on account of his extreme aversion to enter into any controversy. A little before king William's death Mr. Fleetwood was nominated by his majesty to a canonry of Windsor; but as the grant had not passed the seals before the king's demise, the House of Commons addressed queen Anne to bestow that dignity upon their chaplain. When the queen, however, was informed by lord Godolphin of the late king's designation of that preferment, she confirmed the grant in favour of Mr. Fleetwood, and also appointed him to the same office of chaplain which he had filled under her predecessor. In the year 1704 he published, without his name, a work entitled "The Reasonable Communicant, or an Explanation of the Doctrine of the Sacrament of the Lord's Supper, &c.," octavo; and in 1705, besides some single sermons preached before the queen, "Sixteen Practical Discourses upon the relative Duties of Parents and Children, Husbands and Wives, Masters and Servants, with three Sermons upon the Case of Self-murder," in two volumes octavo. About this time, when he was at the height of his professional reputation, much esteemed at court, and greatly beloved in the city, he came to the resolution of resigning his rectory and lectureship, and retiring to a small rectory which he had in the neighbourhood of Eton. In that situation he indulged to his inclination for privacy, and applied much of his time to the study of British history and antiquities. One curious specimen of his skill in the latter branch of learning was

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published, but without the author's name, in the year 1707, and entitled "Chronicon Preciosum; or, an Account of English Gold and Silver Money, the Price of Corn and other Commodities, and of Stipends, Salaries, Wages, &c. in England, for six hundred Years last past, &c.," octavo. In the year last mentioned the queen, of her own motive, without any application on his part, and absolutely without his knowledge, called him out of his retirement, to succeed Dr. Beveridge, in the see of St. Asaph. The manner in which this preferment was conferred upon him was so honourable, that he considered it to be his duty not to decline it, and was accordingly consecrated in the year 1708. At the time when he obtained this bishopric, party-rage and animosities were carried to a great height in many parts of the kingdom, and no-where higher than in his diocese. The great mass of the people and clergy in it were furious advocates for high-church notions, and tory politics. Bishop Fleetwood, on the contrary, though zealously attached to the constitution of the church of which he was a prelate, utterly disapproved of the spirit which that party discovered, and was known to be a decided friend to the principles of their opponents, in matters relating to the government of the church and of the state. Yet so high was his reputation, so great his prudence and address, so amiable and conciliating his manners, and so unblemished and exemplary his life and conduct, that he not only escaped all indecent and disrespectful treatment, but secured the reverence and affection of his clergy, who almost to a man differed from him in principle. After bishop Fleetwood's elevation to the episcopal bench, he preached frequently before the queen, and several of his sermons on such occasions were printed. He likewise constantly attended the House of Lords, where he conducted himself with dignity and spirit, maintaining on all occasions his independence, and invariably governed in his votes by a regard to what he considered to be the true interests of the public. In the year 1710 he visited his diocese, and published the charge delivered to his clergy, which is generally allowed to be one of the most perfect and excellent performances of that kind. In the same year he published, under an assumed character, a valuable little treatise designed to counteract the fashionable spirit of the times, which so highly exalted the regal power as to make tyranny an ordinance of God, and attempted to found the most abject slavery on the obligations and precepts of the christian religion. It was entitled "The thirteenth Chapter to the Romans vindicated from the abusive Senses put upon it; written by a Curate of Salop, and directed to the Clergy of that County, and the neighbouring ones of North Wales; to whom the Author wisheth Patience, Moderation, and a good Understanding, for half an Hour;" octavo. When in the latter end of the year 1710 a change of ministry took place, and tory principles became triumphant at court, bishop Fleetwood did not conceal his great dissatisfaction with the new state of politics, and could on no account be induced to give his support to the measures of the new ministry, which he conceived to be prejudicial to the true glory of the queen, and the lasting interest of the nation. Notwithstanding his difference with the ministry, however, when in the year 1711-12 a fast was appointed while the peace was in agitation, he was appointed to preach before the House of Lords on that occasion; but when by some means or other information was obtained that the contents of his sermon would not be such as would prove acceptable to the ruling party, they contrived to procure an adjournment of the peers beyond the day fixed for the solemnity. By this trick bishop Fleetwood was prevented from delivering his discourse before the peers; but he took care to publish it for their benefit, and that of the nation at large, though without his name. It was entitled, "A Sermon on the Fast-day, January 16th, 1711-12, against such as delight in War, by a Divine of the Church of England;" octavo. In the political part of this sermon the bishop spoke his mind with the utmost freedom, relative to what he judged to be the disgraceful and ruinous measures of administration; which so highly exasperated them, that they resolved to seize the first favourable opportunity that should offer of shewing him their resentment. The next publication which bishop Fleetwood sent into the world, but without his name, related to a subject of controversy which had been first raised by Mr. Dodwell, and afterwards maintained by Dr. Hickes, and other divines among the nonjurors and high-church party. They had endeavoured to prove the invalidity of baptism by lay-men, or by any persons who had not been episcopally ordained; and thence to infer the necessity of rebaptising all converts to the church of England from among the dissenters, whom they would not allow to have been received, by the ceremony of baptism performed by their own ministers, within the pale of the christian church. These extravagant notions were supported with much warmth,

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and met with considerable applause from the advocates for the high dignity of the priestly character. The treatises in which bishop Fleetwood ably and effectually demolished those absurd opinions, were entitled, "The Judgment of the Church of England in the Case of Lay-baptism, and of Dissenters' Baptism; by which it appears that she hath not, by any public Act of hers, made or declared Lay-baptism to be invalid, &c." 1712, octavo; and "The Second Part of the Judgment of the Church of England in the Case of Lay-baptism, and of Dissenters' Baptism, &c." published in the same year, in octavo. In 1712, likewise, bishop Fleetwood published four sermons which he had formerly preached with great applause, on the occasions of the deaths of queen Mary, the duke of Gloucester, and king William, and of the accession of queen Anne to the throne. They were accompanied with a preface, shewing the reasons for their being committed to the press at that time, and containing severe and pointed animadversions on the tendency of the fashionable politics of the day. Against this preface the men in power directed their vengeance, and procured a motion to be carried in the house of commons that it should be burned by the common hangman. This pitiful act of spite the good bishop rightly considered to be unintentionally a compliment, rather than a disgrace to him; and he knew that it would be disapproved of by the wiser and better part of those who differed from him in sentiment. It certainly occasioned the sermons and preface to be more generally read; and it would lead the public to conclude, that the movers of such an act felt themselves severely stung by the bishop's censures, which they could not repel; for "whatever party has power, may burn what they please, or rather what displeases them; and those writings will ever displease a faction most, that they are least able to disprove. The fire is a conclusive, but not a convincing argument: it will certainly destroy any book, but it refutes none!" The three hundred and eighty-fourth number of the Spectator was devoted to the circulation of this preface. In the year 1713 bishop Fleetwood published, without his name, "The Life and Miracles of St. Wenefrede, together with her Litanies, with some historical Observations made thereon," octavo. This work he was induced to undertake, to expose the popish legend of this pretended saint, and to counteract the artifices of the Romish emissaries, who made use of it to seduce to their faith the weak and unwary among the crowds who resorted for the benefit of the waters to the well at Holy-well, which was in his diocese. It does honour to his knowledge of history and antiquities, and is well calculated for the design which the author had in view. Not long afterwards he published, without his name, "A Funeral Sermon on the death of Mr. Noble, who was executed at Kingston for the Murder of a Gentleman, with whose Wife he had criminal Conversation." This was a case of so singular, and at the same time of so foul a nature, that for a long period it was the subject of general discourse. Of the attention which was paid to it our prelate ably and benevolently availed himself, to produce useful impressions on the minds of the public, by representing in the strongest and most pathetic terms, the danger of entering into those courses which led to such unhappy acts; the wisdom of embracing such warnings by recurring to an immediate and sincere repentance; and the usefulness of such dreadful examples, in order to give a check to the lawless vices of men, to protect the innocent from the rage of the guilty, and to execute by the sword of civil justice the sentence pronounced by the law of God. After the accession of the house of Hanover, the earliest opportunity was embraced of shewing the respect which that family entertained for the virtues of our excellent prelate, and of rewarding his services in the cause of liberty and the protestant religion. Upon the death of Dr. Moore, bishop of Ely, in 1714, Dr. Tennison, then archbishop of Canterbury, strongly recommended our prelate to become his successor in that valuable see; and he was accordingly, without the least direct or indirect solicitation on his part, translated to it in the same year. This new dignity served only as a spur to him, to be more diligent, if possible, than before, in the discharge of the duties of his episcopal function, in services of beneficence and humanity, and in disseminating by different publications useful knowledge and liberal opinions. For the subject of his remaining pieces we must refer to our authority. The indefatigable labours in which our prelate employed himself at length brought upon him infirmities, which produced a gradual decay, under which he sunk at Tottenham in Middlesex, whither he had removed for the benefit of the air, in 1723, in the sixty-seventh year of his age. The various merits of bishop Fleetwood entitle him to the character of a great and a good man. His learning, in the different branches more immediately connected with his profession, was very respectable, and he was intimately conversant in British

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history and antiquities. His life was so studious, that there were very few of his hours during which he allowed himself any relaxation. Of his abilities and popularity as a preacher we have already made repeated mention, and his diligence in this department was very extraordinary, not only before, but after he was invested with the episcopal character. As a prelate of the church of England he did honour to his station by his dignified and prudent deportment; and in the diocese of St. Asaph, where he was almost the general patron, he took particular care to fill the vacant churches with virtuous and worthy clergymen, paying no regard to the solicitations of the great and powerful on behalf of any persons who were not found to answer that description. To the poor and necessitous he was a generous benefactor, and a liberal encourager of every truly charitable design. To the interests of civil and religious liberty he was ardently attached, and was greatly concerned to see so much passion and uncharitableness as were occasioned in his time by difference of opinion in matters of religion; rightly judging that mere mistakes, and such differences as did not influence practice, were to be borne with. He was also modest, humble, uncensorious, and calm and meek in his temper; but at the same time possessed a degree of cool and sedate courage, which he did not fail to exhibit on proper occasions. And to crown the whole, he was a bright pattern of innocence of life, integrity of heart, and sanctity of manners. We cannot persuade ourselves to omit recording a curious anecdote of our prelate, which is related in the "Richardsoniana," page 333—335, and which we shall give in the words of the author, Mr. Jonathan Richardson, junior: "One of our great divines, a most worthy as well as reverend bishop (Fleetwood), told my father (in my hearing), who was full of doubts and scruples then in matters of faith, when I was a boy, *that, where mystery began, religion ended.* It makes wild work where reason does not govern the raptures which religious enthusiasm inspires. The same excellent and honest divine advised my father at that time, as he was depressed with doubts, 'to make a truce with texts and fathers, and read Don Quixote,' telling him withal, that, in his present situation of mind, and weakness of spirit, he was not capable of doing them justice, nor was equal to such high points of speculation. 'Ah, doctor!' said my father, 'but if I should be mistaken, and put up with an erroneous faith?' 'Well,' said the good divine, and constant friend (for he loved my father for his sincere and warm desire to know his duty, and how he might best please his Maker), 'Well, and if you should?' 'If I should!' said my father in surprise: 'If I should be mistaken, after the most diligent enquiry I can make, I am sure to make God my enemy.' 'Are you so?' said Fleetwood, warmly; 'then he is no God for me:' which expression (for they were his very words, as I have often heard my dear father relate them) he proceeded to explain and soften, by giving him a just and reasonable idea of the common Father of mankind." *Biog. Brit.*—M.

FLEMING, Robert, a Scotch presbyterian divine of considerable eminence in his day, and whose writings are still held in estimation by pious Calvinists, was born at Bathens, the seat of the earls of Tweedale, to whom his family was allied, in the year 1630. He appears to have received the first part of his education under the instructions of his father, who was a learned and pious minister, by whom he was sent at a proper age to the university of Edinburgh. In that seminary he went through the course of philosophy with great applause, and made no inconsiderable proficiency in the learned languages. Afterwards he was removed to the university of St. Andrew's, where he went through his course of divinity. His natural abilities were excellent, and he improved the advantages of his different academic situations with such diligence, that he was early considered to be well qualified for the work of the ministry, and was admitted to it accordingly. Before he was twenty-three years of age he was invited to take upon him the pastoral charge at Cambuslang in Clydsdale, where for some years he officiated with peculiar acceptance to an affectionate people. When in the year 1662 an act had passed for restoring episcopacy in Scotland, and it was determined to eject all those ministers from their livings who would not conform, Mr. Fleming was one of those, nearly four hundred in all, whose consciences obliged them to relinquish their situations. After his ejectment he resided sometimes at Edinburgh, and sometimes in the county of Fife, until, in the year 1673, he was summoned, together with the other ministers in and about Edinburgh, to attend the council, which had come to a resolution to order them to different places of confinement. Upon his declining to trust himself in their power, a warrant was issued for his apprehension; and though for some time he was enabled to conceal himself from their emissaries, he was at length seized, and committed prisoner to the Tolbooth in Edinburgh. It was not long,

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however, before he obtained his enlargement, when he withdrew with his family into Holland. In that country, upon a vacancy taking place in the Scotch church at Rotterdam, he was invited regularly to resume his pastoral labours, and continued them with equal diligence and success until his death in 1694, when he was in the sixty-fourth year of his age. In his conduct he exhibited to his flock a commendable pattern of the christian virtues; and his piety was ardent, but partaking not a little of those ecstatic feelings which many will not scruple to term enthusiasm. His sentiments were highly calvinistic, but without any mixture of bigotry and uncharitableness; for, to borrow his own language, he could "not understand how they should have grace in due exercise, who valued their particular designs above the interest of the catholic church, and who confined religion to their own notions and models." The most noted of his works were entitled, "Scripture Truth cleared and confirmed, &c." twelves; "The Confirming Work of Religion," twelves, 1685; "An Epistolary Discourse on the great Assistance to Christian Faith," twelves, 1692; and, "The Fulfilling of the Scriptures," in two volumes octavo, which is his principal production. *Dan. Burgess's Funeral Serm. for R. Fleming.*—M.

FLEMING, ROBERT, son of the preceding, and a learned divine of the same communion, was born in Scotland, where he received the early part of his education. After his father had been driven to take refuge in Holland, the subject of our present article was sent successively to the universities of Leyden and Utrecht, where he prosecuted his studies in philosophy, divinity, and the other branches of learning necessary to qualify him for the ministerial profession, with great asssiduity and proportionate success. His first settlement in the pastoral connection was with the English church at Leyden, whence he afterwards removed to become minister of the Scotch church at Amsterdam. In such estimation was his character held, not only as a minister, but as a man of general information, great integrity, liberal views, and prudent spirit, that his acquaintance was courted by the most respectable connections in Holland. Some years after his settlement at Amsterdam, he was persuaded to remove to England, and to accept of the office of pastor to the Scotch church in Lothbury, in the city of London. In this situation he fixed, not only because it afforded him a more extensive scene of usefulness than what he had before enjoyed, but at the request of king William, who knew his worth, and often advised with him on the concerns of his own country. So great were his modesty and prudence, however, that he requested, that whenever he was called to court it might be with the utmost privacy. As his learning and merits had procured him high esteem abroad, they did so likewise in this country, where he was much valued by the archbishop of Canterbury, and other learned and moderate episcopalians, and by the protestant dissenters of the metropolis. By the latter he was chosen one of the preachers of the Tuesday lecture at Salter's-hall, which was one of the most honourable appointments in their connection. His mind was richly furnished with solid and ornamental learning; for besides his intimate acquaintance with theology and the oriental languages, he was well conversant with the fathers and councils, the ecclesiastical and civil historians, the Jewish rabbinical writings, and the polite authors, ancient and modern. From his early years he was eminently pious and devout. His manners were sweet and amiable; his temper generous and communicative; his spirit catholic, and inimical to all impositions, as well as persecution—to popery in the church, and tyranny in the state. He was firmly and zealously attached to the British monarchy and constitution, and to the protestant succession in the house of Hanover. The latter measure he considered to be of such importance to the interests of the protestant religion at home and abroad, that his mind was greatly affected by the machinations for defeating it practised by the tory and jacobite party, and he became the victim of a disorder which threatened his life. After a partial recovery he appears to have visited his old connections in Holland, by way of affording relief to his spirits; but not long after his return to England, his apprehensions relative to the growth of popery, his concern occasioned by the efforts to reinstate the exiled Stuart family, his gloomy reflections on the divisions among the Protestants, and the shocks which he felt in consequence of the deaths of some valuable friends, combined to shatter his remaining strength, and to render his case irretrievable. He died in the year 1716. Besides several single sermons, he was the author of "The History of hereditary Right," octavo, written in opposition to the principles of the tories and Jacobites; "The Blessedness of those that die in the Lord," a practical treatise occasioned by the death of king William, accompanied with a poetical essay on his memory, octavo; "ΘΕΟΚΡΑΤΙΑ, or the Divine Government of Nations, &c." octavo; "Christology, a Discourse concerning

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Christ, &c." in three volumes octavo, 1705; and, "Discourses on several Subjects," octavo, 1701. The first discourse in the volume last mentioned is on the rise and fall of popery, and attracted much notice a few years ago, on account of the striking coincidence between the author's interpretation of the fourth vial in the book of Revelation, and the events which took place during the earlier periods of the French Revolution. *Dr. Toulmin's Communication to the European Magazine for March*, 1793.—M.

FLEMING, CALEB, a learned and respectable English non-conformist divine in the eighteenth century, was descended from reputable parents, and born at Nottingham, in the year 1698. He very early discovered an uncommon taste for literature, which his parents encouraged by placing him under proper masters to instruct him in classical, as well as other branches of learning. When he was about sixteen years of age, he applied himself to the study of logic, ethics, natural philosophy, and astronomy, in which he had the assistance of a learned and liberal divine at Nottingham, who for many years took the care of a small number of pupils. From the instructions of the same gentleman he had also particular advantages for improvement in theological knowledge, which became his favourite pursuit. He continued at Nottingham for several years afterwards, engaged in some secular employment, and then removed to London. In the metropolis he became intimate with the rev. Mr. Holt, a gentleman who was afterwards for a number of years one of the tutors in the dissenting academy at Warrington, who assisted and encouraged him in his studies; and by his advice he farther improved himself in classical knowledge, and particularly in an acquaintance with the Greek and Hebrew languages. He appears to have entertained from early youth an inclination to the ministerial profession, though he had not yet come to a final determination to embark in it. He had, however, laid that foundation of learning and knowledge which abundantly qualified him for the useful discharge of the duties of the ministry, and his abilities and acquirements had attracted the notice of the late Dr. Thomas, bishop of Winchester, who was desirous of making provision for him in the established church. With this design he recommended him to the regard of sir George Fleming, then bishop of Carlisle, who sent him a presentation to a living in Cumberland, with the promise of a farther ample provision. At the same time Dr. Thomas, apprehending his circumstances to be narrow, very benevolently made him an offer of advancing a handsome sum to defray the expences of his removal to so great a distance. Mr. Fleming was not wanting in grateful acknowledgments to these worthy prelates for their liberal offers; and at the time when they were made he had very pressing reasons for embracing them. For having married early, he had a wife and several children to maintain; and having quitted the secular employment in which he had engaged for several years, he was destitute of all resources to provide for them. But as he entertained conscientious scruples against complying with the terms of conformity, which after the most mature deliberation he found invincible, he was obliged, as an honest man, to decline the proposals of his compassionate and friendly patrons. In forming his determination on this subject, he was encouraged by the magnanimity of his wife, who gave him the fullest and tenderest assurances of her cheerful readiness to undergo the most extreme hardships, rather than obtain relief at the expence of his integrity and peace. From this time he resolved to engage in the work of the ministry among the protestant dissenters. Not long afterwards he commenced his pulpit labours, by preaching occasionally in different places in the country, and near the metropolis, until in the year 1738 he was chosen pastor of a congregation in Bartholomew-close, London. He was ordained, or, in the manner generally practised by the dissenters, recommended to the blessing of Heaven, and the affectionate regards of his people, by several of the principal ministers in London; on which occasion he would not consent to deliver any other confession of faith, than a general declaration of his belief in the revelation of the Gospel; and also refused to submit to the imposition of hands, considering it to be not of any just meaning, where no extraordinary gifts are, or can be, imparted. In this situation he continued to officiate till the year 1752, when, on the declining health of the celebrated Dr. James Foster, he was chosen assistant to him as morning preacher at Pinner's-hall. On the death of the doctor, which took place not long afterwards, he was chosen to succeed him in the pastoral office, the duties of which he discharged, with exemplary diligence, until he became incapacitated for public service by the infirmities of advanced age. He was an able and judicious defender of the truth of divine revelation, and a close and diligent enquirer into its doctrines. By his convictions he was led to renounce what are called the orthodox tenets of

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our established systems, and to embrace the unitarian creed. His sentiments on the doctrines of religion he always declared from the pulpit with great openness and frankness, and at the same time with so much seriousness and energy as naturally impressed his auditors with a strong conviction of his sincerity; and he was very happy in applying the principles, for the truth of which he contended, to their moral and practical purposes. Of the rights of conscience and of private judgment he was a steady and resolute assertor, and considered the interposition of human power in matters of religion, as the principal source of the corruptions of Christianity. His piety was cheerful and rational, his character and manners upright and exemplary, and his private and social virtues such as rendered him the object of warm esteem among those who enjoyed his acquaintance and intimacy. He died in 1779, in the eighty-first year of his age, having been honoured, several years before his death, with the title of doctor in divinity by one of our northern universities. He was the author of numerous publications, some of them on very important and interesting subjects relating to the cause of Christianity, and of civil and religious liberty, which, notwithstanding an occasional quaintness in their titles and phraseology, deservedly met with the approbation of not a few persons of great judgment and learning. Among others he published the following, all in octavo, excepting the last, which is in quarto: "The Fourth Commandment abrogated by the Gospel, &c." 1736; "A plain and rational Account of the Sabbath, &c." of the same date, and in defence of the preceding; "St. Paul's Heretic, or several Characteristics of an Heretic, &c." 1735; "An Answer to the Dispute adjudged, being a Confutation of the Reasons offered to prove that no Time is a proper Time for the Repeal of the Corporation and Test Acts," 1732; "Delays dangerous—No To-morrow for the Repeal of the Test and Corporation Acts, &c." 1739; "Remarks on Mr. Chubb's 'Short Dissertation on Providence,' with Animadversions on his 'True Gospel of Jesus Christ asserted,' &c." 1738; "Animadversions on Mr. Chubb's Discourse on Miracles, &c." 1741; "Truth and Modern Deism at Variance, &c. with Remarks on Dr. Watts's Treatise, entitled, 'The Glory of Christ as God-Man,' &c." 1746; "True Deism the Basis of Christianity, or Remarks on Mr. Chubb's Posthumous Works," 1749; "Some Thoughts upon the Grounds of Man's Expectation of a Future State from the Principles of Reason, &c." 1739; "The Religion of Nature not set up in Opposition to the Word of God, nor the Religion of Jesus in Opposition to the Religion of Nature, &c." 1744; various controversial tracts relating to the subject and mode of baptism, of different dates; "A Comment on the Rev. Mr. Warburton's Alliance between Church and State, &c." 1748; "The Œconomy of the Sexes, or the Doctrine of Divorce, the Plurality of Wives, and the Vow of Celibacy, freely examined," 1751; "An Apologetical View of the Moral and Religious Sentiments of the Right Hon. Lord Viscount Bolinbroke, &c.;" "Theophilus to Gaius, shewing the Inexpediency of Forms, and Reasons for the Use of free and unprescribed Prayer, &c." 1753; "Three Letters concerning Systematic Taste, &c." 1755; "Three Questions resolved, viz. What is Religion? What is the Christian Religion? What is the Christian Catholic Church? &c." 1757; "A Scale of First Principles, religious and moral, proper to the Sentiments and Life of Man;" "A Survey of the Search after Souls by Dr. Coward, Dr. Samuel Clarke, Mr. Baxter, Dr. Sykes, Dr. Law, Mr. Peckard, and others, wherein the principal Arguments for and against the Materiality are collected, &c." 1758; "Defence of the Conscious Scheme against that of the Mortalist," 1759; "The Reason, Design, and End of the Sufferings of Christ, addressed to those Deists who disbelieve the Christian Revelation;" "The Palladium of Great Britain and Ireland, or Historical Strictures of Liberty, from before the Reformation down to the present Times, &c." 1762; "Christ's Temptation in the Wilderness a Proof of a Divine Mission, &c." 1764; "The Claims of the Church of England seriously examined, &c." 1764; "Civil Establishments in Religion, a Ground of Infidelity, &c." 1767; "Discourses on three essential Properties of the Gospel Revelation, which demonstrate its Divine Original," 1772; "Religion not the Magistrate's Province, &c." 1773; "Free Thoughts on a free Enquiry into the Authenticity of the two first Chapters of St. Matthew's Gospel, &c." 1771; "The Ingratitude of Infidelity, &c." 1775; and "The Root of Protestant Errors examined, or Mr. Mosheim's Question discussed, viz. how far a just Antipathy to the *Church Puppet-Shows* of Papists, has unjustly driven some Protestant Churches into the opposite Extremes, &c." 1767. *J. Palmer's Funeral Sermon for Dr. Fleming.* M.

FLEMMING, or FLEMMYNGE, RICHARD, an English prelate in the fifteenth centruy,

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and founder of Lincoln-college, Oxford, was born at Croston, in the county of York.—After being educated in grammar learning in his native country, he was sent to University-college, Oxford, where he so improved himself in logic and philosophy, that he met with no difficulty in obtaining his degrees in arts: an honour by which few comparatively were distinguished in those days of general and extreme ignorance. In the year 1406 he was collated to a prebend in the cathedral church of York; and in the next year had the honour of being one of the proctors of the university. Soon after he had taken his degree of M.A. he warmly espoused the cause of Wickliff, and so strenuously maintained his opinions, that great numbers, among whom were persons of the first quality, were persuaded by his example or arguments to become converts to them. Means were found out, however, by those whose interest it was to maintain the corruptions which Wickliff exposed, either to awe or bribe him into silence. Afterwards, little to his credit, he became as violent an opponent of that reformer's doctrines, as he had formerly been an advocate for them. To the zeal which he shewed for preserving things as they were, he was probably indebted for his presentation to the rectory of Boston in Lincolnshire, into which he appears to have been inducted some time before the year 1415. Afterwards he was preferred to a canonry of Lincoln. By his learning and abilities, and perhaps by his zeal against the Wickliffites, he acquired the esteem of king Henry V. and was promoted by that prince to the bishopric of Lincoln in the year 1420, having been first appointed by the pope. At that time he had taken his degree of doctor in divinity. He was sent deputy to the council of Constance, or Siena, where he obtained great applause by an eloquent speech which he delivered in the presence of pope Martin V. in vindication of his country against the calumnies and aspersions of the French, Spanish, and Scottish deputies. At that time, most probably, he was appointed chamberlain to that pope. Upon his return home, in subserviency to the unmanly and pitiful decree of the council of Constance, he caused Wickliff's bones to be dug up and burnt. The see of York becoming at that time vacant, the pope, by his own absolute authority, translated Dr. Flemming to that archbishopric. But king Henry, who by his late conquest of France was too powerful to dread the pope's indignation or censures, so decidedly opposed this translation, jointly with the chapter, that the pope and prelate both thought it prudent to desist from maintaining its validity, and Dr. Flemming "was faine to return to Lincoln again." After this disappointment our prelate pursued a design which he had formed for founding a college in Oxford, to be a seminary for divines, to write, preach, and dispute, against the opinions of Wickliff. Having for this purpose obtained a licence from king Henry VI. in the year 1427, he set about the erection of Lincoln-college; but he died at Sleaford in 1430-31, before he had made any considerable progress in it, leaving, however, sufficient money and effects in the hands of trustees to complete the undertaking. He does not appear to have left behind him any writings, excepting the speeches delivered by him in the council to which he was delegated, which are now lost; but we thought him deserving of the above notice, from his having been the founder of an institution in one of our principal national seminaries, which has produced men eminent for their literature, and their rank in the ecclesiastical world. *Biog. Brit.*—M.

FLETCHER, GILES, brother of Richard Fletcher, bishop of London, and also a native of Kent, was educated at Eton school, whence, in 1565, he was elected a scholar of King's-college, Cambridge. He acquired the character in that seminary of an accomplished person, and a good poet; and after obtaining the preliminary academical degrees, he took that of doctor of laws in 1581. Queen Elizabeth employed him as a commissioner in Scotland, Germany, and the Low-countries; and in 1588 he was sent into Russia as embassador to the czar Theodore Ivanovitch, with the charge of re-establishing the commercial concerns of the Russian company, which were fallen to decay. He at first met with a rough reception, but at length he succeeded in concluding an advantageous treaty, by which the former privileges of the company were renewed and confirmed. After his return he drew up and printed in 1591 an account "Of the Russe Commonwealth," which contains many curious and authentic particulars of that country, then little known to the rest of Europe. Some free strictures which he made upon the despotism of the government, and the brutal tyranny of the czar Ivan Basilovitch, caused his work to be suppressed soon after its publication, through fear of giving offence to the reigning prince. Dr. Fletcher was afterwards made secretary to the city of London, a master of requests, and treasurer of St. Paul's church. He died in 1610.

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His work on Russia is inserted, with some small omissions, in Hakluyt's Collection of Voyages, &c. *Biog. Britan.*—A.

FLETCHER, JOHN, an eminent English dramatic writer, was the son of Richard Fletcher, bishop of London: he was born in Northamptonshire in 1576, and received his education at Cambridge. It is not known that he followed any profession, except that of a poet, in which capacity he was the inseparable partner of Francis Beaumont (see his article), insomuch that their names are rarely mentioned but in conjunction. He is also said to have written a comedy in partnership with B. Jonson. After the death of Beaumont, Fletcher is supposed to have consulted James Shirley on the plots of several of his plays. He died of the plague in 1625, and was buried in the church of St. Mary Overy. Different accounts are given both of the joint and separate title of each author, to the plays under the name of Beaumont and Fletcher, and of the share each took in the plays written by them in common; but it is generally agreed that Beaumont excelled in that judgment which is requisite for forming the plots, and Fletcher in the fancy and vivacity which characterise the poet. Their plays are numerous, and consist of tragedies, comedies, and mixed pieces. They were so popular, that for a long time they almost engrossed the stage; and Dryden affirms, that in his time two of theirs were acted for one of Shakespear's or Jonson's. In general, their plots are more regular than Shakespear's, their comedies are gay, and imitate the language of genteel life better than Jonson's, and their tragedies have many poetical beauties and striking incidents and characters. But their display of passion is rather the product of study than of real observation; and in knowledge of the human heart they fall many degrees short of Shakespear, who, principally from that excellence, has eclipsed all his rivals, and thrown them almost into obscurity. The plays of this dramatic pair are now seldom acted, though attempts have occasionally been made to revive some of the best, which have been improved by judicious lopping. Most of them, indeed, run into luxuriance, and abound in grossnesses of language which no decent audience could tolerate. Several of our later dramatic writers have made free use of hints taken from these authors The poetical powers of Fletcher are advantageously displayed in a piece certainly of his sole composition, "The Faithful Shepherdess," a dramatic pastoral on the model of the Italian. It possesses many beauties, and has been honoured with a close imitation of some of its passages by Milton in his Comus. Its plot, however, is defective and unpleasant, to which may be attributed its unfavourable reception on the stage. Several of the plays of Beaumont and Fletcher were published during their lives, and editions of them have since been given in a collective form. Of these, one in ten volumes octavo, corrected by the united labours of Theobald, Sympson, and Seward, appeared in 1751; and a much more correct one, by Colman, also in ten volumes, in 1778. *Biog. Britan.*—A.

FLETCHER, PHINEAS, son of Giles Fletcher above mentioned, was educated at Eton school, whence he was elected to King's-college, Cambridge, in 1600. After a due progress through academical honours, he took orders; but it was not till 1621 that he obtained the living of Helgay in Norfolk, on which he appears to have passed the greater part of his mature life. Blomefield (Hist. of Norfolk) says, that he occupied it twenty-nine years, and he probably died there. This is all that we know of the humble annals of a person whose talents might have decorated a much superior station. From early youth he addicted himself to poetical composition; and probably all that we possess of his productions was written before he left college. He had composed in 1614 a piscatory drama, entitled "Sicelides," intended for the amusement of king James I. on his visit to Cambridge, but which was unable to find a place amid the variety of academical divertisements exhibited before his majesty during his stay. It was printed anonymously in 1631. His other poetical works are, "The Purple Island," "Piscatory Eclogues," and "Miscellanies," all printed together at Cambridge in 1633. Of these the principal is "The Purple Island," an allegorical description of man, founded upon an allegory in the ninth canto of the second book of Spenser's Fairy Queen. It is composed in Spenser's manner, and is not without passages of strong fancy and lively description, clothed in smooth and elegant verse. But the anatomical part, which is extended through the first five cantos, has little to relieve its tediousness: and the remainder, though more interesting and poetical, will scarcely invite a modern reader to a perusal. The recommendation of Quarles and Hervey will probably weigh little in his favour. In fact, if the taste for allegory is capable of being recalled (which is much to be doubted), it

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must be by means of productions more partaking of the refinement and correctness now expected in poetry. His "Piscatory Eclogues" are an imitation of the allegorical pastorals once so much in vogue; and they do not derive novelty enough from the change of element in the scene, to overcome the languor attached to that artificial species of composition. Yet they possess much sweetness of versification, and considerable descriptive elegance. An edition of them, with some of his miscellanies, was given by a person of taste at Edinburgh in 1781; and all his poems have been received into Dr. Anderson's Collection. Phineas also wrote a work in prose, "De Literatis Antiquæ Britanniæ."

GILES FLETCHER, younger brother of the preceding, also a divine and poet, who died in 1623, made himself known by his poems of "Christ's Victory and Triumph." He was also of the Spenser school. *Biog. Brit. Anderson's Prefaces to the British Poets.*—A.

FLETCHER, ANDREW, an eminent patriot and political writer, son of sir Robert Fletcher, of Saltoun and Innerpeffer in Scotland, was born in 1653. His father, who died while he was a child, directed that he should be placed under the tuition of Dr. Gilbert Burnet, then rector of Saltoun, from whom he imbibed the learning, piety, and attachment to free principles in government, which distinguished that eminent prelate. He spent some years of his youth in foreign travel; and first appeared as a public character in the station of a commissioner for East Lothian in the Scotch parliament, when the duke of York was lord-commissioner. He distinguised himself in such a manner by his spirited opposition to the arbitrary measures of the court, that he thought it advisable to withdraw to Holland; and upon his non-appearance to a summons from the lords of the council, he was outlawed, and his estate confiscated. In 1683 he came over to England to assist, with his friend Mr. Baillie of Jerviswood, in the consultations held among the friends of liberty in England and Scotland, in order to concert measures for the common security; and by his prudence and address he avoided giving any pretext to the ministry for his apprehension. He returned to the continent; and in 1685 engaged in the enterprise of the duke of Monmouth, though, it is said, he had little expectation of its success. He landed in the west of England with the duke, and had a command in his cavalry; but an unfortunate accident prevented his services to the party. Having, upon a sudden emergency, taken the horse of a country gentleman engaged in the same cause, upon his return he was assaulted by the owner, a rude and vulgar man, with a torrent of abusive language, aggravated by the action of shaking a cane over his head. Fletcher, who was a man of breeding and nice honour, and in whose constitution anger was extremely predominant, provoked at length beyond endurance, drew a pistol and shot the man dead. This action excited such resentment against him among the friends and countrymen of the deceased, that it became necessary for the duke to dismiss him from the army. Fletcher was probably the less unwilling to quit the enterprise, as he was greatly disgusted at the act of proclaiming Monmouth king by his party; since his republican principles led him to think, that if monarchy was at all to be settled, it should be by a general congress of delegates freely assembled to deliberate on a constitution, and framing such securities for liberty as wisdom and experience might dictate. He took his passage in a vessel for Spain, in which country he underwent several hazards, which have been narrated not without a mixture of the marvellous. At length he got to Hungary, where he engaged in the war against the Turks, and distinguished himself by his valour and military skill. His interest in the fate of his country, however, soon brought him back to join in the conferences which were held among the Scottish refugees in Holland for the purpose of effecting a revolution. When that event took place, he returned to Scotland, and resumed the possession of his estate, but, characteristically, "he would not do it by any law but his own, and that without asking leave of kings or parliaments." *(Cunningham's Hist. Gr. Brit.)* He was a member of the convention for the settlement of the new government in Scotland; and in all his political conduct he shewed himself the zealous assertor of the liberties of the people, without regard to party distinctions, and free from all views to his own interest. In 1698 he printed "A Discourse of Government with relation to Militias," and also "Two Discourses concerning the Affairs of Scotland," all published together at Edinburgh. The first of these is an excellent piece, containing many forcible observations to prove how essential it is towards the limitation of a monarchy, for the people to keep the power of the sword in their own hands. Jealousy of kings, indeed, seems to have been inwrought into his very nature, and he thought it was scarcely possible to provide too many securities against their love of absolute sway. The second of his discourses on Scotland contains a proposal which appears

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highly inconsistent from a lover of liberty—that of providing for the poor by domestic slavery. Probably, a familiarity with the history of the ancient republics, in which a majority of the people were without remorse condemned to this degraded condition, occasioned his insensibility in this respect. In 1703, when a bill was brought into the Scotch parliament for a supply to the crown, he moved, that previously to this or any other business, the house should consider what acts were necessary to secure their religion and liberties in case of the queen's death; and he proposed various limitations of the prerogative, which were received into the "Act of Security," passed through his exertions into a law, but rendered ineffectual by the subsequent union. Of this last measure he was a zealous opposer, upon the ground of the probable ruin which Scotland, as the weaker country, would undergo, by submitting all her interests to the decision of a common parliament. He made several spirited speeches on the subject, and published, in 1706, "A State of the Controversy between united and separate Parliaments, &c." This was not a matter to be decided by eloquence; otherwise that of Fletcher, which was more nervous and correct than that of any other speaker in the Scotch parliament, enforced by his known patriotism and independence, would have carried much weight. As a writer he likewise possessed great power. His style was perspicuous, elegant, and energetic; and his mind was enlarged by acquaintance with the best authors, ancient and modern, and by all the branches of knowledge which form the politician. Andrew Fletcher died at London in 1716. All writers, who mention him, concur in attesting the firmness, vigour, and integrity of his character. Macky, in his Memoirs, drew the following spirited sketch of him while living: "He is a gentleman, steady in his principles, of nice honour, with abundance of learning; brave as the sword he wears, and bold as a lion. A sure friend, but an irreconcileable enemy: would lose his life readily to serve his country; and would not do a base thing to save it. His thoughts are large as to religion, and could never be brought within the bounds of any particular sect; nor will he be under the distinction of whig or tory, saying, these names are only used to cloak the knavery of both parties." His publications, and some of his speeches, were collected in one volume octavo, entitled "The Political Works of Andrew Fletcher esquire," printed at London in 1732. *Lord Buchan's Life of Andrew Fletcher. Biog. Britan.*—A.

FLEURY, Andrew-Hercules de, cardinal and prime-minister, was born at Lodeve, in 1653. He was educated at Paris in the Jesuits' college, and entering into the ecclesiastical state, became canon of Montpellier and doctor of the Sorbonne. Possessing an agreeable person, and the qualifications proper to succeed at court, he obtained the post of almoner to the queen, and afterwards to the king. In 1698 he was nominated to the bishopric of Frejus, and on this occasion received a very handsome compliment from the king. "I have made you wait a long while" (said Lewis XIV.); "but you have so many friends, that I was desirous you should be obliged for your advancement to no one but myself." He was in his diocese when the allies, under the duke of Savoy and prince Eugene, made an irruption into Provence. By his prudent conduct and engaging manners he saved his city and its environs from pillage, and persuaded the generals to be contented with a moderate contribution. His interest with madame Maintenon and other persons at court caused him to be nominated in the testament of Lewis XIV. preceptor to his successor, the young king Lewis XV. He ingratiated himself with his pupil so as to inspire him with a profound esteem and attachment; at the same time he paid his court to the marshal de Villeroy, the king's governor, and to the regent duke of Orleans, by the most respectful demeanour. The regent would have conferred upon him the archbishopric of Rheims, but he refused that splendid promotion, probably through the apprehension that it might be made a pretext for removing him from the person of the king. At the death of the regent, it was through his recommendation that the duke of Bourbon was appointed prime-minister; but in fact it was himself who governed, by means of the influence which he possessed over the king's mind. This was put to the trial when the duke, urged by his mistress, attempted to exclude the bishop from his private consultations with the king. Fleury immediately retired to the house of a religious fraternity, and wrote to his majesty a letter filled with expressions of tenderness and regret, the effect of which was such, that it was impossible to pacify the king till he was recalled and restored to his presence. It was during this period that Horace Walpole, then embassador from England, foreseeing how the matter was likely to terminate, paid Fleury a visit in his retreat; which well-timed mark of respect he took so kindly, that it was the foundation of the constant friendship which he maintained with sir Robert Walpole during his administration. From this time Fleury became chief

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minister, but without assuming the title and apparent functions which had marked out the premier. He was created a cardinal in 1726; and, though now turned of seventy, did not hesitate to undertake the burthen of governing a vast kingdom. The spirit of his administration was economy in the public revenue, and the preservation of peace. The latter object he was not able to attain, but he terminated in three years the war of 1733 with the emperor Charles VI., and obtained for France the important acquisition of Lorraine. His policy is chiefly blamed, in confiding so much in the pacific intentions of Walpole, as to hope for uninterrupted friendship with England; whence he was led to exercise his economy towards the navy so as to suffer it to fall to ruin. His tranquil and unenterprising disposition was not calculated to gain the respect of a nation like the French, which profited by his good qualities in the extension of its commerce and manufactures, without greatly esteeming him. He was also thought to give ear too readily to the projects of financiers; and he shewed himself too much the ecclesiastic in the attention he paid to the quarrels of jansenism. In private life he was simple and modest, content with a very moderate income, derived from two or three abbacies, and remote equally from avarice and ostentation. He was a member of the French Academy, and of the other literary societies, but is charged with neglecting men of genius. The war of 1740, which began with disasters for which his administration was blamed, embittered the close of his life; which however, by the aid of temperance and natural cheerfulness, he protracted to his ninetieth year. He died in January, 1743, and was buried under a magnificent tomb, at the king's expence, in the church of the Louvre. *Moreri. Nouv. Dict. Hist. Millot. Duclos Mém. Secr.*—A.

FLEURY, CLAUDE, a learned French priest and celebrated ecclesiastical historian, who flourished in the seventeenth century, was born at Paris, in the year 1640. His father was an esteemed advocate, originally of Rouen; and the subject of this article was bred up to the same profession, and admitted an advocate of the parliament of Paris in the year 1658. For nine years he attended the bar, diligently applying himself to the study of jurisprudence and the belles-lettres, and had flattering prospects of success in that career; but finding his inclination stronger for studious retirement than the profession of the law, he determined to embrace the ecclesiastical state. He was admitted to the conferences which the celebrated Bossuet held at his own house, on the Scriptures, and on subjects of religion and literature; and was made secretary to those meetings. About this time he translated into Latin the well-known work of that bishop, entitled "Exposition of the Catholic Doctrine." He soon acquired a high character for abilities and literature, while he was equally the object of respect for his piety and virtues. In the year 1672 he was chosen preceptor to the princes of Conti, and discharged the duties of that appointment with such credit to himself and pupils, that in the year 1680 Lewis XIV. named him preceptor to his favourite natural son the count of Vermandois. After the death of that young prince in 1683, the king, by way of recompence for Fleury's services, presented him to the abbey of Loc-Dieu, belonging to the cistercian order, and in the diocese of Rhodez. In the year 1689 the king fixed upon him as the fittest person to be associated with Fenelon in the education of his legitimate offspring, and made him sub-preceptor to his grandsons, the dukes of Burgundy, Anjou, and Berry. In the year 1696 he was admitted a member of the French academy, at the meetings of which he afterwards assisted as often as his duties and his fondness for retirement would permit. While the abbé Fleury lived at court, "he breathed the dangerous atmosphere of the place without inhaling its contagion; dividing his time between study and the duties of his office, and ignorant of the intrigues, and almost of the events, of that stormy residence." When, therefore, he had completed the education of the duke of Burgundy, in the year 1706, "wearied with the court, though he was neither an actor, nor even an observer, but a mere spectator in it, he longed for the period of quitting it." At that time the priory of Argenteuil became vacant, which, from its proximity to Paris, offered a commodious retreat for study, within reach of desirable sources of assistance and information. This benefice the abbé Fleury obtained from the king without difficulty; but, as a strict observer of the canons, resigned on that occasion his abbacy into the king's hands. If he had been covetous of wealth, he might have found pretexts for retaining the latter, which would easily have been admitted; and, indeed, if he had been ambitious of accumulating the most valuable preferments, and the highest dignities, such was the degree of favour in which he stood with the king, that he would, doubtless, have been fully gratified. But his disinterestedness was equal to his other virtues; and his conscience would not permit him, under any pretences, to break those regulations to which he had sworn submission.

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"His example," says D'Alembert, "may teach those ecclesiastics of high repute who have the interests of religion so often in their mouths, that the most efficacious mean of impressing it on others, is to practise its laws and maxims, by beginning with exercising on themselves the strictness which they profess in their principles, and proving the sincerity of their faith and zeal by the sanctity of their lives." In his studious retreat at Argenteuil the abbé Fleury continued till the year 1716, when he was drawn out of it by the duke of Orleans, the regent of the kingdom after the death of Lewis XIV. to fill the place of confessor to the young successor to the crown. His infirmities, however, and the intrigues of the Jesuits to obtain the direction of the king's conscience for a member of their society, obliged him to resign his office in the year 1722. He died in 1723, in the eighty-third year of his age, leaving behind him a character estimable for extensive learning, firm and nice integrity, true modesty and candour, great purity and simplicity of manners, and unaffected ardent piety. He was the author of numerous works of merit, which we shall enumerate in the order in which they are noticed by D'Alembert. His most considerable work, the fruit of thirty years' study, was his "Ecclesiastical History," in twenty volumes twelves, of which the first was published in the year 1691, and the last in the year 1722. It has also been published in thirteen volumes quarto. It contains the history of the christian church from the earliest times to the council of Constance, in 1414, and was received with great and deserved applause. His facts the author has collected with great industry and impartiality from the best authorities, and has combined them in a simple unornamented style, which, though sometimes negligent and monotonous, and disfigured by Greek and Latin idioms, is marked throughout by an air of frankness and veracity that strongly recommends it to the reader. Allowances, indeed, must be made for the tinge which some of his representations have derived from his views of things as a zealous Catholic; and by Protestants he will not be acquitted of too much credulity with regard to legends and miracles. He is, however, highly to be commended for the superiority with which he has frequently risen above, what we may be allowed without any invidiousness to call, the prejudices of a catholic churchman, and for the freedom and boldness with which he has attacked many of the corruptions and scandalous measures practised or sanctioned by the holy see. This spirit he has chiefly displayed in his "Discourses on Ecclesiastical History." Eight of them appeared in the author's life-time, prefixed to different volumes of his "History," and afterwards collected together in one volume twelves. After his death, a ninth was published in the year 1724, with notes. They are written with more elegance, purity, precision, and force, than the author's "History," and discover proofs of profound enquiry, a calm and sound judgment, and an enlightened and liberal mind. The abuses and usurpations of the Roman see; the spirit of faction and intrigue which reigned in various councils; the infamous crusades, which he calls "holy robberies beyond sea;" the multiplication of the pernicious monastic orders; the corruption of morals among the clergy; the violent persecutions so often exercised against heretics; and other collateral topics, are the subjects which he has discussed in them, in a manner that will reflect lasting honour on his memory. The author's "Manners of the Israelites," published in 1681, and his "Manners of the Christians," published in the following year, and afterwards united with the former in one volume twelves, form an useful and interesting introduction to sacred and ecclesiastical history, written in an artless, and sometimes negligent style, but sufficiently perspicuous and precise, with a turn of sentiment and reflection that will generally accord with the feelings of most pious Christians, and always with those of pious Catholics. His "Historical Catechism," published in 1679, and the abridgment of it, intended for the instruction of children, is drawn up with a method and clearness that render it a proper model for works of a similar kind. The author's design in it is to instruct Christians, in a simple and familiar manner, in the history and principles of their religion. In the year 1686 the abbé Fleury published "A Treatise on the Choice and Conduct of Studies," in which he has displayed the same logical precision and the same fund of good sense which appear in his Discourses on Ecclesiastical History. He considered it, however, only as a sketch, which he purposed to cast anew, with considerable additions. At the conclusion are two Latin epistles, in which he seems to have intended an imitation of the manner of Horace, and with tolerable success. In the year 1688 he published "A Treatise on the Duty of Masters and Servants," twelves, which contains many striking observations, and much excellent advice, which merit the attention both of the higher and lower orders of society. In 1689 he

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published his "Institute of Ecclesiastical Law," in 2 vols. 12mo. which has been praised by able jurists, commented upon by some, and honoured with the encomiums of chancellor D'Aguesseau. His other works were, "A History of French Law," printed in the year 1674, without the author's name, and afterwards prefixed to the elder M. Argou's Institute of French Law; "The Life of La Mère d'Arbouze," who reformed the convent of Val-de-Grace, 12mo.; "The Portrait of the Duke of Burgundy," afterwards dauphin, 12mo., 1714; and an unfinished performance, published after his death, and entitled "A Treatise on Public Law," in 2 vols. 12mo. *Select Eulogies translated from the French of D'Alembert, by Dr. Aikin. Moreri. Nouv. Dict. Hist.*—M.

FLODOARD, or FRODOARD, an ecclesiastic and historian, was born at Epernai in Champagne, in 894. He received his education at Rheims, and acquired the esteem of its archbishops so as to be appointed keeper of the archives in the cathedral, and afterwards canon. He had other benefices, and in 936 was deputed to pope Leo VII. by whom he was graciously received. At length he retired to a monastery in the diocese of Rheims, of which he became abbot. An attempt was made, in 951, to place him in the see of Noyon; but although the clergy and people concurred in his election, another person, favoured by the king, obtained possession. He resigned his abbacy in 963, and devoting himself to pious exercises, died *in odour of sanctity* in 966. Flodoard wrote "A Collection of Histories in Verse," containing the triumphs of Jesus Christ and his disciples, and the abridged history of all the popes down to Leo VII., and of the most illustrious Italian saints; of this last part extracts have been published by Ruinart and Mabillon: also, "A History of the Church of Rheims," from its foundation to 948; of this work the best edition is that of G. Couvenier, 8vo. 1617: and, "A Chronicle," comprising the history of the times from 919 to 966; this is much esteemed by the learned, and is published in the collections of Peter Pithou and Andrew du Chesne. *Moreri.*—A.

FLOGEL, CHARLES FREDERIC, a learned Silesian author, was born at Jauer, in December, 1729. In the year 1774 he was appointed professor of philosophy in the academy of the nobility at Leignitz, and died on the 7th of March, 1788, at the age of fifty-nine. Flogel had read a great deal, and possessed an extensive knowledge of the history of literature, as well as of philosophy and other sciences. He was highly esteemed on account of his integrity and agreeable disposition; and his memory has been immortalised by his excellent works, the principal of which are as follows: "Geschichte des Menschlichen Verstandes"—A History of the Human Understanding, *Breslaw*, 1765, 8vo.; "Geschichte des Gegenwartigen Zustandes der Schönen Litteratur in Deutschland"—A History of the present State of the Belles-Lettres in Germany, *Jauer*, 1771, 8vo.; "Geschichte der Comischen Litteratur"—A History of Comic Literature, *Leignitz*, 1784, 1787, 4 vols. 8vo.; "Geschichte des Groteske komischen, &c."—A History of the Comico-grotesque, *Leignitz* and *Leipsic*, 1788, 8vo. with plates; "Geschichte der Hofnarren"—A History of Court-Buffoons, *ibid.* 1789, 8vo. with plates. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

FLORIMOND, DE REMOND, a French catholic controversial writer in the sixteenth century, was a native of Agen in Guienne, and became counsellor of the parliament of Bourdeaux in the year 1570. He made himself less known, however, as a magistrate, than as a defender of the catholic religion against the Protestants. In early life he was inclined to the principles of the Calvinists; but he renounced them in the year 1566, and from that time became a zealous writer in behalf of the tenets of the catholic church. He died in the year 1602, having published a great variety of pieces, two of which are considered by the Catholics to be works of much merit, and have undergone frequent impressions. The first is, "A Treatise concerning Antichrist;" and the other is entitled "On the Origin of Heresies," in 2 vols. 4to. The latter is said to abound in curious researches, but to display more erudition than critical acumen. *Moreri. Nouv. Dict. Hist.*—M.

FLORIOT, PETER, a French priest, and the author of several practical works much esteemed by the Catholics, and frequently reprinted, was born in the diocese of Langres, in the year 1604. He diligently applied himself to the study of the Scriptures, the fathers of the church, and moral theology, and obtained the benefice of Lais, five or six leagues from Paris, in the year 1647. He died in 1691, in the eighty-seventh year of his age. The most celebrated of his works is a practical comment on the Lord's Prayer, entitled "La Morale du PATER, &c." first published at Rouen in 1672, in quarto, and afterwards in various forms, at different places. The last edition of which we have seen any mention was printed at Rouen,

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in 1741, in five volumes 12mo. under the title of "Christian Morality, founded on the Instructions which Jesus Christ has given us in the Lord's Prayer." Another of his performances, which obtained a wide circulation, was entitled "Moral Homilies on the Gospels for all the Sundays in the Year, and for the principal Festivals of our Saviour Jesus Christ, and of the Holy Virgin," in 2 vols. 4to. He was also the author of "A Treatise on Parochial Mass," 8vo. which, like the former pieces, derives its principal value from its useful moral tendency. *Moreri. Nouv. Dict. Hist.*—M.

FLORIS, Francis, a painter who has been termed *the Raphael of Flanders*, was born at Antwerp, in 1520. His family-name was *Vriendt*. He worked with his uncle, Claude Floris, a sculptor, till he was twenty years old, when a preference of painting led him to take instructions in that art from Lambert Lombard of Liege. Under him he improved to such a degree, that upon his return to Antwerp he opened a school with great success. A desire of perfecting his taste induced him to travel into Italy, where he particularly attached himself to the remains of antiquity, and to the naked figures of Michael Angelo's Last Judgment, from which he caught a bold and strong manner. On his return he surpassed all the masters in the Low-countries, and rose to high reputation; to which his lively parts, agreeable conversation, acquaintance with literature, and talents for poetry, contributed. His society was sought by persons of the first quality; but, as has frequently happened, his convivial powers proved eventually injurious to his professional exertions. He obtained the character of the stoutest drinker in all the country, and his faculties in this respect were not suffered to be idle. In the mean time he produced many fine works, in which he displayed consummate knowledge of his art, with great lightness and facility of touch. He worked with extreme rapidity; and on the entry of Charles V. at Antwerp, being charged with the construction of the triumphal arches, he is said to have painted seven large figures in as many hours. No nicety of finish, indeed, could be required in such works. Often, when he returned home in the evening flushed with wine, he would take his pallet and dash out figures so bold and spirited, that he himself was surprised when he viewed them in the morning. His mode of living, however, at length reduced him to a state of indigence and neglect; and he was used to say to his children and workmen, "My example is a bad one to follow, but it may teach you to be more sober and diligent." He died at Antwerp at the age of fifty, in 1570. Of his works some of the principal are the Fall of Lucifer, in a chapel of the cathedral at Antwerp; a Nativity, in another chapel; an Assumption of the Virgin, at the grand altar; a Last Judgment, at Brussels; and some church-pieces, at Ghent. *D'Argenville Vies des Peintres.*—A.

FLORUS, L. Annæus, a Latin historian, is supposed to have been of the same Annæan family to which the Senecas and Lucan belonged. Very little, however, is known either of his country or his private history. From his own account it appears that he wrote nearly two hundred years after the reign of Augustus; but as he also seems to imply that he lived under Trajan, Vossius proposes to read one hundred and fifty years. It is generally imagined that he was the same Florus between whom and the emperor Adrian a skirmish of satirical verses passed, recorded by Spartianus; but this is absolutely conjectural. He is the author of a "Compendium of Roman History," from the foundation of the city to the reign of Augustus. It is the performance rather of a rhetorician than of a solid historian, being written in a flowery style full of poetical ornaments, and with a sententiousness often bordering upon affectation. The language, however, though not perfectly pure, is elegant and often forcible; and the work has been sufficiently esteemed to have been commonly put into the hands of learners, and to have employed the erudition of several critical editors. The best editions are the *Delphin*, by madame Dacier, 4to. 1674; the *Variorum*, by Duker, 2 vols. 8vo. *L. Bat.* 1722; and those of Grævius, *Traj.* 1680, and *Lips.* 1760. *Vossii Hist. Lat. Tiraboschi. Harwood's Classics.*—A.

FLORUS, Drepanius, who was surnamed *the Master*, a deacon of the church of Lyons, flourished in the ninth century. He was a close and indefatigable student, and far excelled the greatest part of his contemporaries in the extensiveness and variety of his literary acquirements. The reputation which he had obtained occasioned his being selected by the church of Lyons, to answer the treatise of John Scotus Erigena, on the subject of predestination. This answer was entitled, "Liber de Prædestinatione, contra Johannis Scoti erroneas Definitiones," and was sent forth into the world in the year 852, in the name of the whole church of Lyons. It is extant in the first volume of Gilbert Mauguin's "Vind. Grat. & Præd." and in the eighth volume of the "Bibliotheca Patr." How long

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the author lived after its production is not known. Besides that work, this Florus was the author of "Commentarius in omnes S. Pauli Epistolas," which has been falsely ascribed to the venerable Bede, and admitted into the collection of his works; "Commentarius seu Expositio in Canonem Missæ," extant in the fifteenth volume of the "Bibl. Patr.;" "Poemata," which have appeared in different collections, and are inserted in the eighth volume of the "Bibl. Patr.;" and other pieces, either edited or still in M.S. which are enumerated by Cave. Many writers have also attributed to him large additions to the "Martyrologium" of Bede, which are incorporated with it in the form in which it now appears in the collection of that author's works. Other writers, however, among whom is Cave, refer those additions to an earlier date. The latter, in particular, ascribes them to a monk of St. Tron, in the diocese of Liege, whose name was Florus, and who flourished about the year 760. *Cave's Hist. Lit. vol. I. sub sæc. Eicon. & vol. II. sub sæc. Phot. Moreri. Dupin.*—M.

FLUDD, ROBERT (Lat. *De Fluctibus*), a physician and philosopher of a peculiar stamp, son of sir Thomas Fludd, treasurer of war to queen Elizabeth, was born in 1574 at Milgate in Kent. He was educated in St. John's-college, Oxford, where he took his degree in arts, and afterwards spent six years in travelling through Europe. It was probably during his peregrinations that he acquired that attachment to the Rosycrusian philosophy which afterwards distinguished him. On returning, he took the degree of doctor of physic, settled in London, and became a fellow of the College of Physicians. His enthusiastic piety, and the apparent profundity of his scientific knowledge, veiled under a mysterious jargon, inspired much admiration, and raised him to temporary fame. He is said to have used a kind of sublime unintelligible cant to his patients, which, by exciting their faith, might sometimes contribute to their relief. He rose to eminence in his profession, and died at his house in Coleman-street in 1637. Dr. Fludd was a very voluminous author; and if his name is now at all remembered, it is as a sectary in philosophy, and not as a physician. Compounding into one mass all the incomprehensible dreams of the cabalists and Paracelsians, he formed a new physical system, of wonderful mystery and absurdity. He imagined two universal principles, the northern or condensing power, and the southern or rarefying. Over these he placed innumerable intelligences and geniuses, and he called together troops of spirits from the four winds, to whom he committed the charge of diseases. He conceived a harmony between the macrocosm and the microcosm, or the world of nature and of man. It would be equally tedious and idle to attempt to analyse all his fancies, which however, supported by mystic gravity and a shew of learning, attracted the notice of the philosophers of the day. His extravagances were thought worthy of being refuted by Kepler, Mersennus, and Gassendi, the latter of whom wrote an "Examen Philosophiæ Fluddianæ." The titles of Fludd's works may be met with in Wood. One of them, the "Nexus utriusque Cosmi," is illustrated (if it may be so called) by some extremely singular prints. *Wood's Hist. Ant. Oxon. & Athen. Oxon. Brucker's Hist. Philos.*—A.

FOESIUS (FOES), ANUTIUS, a learned physician, was born at Metz, about 1526. After studying in philosophy and physic at Paris, and taking his degree of doctor, he returned to his own country, where he practised, during forty years, with great reputation. He was often consulted by the princes of Lorrain, but his love of liberty and study would not permit him to contract any engagement at court. He has perpetuated his name by his labours on the works of the father of physic. He first published, in 1560, a Latin version, with copious commentaries, of the second book of Hippocrates on epidemics; which was followed by his "Œconomia Hippocratis," an alphabetical explanation of all the terms, especially the more obscure ones, used by that writer. The reputation he acquired by these performances caused him to be solicited to give a complete edition of the works of Hippocrates. For this purpose he collated various manuscripts, added a new version and commentaries, and at length published "Opera omnia Hippocratis quæ supersunt," 2 vols. folio, *Francf.* 1595. This edition is much superior to all which had preceded, and the author is reckoned by the learned Huet one of the best translators from the Greek. He likewise published "Pharmacopoeia Medicamentorum omnium quæ hodie in officinis extant," 1561, 8vo. He died in 1596. *Thuani Hist. Halleri Bibl. Med. Pract. Moreri.*—A.

FOGLIETTA, UBERTO, a learned historian and orator, was descended from an ancient and noble family in Genoa, where he was born, about 1518. He was brought up to the study of the law, which he pursued at Perugia; but certain circumstances rendered his condition unsettled, and caused his youth to pass in various travels and changes of situation. He ap-

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pears to have resided much at Rome, where he made himself known and esteemed by several elegant treatises and orations in Latin. From two of the latter, held in the conclaves at the election of popes Marcellus II. and Paul IV. it is conjectured that he must have been in priest's orders; but of this there is no other proof. He was probably at Rome when he published, in 1559, two books, "Della Republica di Genova;" in which he censured with so much freedom the excess of power and the abuses of it among the nobles, that he was proceeded against as a rebel, and underwent a sentence of banishment, with confiscation of property. He found, however, a munificent patron in cardinal Hippolito d'Este, who received him into his house upon terms of intimate friendship. He was also favoured by other men of rank, and he appears to have accompanied cardinal Pasqua, a Genoese, to the council of Trent. In order to divert the chagrin inspired by his exile, he employed himself in writing, and particularly undertook the composition of a general history of his own times, in Latin, commencing from the war of the emperor Charles V. against the Protestants. Of this he published in 1571 a fragment, containing the conspiracy of the Fieschi, the assassination of Pier-Luigi Farnese, and the sedition of Naples. Other parts apparently belonging to the same work have been separately printed; as four books of the holy league against Selim, published by his brother Paul, and the pieces on the expedition to Tripoly, to Oran, and Tunis, and the siege of Malta. Other tracts of his, of a miscellaneous nature, are, "De Ratione scribendæ Historiæ;" "De Norma Polybiana;" "De Causis Magnitudinis Turcarum Imperii;" "De Nonnullis in quibus Plato ab Aristotele reprehenditur." The whole of his General History has never appeared; no more than an Ecclesiastical History which his brother mentions as having been written by him with great care and industry. Meantime he did not forget his own country, though it had treated him with so much rigour; but wrote in Latin the "Eulogies of illustrious Ligurians," printed in 1574. About the same time he wrote three books "De Linguæ Latinæ præstantia & usu;" in which, under the form of a dialogue, he discusses the question concerning the propriety of the modern use of the Latin tongue, with great elegance, and with all the arguments for and against which have been employed by later writers. His last work was the history of his own country, of which he lived to finish twelve books, from the foundation of Genoa to the year 1527. This was published by his brother in 1585, under the title of "Historia Genuensium, Lib. XII." with a supplement taken from the history of Bonfadio. Foglietta died at Rome in 1581, at the age of sixty-three. His Latin style is pure, and his works are worthy to stand in parallel with those of the best writers of that age.

His brother PAUL was a man of learning, and a good Italian poet. *Tiraboschi.*—A.

FOINARD, FREDERIC-MAURICE, a learned French priest, who flourished in the eighteenth century, was a native of Conches, a town of Normandy, in the diocese of Evreux. He was well versed in theology, and the learned languages, particularly the Hebrew; and for some time discharged the duties of rector at Calais. Afterwards he removed to Paris, where he filled the post of vice-principal in the college du Plessis, and died in 1743, when he was at least sixty years of age. He was the author of various works, published without his name, of which those most known were "Proposals for a new Ecclesiastical Breviary," 12mo, 1720, accompanied with critical remarks on all preceding Breviaries; "An Analysis" of the former work, 12mo. 1726, farther illustrative of the author's design, and introductory to the next article; "Breviarium Ecclesiasticum, editi jam Prospectus; Executionem exhibens, in Gratiam Ecclesiarum in quibus nova facienda erit Breviariorum Editio," in 2 vols. 8vo. 1726, of which subsequent writers on the same subject have considerably availed themselves; "The Book of Genesis, in Latin and French, with an Explication of the Literal and of the Spiritual Sense, founded on the Scriptures, and on Tradition," in 2 vols. 12mo. 1732, which was suppressed on account of some singular notions which the author advanced when giving what appeared to him to be the spiritual sense of his original; and "A Key to the Psalms," shewing the occasions on which they were composed, &c. 12mo., 1740, introductory to another work published two years afterwards in 12mo. and entitled "The Psalms in Historical Order, translated anew from the Hebrew, and inserted in the History of David, and the other Histories of Sacred Scripture with which they are in Connection, &c." to which are added prayers at the end of each psalm, taken from ancient MSS. in the Vatican, and also historical and geographical tables, &c. *Moreri. Nouv. Dict. Hist.*—M.

FOIX, MARK-ANTHONY DE, a French Je-

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suit in the seventeenth century, distinguished among his contemporaries by his learning and talents, and particularly as a pulpit orator, was born at the château de Fabas, in the diocese of Couserans, in the year 1627. He entered into the order of Jesus at Toulouse, in the year 1643, and by the excellence of his natural abilities and his studious application, acquired considerable reputation as a divine, as a preacher, and as a man of letters. For some years he was appointed to teach theology at the college of Tournon, in the Vivarais. His attention to his duties as professor, however, did not prevent him from engaging in the service of the pulpit, for which he was admirably adapted. Besides the learning necessary for a divine, he possessed genius, eloquence, an intimate knowledge of the human heart, and the recommendations of a good personal figure, and of a noble agreeable presence. With these qualifications he for a long time attracted much notice as a popular impressive preacher. His talents, likewise, frequently induced his superiors to appoint him to places of honour and confidence, in the management of the concerns of his order. He died at the college of Billon in Auvergne, while discharging the office of provincial, in 1687, when he was in the sixtieth year of his age. He was the author of "The Art of Preaching the Word of God, containing the Rules of Christian Eloquence," 12mo. 1687, in which his intimate acquaintance with sacred and profane literature, his judgment, and his taste, are advantageously displayed; and of "The Art of educating a Prince," which was published in 12mo. after the author's death, and without his name, as well as the preceding. The latter work met with a very flattering reception from the public, but, owing to the circumstances of its being both posthumous and anonymous, was for a time attributed to different authors, and among others to the marquis de Vardes. The best authorities, however, concur in maintaining it to be a genuine production of father de Foix. *Moreri. Nouv. Dict. Hist.*—M.

FOLARD, Charles, chevalier de, a celebrated military writer, was born of a noble but reduced family at Avignon, in 1669. An early passion for arms, inflamed by reading Cæsar's Commentaries, caused him at the age of sixteen to engage in the service; and though his father withdrew him and shut him up in a convent, he found means two years afterwards to make his escape, when he entered as a cadet in the regiment of Berry. Being now suffered to pursue his inclination, he seriously addicted himself to the study of the military art. He served during the whole of the war of 1688, as a partisan or irregular, which situation he rendered a very useful school to himself. He acquired an exact knowledge of the country, drew maps and plans, and executed in little all that he saw practised in the great. He advanced in reputation, and was made by the duke Vendome his aide-de-camp, in 1702. Soon after, he accompanied the grand-prior into Lombardy, and by his advice was the cause of various successes. He distinguished himself at the battle of Cassano, in which he received three wounds. It was this action which suggested to him his system of columns, which he afterwards developed in his writings. He assisted in the defence of Modena; and being afterwards called into Flanders, was wounded at the battle of Malplaquet, and taken prisoner. Prince Eugene is said to have endeavoured to engage him in the service of the emperor; but without success. In 1714 he went to Malta, in order to assist in defending that island against the Turks. He was then led by his admiration of Charles XII. to visit Sweden; and he was entrusted by that monarch with negociating with the court of France a projected invasion of Scotland, for the restoration of king James II. When that scheme failed, Folard returned to Sweden, and was with Charles at the siege of Fredericshall, where he met his fate. He served his concluding campaign in 1719, as mestre-de-camp under the duke of Berwick. After that period he entirely devoted himself to the study of his favourite art in retirement. He contracted an intimacy with count Saxe, to whom he communicated his ideas, and whose future eminence he predicted. In 1727 he published his great work, the vehicle of his military reflections and inventions, "Commentaries on Polybius," 6 vols. 4to. This piece is written with the prolixity and want of method usual in those who are not accustomed to authorship, but it contains much excellent matter, and was highly esteemed. He also wrote "New Discoveries respecting War;" "A Treatise on the Defence of Places;" and "A Treatise on the Duty of a Partisan;" the last left in M.S. He became a member of the Royal Society of London in 1749. He was a man of worth, and would probably have risen to higher employments, had he not been connected with those who supported the miracles of the abbé Paris, whereby he gave offence to cardinal Fleury. He possessed the government of Bourbourg for

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the last forty years of his life. He died at Avignon in 1752, at the age of eighty-three. *Moreri. Nouv. Dict. Hist.*—A.

FOLENGIO, or FOLENGIUS, JOHN BAPTIST, a learned Italian monk who flourished in the sixteenth century, was born at Mantua, in the year 1490. When he was sixteen years of age he entered into a benedictine monastery in his native city, and applied with such diligence and success to his studies, that he acquired a high reputation for his proficiency in literature and sacred criticism, at the same time that he rendered himself the object of general esteem by his piety, his charity, his prudence, and his polite amiable manners. His merits occasioned his being selected to fill honourable stations in his order. According to Dupin, he was made prior of the monastery of S. Justina, at Padua; and according to Tiraboschi, he received a similar appointment in the benedictine monastery at Mantua, and was afterwards chosen abbot of the monastery at Treviso. By pope Paul IV. he was sent into Spain, in the quality of visitor of the different benedictine foundations in that country. After he had completed the business of his mission he returned to his native country, where he appears to have devoted the chief part of his attention to theological studies. He was sincerely desirous of reforming the state of ecclesiastical discipline, and of re-uniting Catholics and Protestants in one communion. With this design he applied himself to illustrate the true sense of the sacred Scriptures. The first fruits of his labours were "Commentaries upon the Epistles of St. James, St. Peter, and the first Epistle of St. John," published in 1555, in 8vo. This work met with great applause at its first appearance, and is still highly esteemed for the erudition and critical judgment which it displays. The author's freedom, however, in venturing to explain the meaning of the sacred text without strictly adhering to the sense contended for by the catholic church, excited the displeasure of the court of Rome against his work, by whom it was consigned to the *Index Expurgatorius*. Another performance of his, equally distinguished by erudition, piety, and liberality, was "A Commentary upon the Psalms," printed at Basil in 1557, in folio. This work, likewise, at first met with the same fate from the congregation of the *Index*, with the preceding. It was, however, afterwards reprinted at Rome by order of pope Gregory XIII. in 1585, when it had been submitted to a revision, and curtailed of the obnoxious passages. This edition was accompanied with a preface, in which it was stated, though without any evidence, and contrary to probability, that the Basil impression had been corrupted by heretics. The general character which Dupin gives of these labours of Folengio is, that the author "writes purely and nobly; and Thuanus had reason to say, that no man will ever repent the reading of his Commentaries." Folengio died in 1559, when in the seventieth year of his age. *Dupin. Moreri. Landi's Hist. de la Lit. d'Ital. vol. IV. liv. xi.*—M.

FOLENGO, THEOPHILUS, known under the name of *Merlin Coccaye*, and celebrated for the species of poetry called macaronic, was born in 1491, of an ancient family at Cipada near the lake of Mantua. He studied polite literature under Virago Coccaio, and philosophy under Pomponazzi, and early displayed tokens of an acute and lively genius. In 1507 he entered into the order of St. Benedict, on which occasion he changed his baptismal name of Jerom for Theophilus. His disposition, however, was little calculated for the cloister; and after passing a few years in the monastery, an amorous passion caused him to quit his habit, and follow a rambling life for the space of eleven years. During this period he took to writing his macaronic verses, of which the first edition appeared at Venice in 1519, followed by a number of others. This singular and whimsical kind of writing, the name of which some derive from the Italian dish called maccaroni, consists in interweaving with a staple of Latin verse, a number of words and phrases in the vernacular tongue, thrown in at random, and made to fit the metre by Latin terminations. It is obvious that such a device can only suit droll and burlesque subjects, to which it sometimes gives a very laughable effect. Folengo, if not the inventor of macaronic verse, was the first who brought it into vogue. By certain intermixed passages of pure and elegant poetry he has shewn himself capable of compositions of a better taste; but the ambition of novelty, and the opportunity afforded by such a style of indulging his propensity to licentiousness, led him to this extravagance. In his native language he wrote a burlesque poem under the feigned name of Limerno Pitocco, entitled "Orlandino," first printed at Venice in 1526. This is a piece full of fancy and pleasantry, but soiled with many impurities. It is written in the romanesque manner, and in ottava rima. About the end of 1526 he returned to a religious life, and in the next year printed his "Chaos del Triperuno," a very whimsical and obscure work, partly in verse, partly in

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prose, and employing sometimes the Latin, sometimes the Italian languages, now in the grave, now in the macaronic style. It describes the various incidents of his life, ending with his conversion. He then retired to a small monastery of his order in the kingdom of Naples, where, in order to expiate the fault of his loose writings, he composed a poem in ottava rima, entitled "La Umanita del Figlio di Dio," 1533; but it met with few readers in comparison with the others. He afterwards went to Sicily, and passed some time at Palermo, where he composed a kind of drama, entitled "La Pinta o la Palermita," which was a representation of the Creation, the Fall, &c. It is preserved in MS. He also wrote some christian tragedies, now lost. He died in 1544 in the monastery of S. Croce de Campese, in the territory of Padua, and was interred with great pomp. A magnificent tomb was erected to his memory, with several epitaphs in various languages. *Moreri. Tiraboschi.*—A.

FOLKES, MARTIN, a gentleman distinguished as a philosopher and antiquary, was the son of a counsellor at law of the same name, and was born in the city of Westminster in 1690. His mother was one of the two daughters and co-heiresses of sir William Hovell, of Hillington-hall near Lynn. He received his early education from the private tuition of Mr. Cappel, formerly Hebrew-professor at Saumur, and son to the learned Lewis Cappel. In his seventeenth year he was removed to Clare-hall, Cambridge, where he pursued his mathematical and philosophical studies with great success. He was elected a member of the Royal Society in his twenty-third year, and by his assiduous attendance and ingenious communications acquired so much credit with that body, that he was repeatedly elected into its council. He obtained the friendship and good opinion of the illustrious Newton, the president, by whom he was nominated one of the vice-presidents in 1723. After the death of that great man in 1727, Mr. Folkes was one of the candidates for the vacant chair, but he was obliged to give way to the superior influence of sir Hans Sloane, the other candidate. Whatever rivalry this contest might for a time occasion, it did not prevent the continuance of Mr. Folkes in the council, or his re-appointment to the vice-presidentship in 1733. During that and two succeeding years he resided for the most part in Italy, improving himself in the knowledge of classical antiquities. He particularly consulted the cabinets in order to inform himself with accuracy of the weight and value of ancient coins; and upon his return, he presented to the Society of Antiquaries, of which he was a member, a dissertation upon this subject. He also read before the same body memoirs upon the measurements of Trajan's and Antonine's pillars, and other remains of antiquity. A table with which he presented them of all the English gold coins, was afterwards printed at the request of the Society. He also communicated to the Royal Society several of the fruits of his observations; among which were "Remarks on the Standard Measure preserved in the Capitol of Rome;" and a model of an ancient sphere preserved in the Farnesian palace. A draught of this last was published in Dr. Bentley's edition of Manilius. In 1739 Mr. Folkes paid a literary visit to Paris, where he was very respectfully received, and introduced to all the men of eminence for learning and science in that capital. On the resignation of sir Hans Sloane in 1741 he was elected to the honourable office of president of the Royal Society; and not long after, he was nominated to succeed Dr. Halley as one of the eight foreign member of the Royal Academy of Sciences at Paris. He merited these honours by continued assiduity in promoting curious and useful knowledge, of which his frequent communications to the Royal Society, preserved in their Transactions, afford a sufficient testimony. In 1745 he published his valuable work entitled "A Table of English Silver Coins, from the Norman Conquest to the present Time, with their Weights, intrinsic Values, and some Remarks upon the several Pieces." Along with this he reprinted his table of gold coins: and he intended to have illustrated both with plates, which he prepared, but did not live to publish. After his death they were purchased by the Antiquarian Society, and annexed to a new edition of the work published under its auspices in 1763. To the honours bestowed upon Mr. Folkes were added the degree of doctor of laws conferred by both universities, and the presidentship of the Society of Antiquaries. He continued occasionally to furnish learned papers to the Philosophical Transactions; till a stroke of the palsy unfitted him for farther literary labours. The repetition of it put a period to his life in 1754. Mr. Folkes was a man of extensive knowledge and of great accuracy. His principal service to science was his elucidation of the intricate subject of coins, weights, and measures. He left a large and valuable cabinet and library, which

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came to public sale. In his private character he was polite, generous, and friendly. *Biog. Britan.*—A.

FONSECA, ANTHONY DE, a learned Portuguese dominican monk, was born at Lisbon towards the commencement of the sixteenth century. He pursued his studies at Paris, where he received his licence as a preacher, and in the year 1542 was admitted to the degree of doctor by the faculty of the Sorbonne. Having returned to his native country, his merits procured him the appointment of professor of theology in the university of Coimbra; and afterwards the celebrity of his pulpit talents occasioned his being nominated preacher in ordinary to the king of Portugal. He was the author of "Remarks upon the Commentaries of the Bible by Cardinal Cajetan," which were published at Paris in 1539, together with the life of that cardinal, in folio; and also of "Commentaries on the Book of Joshua," "on the Books of Kings," "on the Books of Chronicles," and other pieces. *Moreri.*—M.

FONSECA, PETER DE, a learned Portuguese Jesuit, was born at Cortisada in the priory of Crato, about the year 1528. He entered into the society of Jesus when he was twenty years of age, and by his talents, learning, and address, recommended himself successively to several honourable employments. He was the first who was appointed professor of philosophy in the university of Coimbra, and afterwards was made professor of theology in the university of Evora, where he was admitted to the degree of doctor in the year 1570. The posts which he subsequently filled, were those of rector of the college of Coimbra; superior of the house belonging to his order at Lisbon; assistant to the general at Rome; and visitor of the province of Portugal. He was also in high favour with Philip II. king of Spain and Portugal, and with pope Gregory XIII., who both employed him in different important negociations. He was the first who publicly taught that doctrine relative to the divine prescience which was denominated by the schoolmen *Scientia media*, and, being adopted by the Jesuit Lewis Molina, became a subject of long and furious controversy between his followers, and the Dominicans and Jansenists who adhered to the doctrine of St. Augustine. Fonseca died at Lisbon in 1559, when he was seventy-one years of age. He published different treatises in philosophy, among which were, "In Isagogen Porphyrii;" "Dialectica, Lib. VIII.;" and "Comment. in Metaphys., &c.," in three volumes folio. *Moreri.*—M.

FONT, PETER DE LA, a pious and worthy French ecclesiastic, was a native of Avignon, and died towards the commencement of the eighteenth century. He obtained the priory of Valabrègue, and the appointment of official in the cathedral church of Uzes. Afterwards he relinquished his priory, and devoted himself to the establishment of a religious seminary in that episcopal city. He was the first superior of his institution, and discharged the duties of that office with great diligence and zeal. He was the author of "Entretiens Ecclesiastiques," or Ecclesiastical Conversations, which were printed at Paris in five volumes twelves; and of four volumes of "Sermons," in twelves. They are still held in estimation by the Catholics, and are represented to contain a judicious and useful explanation of the duties of ecclesiastics, and of Christians in general, as enforced by the Scriptures, the fathers, and the councils. *Nouv. Dict. Hist.*—M.

FONTAINE, NICHOLAS, a pious and voluminous French writer in the jansenist connection, was the son of a scrivener at Paris, and born in that city in the year 1625. Having lost his father when he was twelve years of age, he was for some time principally confided to the care of a relation, who expressed his desire to introduce him into public life by placing him under the patronage of cardinal Richelieu. Young Fontaine, however, felt a stronger inclination for retirement and study, than for mixing in the bustle of the world, and formed an intention of entering into the society of the Jesuits. After he had been persuaded to relinquish this design, his mother introduced him to M. De Hillerin, rector of St. Merry at Paris, who was the intimate friend of M. Arnauld, and of other celebrated characters who belonged to the society of Port-Royal. In his house M. Fontaine formed those connections, and acquired that turn of reading and sentiment, which he maintained through the whole of his future life, and which determined him, at the age of twenty years, to enter among the solitaries of the above-mentioned institution. By his sedulous attention to the studies which were prescribed to him, his piety, and his amiable pleasing manners, he soon obtained the esteem, friendship, and confidence, of the most respectable members of the society. So well satisfied were his superiors with his abilities and improvement, that they appointed him one of the tutors of the young persons who were sent for education to their seminary. The principal part of the time which M. Fontaine was not obliged to devote to this employment, he spent in theological

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studies, and in transcribing the writings of the most eminent solitaries of Port-Royal. When M. Arnauld found it necessary to withdraw into privacy, after his expulsion from the Sorbonne in the year 1656, and was accompanied by M. Nicole, they were joined by M. Fontaine, who acted in the capacity of their secretary, and entered into such an intimacy of friendship with them, that he became their faithful companion in the different retreats to which they were driven. He was also united in close friendship with M. Sacy, the disciple and nephew of M. Arnauld, and accompanied him into the places of concealment where he took refuge from the persecutions of the Jesuits. In one of these it was their misfortune to be discovered, in the year 1666, when they were committed prisoners to the Bastille, where they were confined between two and three years. After their liberation their intimacy became stronger than ever, and continued unbroken until the death of M. de Sacy in 1684. From that period M. Fontaine frequently changed the place of his retirement, until he finally removed to Melun, where he died in 1709, when he had completed the eighty-fourth year of his age. He was distinguished by the fervor of his piety, the strict and scupulous observance of his religious duties, the purest integrity of heart, simplicity and innocence of manners, true disinterestedness of spirit, and unaffected modesty and humility. His long life was a laborious one, during which he sent into the world a number of pious and practical works, which were well received by the public, and have maintained considerable reputation with Catholics of the jansenist party. As he was the companion and friend of MM. Arnauld, Nicole, and Sacy, so he took them for his models in the spirit and style of his writings. He must, however, be pronounced greatly inferior to his masters, in point of vigour, animation, and perspicuity. Of his numerous productions the greater part was published without his name, or under borrowed titles. Among such as are considered to be undoubtedly his, and which have undergone numerous impressions at different periods, are, "Illustrations of the New Testament, taken from St. Augustine and the other Latin Fathers," in two volumes octavo, which were afterwards enlarged and published in two volumes quarto; "An Abridgment of St. Chrysostom on the Old and New Testament," in two volumes octavo; "The Lives of the Patriarchs, with Reflections taken from the Holy Fathers," octavo; "The Lives of the Prophets, with Reflections, &c.," octavo; "The Lives of the Saints for all the Days in the Year," in four volumes octavo, which are said to approach in merit, the most nearly of any similar productions, to the work of M. Baillet; "On the Figurative Language of the Bible," quarto, published under the name of Royaumont, prior of Sombreval; "A Translation of the Homilies of St. Chrysostom on the Epistles of St. Paul," in five volumes octavo, which occasioned the author to be accused of Nestorianism by father Daniel the Jesuit, and condemned by Harlay archbishop of Paris; and, "Memoirs of the Solitaries of Port-Royal," in two volumes twelves, which were not published till after the author's death. For the titles of the author's other pieces, and of the controversial treatises called forth by father Daniel's accusation, we must refer our readers to *Moreri. Nouv. Dict. Hist.*—M.

FONTAINE, JOHN DE LA, one of the most original geniuses of the age of Lewis XIV. was born at Château-Thierry in 1621. His father was an overseer of the waters and forests; his mother was the daughter of a neighbouring bailli. It is supposed that he received the rudiments of learning at Rheims. At the age of nineteen he placed himself under the fathers of the Oratory, but he remained only eighteen months in that favourable situation for improvement. His poetic talent remained dormant till, at the age of twenty-two, he heard a person read one of the odes of Malherbe. Such was the impression it made upon him, that he immediately began to study that author, to commit his works to memory, and finally to imitate them. His first essays in verse were confided to a relation, who encouraged him, and directed him to the perusal of the best Latin, Italian, and French writers. Of the latter he particularly relished Rabelais, Marot, and D'Urfé, the second of whom he chose as his model for style. He was also a reader of much more serious authors, and Plato and Plutarch furnished him with the moral and philosophical maxims which are intermixed even in his lightest pieces. His own character exhibited the simplicity of a child under the figure of a man. He was mild, gentle, timid, credulous, sincere, void of envy or ambition, singularly absent, and altogether unfit for the common concerns of life, in which he therefore readily submitted to the guidance of others. At the persuasion of his family he married, though with little inclination for that state. His wife obtained his esteem; her pleasant humour was conformable to his own, and it is said that he never wrote without consulting her taste. He was not capable, how-

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ever of a strong attachment, and he seems to have made little difficulty of quitting her. The duchess of Bouillon carried him to the capital: she had made acquaintance with him at Château-Thierry, and had first put him upon writing his Tales, which suited the sportive turn of her disposition. At Paris he found a relation in the service of the superintendant Fouquet. He was admitted into the house of that munificent patron of letters, and received from him a pension, for which he gave quarterly receipts in verse. On the fall of Fouquet, La Fontaine was among the few who were grateful enough to lament his fate, which he did in a pathetic elegy. He then entered the service of Henrietta of England, wife of Monsieur, as her gentleman; after whose death he found protectors in the princes of the blood, and other persons of distinction. His best friend, however, was Mad. de la Sabliere, who took him into her house, and thus freed him from those domestic cares for which he was so little fitted. He was in habits of intimacy with the first wits of Paris, Boileau, Moliere, Racine, Chapelle, &c. and was generally beloved for the simple honesty and candour of his character. The appellation usually given him was that of *le bon-homme*. He did not shine in conversation, and was usually silent in company, except among his intimates. It is said, that being once invited to dine with a farmer-general, for the purpose of entertaining the guests, he ate very heartily, but did not speak a word: at length he got up, saying he must go to the academy; and when somebody observed that it was much too soon, "Oh," said he, "I will take the longest way." The literary society of Paris, however, fixed him to the capital, though he was accustomed every year to pay a visit to his wife in the month of September, on which occasion he took with him one or more of his friends. At these visits, too, he seldom failed to get rid of part of his property; and as he never gave a lease of a house, or renewed that of a farm, it may be supposed that his estate fell into great disorder. His wife was as little attentive to economy or good management as himself. He had one son, whom, at the age of fourteen, he put into the hands of M. de Harlay, who promised to provide for him. After a long absence, he met the youth at a house to which both were invited, without knowing him; and, on conversing with him, expressed himself pleased with the young stranger's talents. When he was told that the person was his son, "Ah," said he calmly, "I am very glad of it." La Fontaine, either in consequence of the licentiousness of some of his writings, or of his want of courtly manners, was no favourite with Lewis XIV. and was the only eminent writer of his time who did not partake of the royal bounty. When he was elected a member of the French Academy, the king hesitated in confirming the nomination; at length, that body having gratified him with choosing Boileau, whom they did not like, he gave his consent to both elections. It ought to be mentioned to the credit of La Fontaine, that his life and conversation were not in the least tainted by the licence of his pen. He behaved with the greatest respect to the female sex, never indulged himself in any thing like double-entendre, and even gave excellent advice to mothers as to the education and conduct of their daughters. Indeed, the spirit of all his tales is sportive *badinage*; and as the substance of them is taken from writers many of them of grave and dignified characters, it is probable that he was insensible to their impropriety. As a proof of this, it is said, that, having once composed a very indecent tale, in which a monk was introduced in a manner very unbecoming his character, he dedicated it to the famous Dr. Arnauld, and was with difficulty convinced of the incongruity by Boileau and Racine.

After the death of Mad. de la Sabliere, with whom he had lived twenty years, La Fontaine was invited by Mad. Mazarin and St. Evremond to take up his abode in England, and went so far in compliance as to begin learning English; but the difficulty he found in this attempt, and his habitual attachments in France, prevented the scheme from taking place. As, in the Roman-catholic system, it appears to be of more consequence how a man dies than how he lives, it was a great object to effect a conversion of this simple creature, who had shewn the same indifference with respect to religion which distinguished him in other points. A disorder, with which he was attacked in 1692, assisted the eloquence of a priest who visited him for the purpose of awakening his mind. The conversation was characteristic on the part of La Fontaine. "I have lately," said he, "taken to read the New Testament: I assure you it is a very good book, an excellent book, in faith! but there is one article to which I could not accede—it is that of the eternity of future punishments. I cannot comprehend how this eternity is compatible with the goodness of God." The priest thereupon entered into an explanation of this article, as well as of several others, and finished his conferences with the entire conviction of his penitent.

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The poet threw into the fire a theatrical piece he had begun, solemnly declared his contrition for his offences against morality and decorum, and renounced all the profit of a new edition of his Tales, then printing in Holland. On the news of his conversion, the young duke of Burgundy (the pupil of Fenelon) very humanely observed, that it was not reasonable that he should become poorer for having done his duty; and sent him a purse of fifty louis, all the money he had about him. La Fontaine survived this illness, and passed two years in the house of Mad. d' Hervart, who supplied the place of his former kind patroness. He undertook to translate some pious hymns, but did not succeed in this new species of writing. Though his conversion was sincere, it is said that he could not altogether forbear from some levities of composition, though, probably, of the least offensive kind. He died at Paris in 1695, at the age of seventy-four; and, when he was undressed for interment, a hair-cloth was found next his skin! To this circumstance the younger Racine has alluded in some lines, ending with

"Et l'auteur de Joconde est armé d' un cilice.'

The place occupied by La Fontaine among the poets of his country is given him principally as a story-teller and a fabulist, in both which kindred walks he is reckoned inimitable. His verses, though negligent and incorrect, have a charm of nature, which none of his contemporaries with all their study could acquire. They appear to flow from his pen spontaneously, and abound in grace and delicacy. His manner of narration is enlivened with all the little touches which render description animated and interesting; and his reflections are the most perfect specimen of that *naïveté*, slyness under the guise of simplicity, which has no word in any other language: for La Fontaine, though really simple to the verge of stupidity in his conduct, was capable of making extremely nice and shrewd observations upon human life. He will perhaps be thought sometimes to run out into prolixity, and to suffer the reader's patience to be exhausted, while he suspends the story for playful digression. His "Contes" (Tales), which are now scarcely admitted into the more decent libraries, have been edited with all the decorations of sculpture. The best editions are those of *Amsterdam*, 1685, and *Paris*, 1762. Of his "Fables" innumerable editions have been made, and they have been put into the hands of young people, as well as admitted into all the collections of capital authors. A magnificent publication of them was made in four volumes folio, 1755, 1759; in which each fable is decorated by a plate executed with zoological precision. Of the small editions, one by Coste, in two volumes 12mo, 1744, is esteemed. La Fontaine wrote besides, "Les Amours de Psyche," a romance; "Le Florentin," a comedy of one act; "L'Eunuque," another comedy; "Anacreontiques," "Lettres," and several occasional poems, which are collected in "Les Œuvres diverses de La Fontaine." His literary character is thus summed up by D'Alembert (Eloge de Déspreaux): "If, among the celebrated writers of the age of Lewis XIV. La Fontaine is not the greatest, he is at least the most singularly original, the most an object of despair to imitators, and, if we may so speak, the writer whom it would cost nature the most pains to reproduce." His country has been sensible of his merit, and fondly cherishes his memory. Of this an illustrious proof was given by M. d'Armenonville, when intendant of Soissons; who, being informed that the widow of the poet was molested for the payment of some taxes, wrote to his sub-delegate, that he would have the family of La Fontaine exempted from all public burthens; and the exemption has continued ever since. *Vie de La Fontaine. Moreri. Nouv. Dict. Hist.* —A.

FONTAINES, Peter-Francis Guyot des, a voluminous French writer and critic, was born in 1685 at Rouen, where his father was a counsellor of parliament. He studied among the Jesuits, and entered into their order; but, after continuing in it fifteen years, he solicited his dismission by the advice of his superiors themselves, who were tired of his quarrelsome and unmanageable disposition. He was at that time a priest, and the cure of Torigny in Normandy was given him, which he soon resigned. He then lived some time with the cardinal d' Auvergne, as a wit and man of letters. He became known at Paris by some critical pamphlets; and in 1724 the abbé Bignon entrusted to him the "Journal des Savans," which he raised from the neglect into which it was fallen. An accusation of corrupting the morals of youth caused him to be confined in the Bicetre, from which he was liberated through the influence of the friends of Voltaire, who was then on terms of intimacy with him; though they afterwards became most inveterate enemies. The abbé Des Fontaines chiefly made himself known by his periodical publications of the critical kind, which successively appeared under different titles, and

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kept him perpetually involved in literary contention. He was by no means destitute of sagacity or knowledge, but was greatly swayed by passion and partiality, and was fond of indulging a vein of malignant pleasantry. His style was perspicuous, lively, and natural, and calculated to give force to the severity of his censure. He little regarded the hostilities which he provoked, while he attracted the public attention. "I must live," he would say; "Algiers would die of famine were it at peace with all its enemies." Though such a sentiment gives no favourable idea of his principles, yet he possessed a kind of philosophical independence of mind, which would not permit him to stoop to solicit favours or titles. Like many other keen writers, he was mild and civil in conversation. He died at Paris in 1745. The long list of his publications contains, besides his critical pieces, a number of translations of English and other foreign works, and a prose translation of Virgil, in four volumes octavo, with dissertations, notes, &c. which is well spoken of. The abbé de la Porte published in 1757, "L'Esprit De l'Abbé Des Fontaines," in 4 vols. 12mo. *Moreri. Nouv. Dict. Hist.*—A.

FONTANA, Dominic, an eminent architect, was born in 1543 at Mili, a village on the lake of Como. Having received at home some instructions in geometry, he went in his twentieth year to Rome, where his elder brother John was a student in architecture. He applied himself to the same art, diligently studying the remains of antiquity, and the works of Michael Angelo, and at length came to be employed by cardinal Montalto, afterwards pope Sixtus V. That extraordinary person had already, though in an humble fortune, begun to display the magnificence of his character, by undertaking the construction of the grand chapel of the Manger in the church of St. Maria Maggiore, and the small palace of the garden near the same cathedral. The pope, Gregory XIII., however, displeased that one of the poor cardinals should engage in such designs, took from Montalto his allowance from the holy see, and thus put a stop to his works. On this occasion, Fontana acted with a spirit not inferior to that of his employer: he took up a thousand crowns which he had saved, and went on with the building of the chapel at his own expence. Montalto felt the obligation, and when he was raised to the pontifical throne, created Fontana his architect. The chapel and palace were finished in a splendid style, but this was a small part of the vast designs projected by Sixtus for perpetuating his memory. Besides completing the dome of St. Peter's, he resolved to contribute to its grandeur by conveying in front of its piazza the obelisk of a single piece of Egyptian granite, which had formerly decorated the circus of Nero. Other pontiffs had entertained the same design, but none had ventured to encounter the difficulty and expence of moving so vast a mass. Sixtus began by summoning from all parts engineers and architects to give their advice respecting the execution of the work. Numerous plans were produced, but that of Fontana at length obtained the preference. This is not the place to describe the contrivances put in practice in this great operation: an abridged account of it may be found in Bellori's life of this architect, and a full one was given by himself in a particular work. It suffices to mention that it was happily brought to effect in September, 1586, and ranks among the greatest, though not the most useful, exploits of that memorable pontificate. Rewards were lavished upon Fontana; he was made a noble Roman, and a knight of the golden spur: he had a pension of 2000 gold crowns, with reversion to his heirs, and a gratuity of 5000, with the gift of all the machinery employed on the occasion. He had likewise the honour of inscribing his name on the base of the obelisk. Doubtless the mechanical skill he displayed in this performance deserves great praise; but when it is compared with the operations of cutting this vast stone in the quarry, conveying it thence to the sea, embarking and navigating it to Rome, and erecting it there in its first situation, perhaps little admiration will be left for the exploits of modern mechanics. Fontana was afterwards employed in the elevation of other obelisks, and in the embellishment of some of the principal streets of Rome. He decorated the front of St. John Lateran, and added a superb loggia. He built the Vatican library, and began great additions to that palace, which were interrupted on the death of Sixtus. One of his great works was the conducting of the water named Felice to Rome, from a distance of fifteen miles, in a channel in several places supported upon arcades. It ends in an ornamented fountain at the square called Termini. Clement VIII. who succeeded Sixtus, employed Fontana for a time; but at length was so much indisposed against him by the representations of his enemies, who charged him with having made immense profits from his undertakings, that he took from him the post of papal architect. His reputation, however, caused him to be engaged by the viceroy of

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Naples as architect to the king and first engineer to the two kingdoms. He removed to Naples in 1592, and married. Various works of ornament and utility were committed to his management, the most considerable of which was the royal palace, erected under the vice-royalty of the count of Lemos. His last work was the plan of a new harbour for Naples, which was not put into execution till after his decease. He died at Naples in 1607, at the age of sixty-four. *Bellori Vita di Domen. Fontana.*—A.

FONTANINI, Giusto, a learned Italian, was born in 1666 at San Daniello in the duchy of Friuli. He studied at the Jesuits' college at Gorigia; and devoting himself to the ecclesiastical profession, was ordained priest at Venice in 1690. He resided a considerable time in that city, and afterwards at Padua, industriously improving himself in literature of various kinds, and forming connections with learned men. In 1697 he was invited to Rome as librarian to cardinal Imperiali. In that capital he greatly increased his literary acquisitions and correspondences, and made himself known by a number of erudite publications. He was much esteemed by pope Clement XI. who made him his chamberlain of honour, and gave him a handsome pension and an abbacy. He was also titular archbishop of Ancyra. There were few eminent men of letters throughout Europe with whom he did not cultivate an acquaintance, and he took pleasure in rendering every service to learned strangers on their visits to Rome. He died, much regretted, in 1736, in his seventieth year. Of the numerous works of Fontanini, the following are best known: "Dell' eloquenza Italiana;" this is a discourse on Italian eloquence, with a catalogue of the best books in the language, their editions, &c.: several editions of it were made in the author's life, but the best is that of Venice, since his death, in two volumes quarto, with notes and many corrections by Apostolo Zeno. A position which Fontanini maintained in this work, that the Italians wrote in the French language (which he supposed to be nearly the same with the Provençal) before they used the Italian, gave much offence to the literati of the country, and was warmly controverted. "A Collection of Bulls of Canonisation, from Pope John XV. to Benedict XIII." 1729, folio, in Latin: "A Literary History of Aquileia," 1742, 4to. in Latin; a posthumous publication, replete with curious erudition. *Moreri. Tiraboschi.*—A.

FONTENAY, Peter-Claude, a French Jesuit, was born at Paris in the year 1683, and entered on his noviciate in the order when he was fifteen years of age. After having completed his classical education, he went through a course of theology, and was selected by his superiors as a proper person to be well grounded in ecclesiastical knowledge and antiquities. To these departments he applied with becoming diligence, and was employed for some time to furnish the extracts and remarks on books relating to religion and ecclesiastical history in the *Journal de Trevoux*. For several years he was engaged in collecting materials for the History of the Popes, but without completing his design, or making such regular progress in it as to render his MSS. of much service to those into whose hands they fell after his death. His attention to ecclesiastical learning, however, did not prevent him from devoting a part of his time to the cultivation of the belles-lettres, which afforded the favourite employment of his leisure hours. The only fruits of these lighter studies which he gave to the world, were several small poems published in the collections of his day. Father Fontenay was appointed rector of the Jesuits' college at Orleans, where he continued until the death of father Longueval in 1735, when he was recalled to Paris, and was entrusted with the continuation of that author's "History of the Gallican Church," of which he had published eight volumes in quarto. With the imperfect memoirs which father Longueval had collected for the ninth volume, father Fontenay engaged in this undertaking, and applied himself to it with great labour and diligence, until he had completed that and the following volume. His state of health, however, which was naturally delicate, was much affected by the close attention which he had bestowed upon this work, and before he had quite finished the eleventh volume he was incapacitated by a paralytic attack for any farther literary exertions. He survived this stroke for more than twelve months, but in a state of great languor and suffering, until his release in 1742, at the college of La Flèche, when in the fifty-sixth year of his age. His volumes are more commended for the intimate and accurate knowledge which they display of the subjects discussed by the author, than for their beauties of style, or precision and perspicuity as historical compositions. The author is represented to have been a man not only of very respectable erudition, but of great benevolence and mildness, of agreeable winning manners, and of exemplary virtue. *Moreri. Nouv. Dict. Hist.*—M.

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FONTENELLE, Bernard le Bovier de, a man of letters, called by Voltaire the most universal genius of the age of Lewis XIV. was born at Rouen in 1657. His father was an advocate, his mother was a sister of the great Corneille. He received his education at the Jesuits' college in Rouen, and became distinguished for the quickness of his parts at a very early age. He wrote Latin verses at thirteen, which were thought worthy of being printed. At his father's desire he studied the law, and was admitted an advocate; but having lost his first cause, he renounced the bar, and thenceforth devoted himself to literature and philosophy. He first visited Paris in 1674, and made himself known by several ingenious copies of verses inserted in the *Mercure Galant*. He composed a great part of the operas of "Psyche" and "Bellerophon," published under the name of his uncle Thomas Corneille. He tried his strength in tragedy, and brought on the stage, in 1681, a piece called "Aspar," which did not succeed. He wisely threw the manuscript into the fire, and no more attempted that species of composition. In 1683 he published "Dialogues of the Dead," in two vols. which were well received, and gave a specimen of his talent of combining morality and literature with the graces of elegant and ingenious writing. His "Lettres du Chevalier d'Her--," published anonymously in 1685, displayed wit and ingenuity, but joined with a degree of affectation, which shewed that he had not yet obtained the good taste he afterwards acquired. In 1686 appeared one of the most celebrated of his works, "Entretiens sur la Pluralité des Mondes," in which science and philosophy were united with vivacity, gallantry, and delicate humour, in a manner of which the French almost alone have given examples. It was universally read, and was translated into many modern languages. It has, however, too much of the chimerical theory of Descartes to maintain its station as a philosophical work. His "History of Oracles," in 1687, was a bold attempt in another kind of philosophy, that of history. Its basis was the elaborate work of Van Dale on the same subject; but the art and elegance of Fontenelle were wanted to make a popular book from the materials that learned man had accumulated. As the principle supported in this piece, that the heathen oracles were mere cheats and forgeries, opposed that of several fathers of the church, who had maintained that they were the supernatural operations of evil spirits, and that their cessation was the consequence of Christ's appearance upon earth, Fontenelle was exposed to the suspicion of free-thinking. His work was attacked by father Balthus, a Jesuit, and he thought it prudent to make no reply. Quitting this dangerous path, he applied to physics, and at the same time enlivened his severer studies by poetical compositions. He published in 1688 "Pastoral Poems, with a Discourse on the Eclogue." His pastorals met with considerable success on account of that delicacy of sentiment which is so much valued in France, though it is acknowledged that they possess little of the true simplicity of rural life, and little genuine description of nature. His opera of "Thetis and Peleus" was represented with great applause in 1689; that of "Æneas and Lavinia," in 1690, was less successful. In 1691 the doors of the French Academy were opened to Fontenelle. He had already made four attempts to enter, but had been excluded by a party headed by Boileau and Racine. These eminent men were always hostile to Fontenelle, and gained no honour by their enmity. That of Boileau was founded on the part this writer took on the side of Perrault in the famous controversy concerning the comparative merit of the ancients and moderns. Though the opinion of Fontenelle on the subject was very moderate, the inexorable satirist would allow him no quarter, but, in conjunction with Racine, pestered him with satires and epigrams, which Fontenelle did not return, but never forgot. In 1699 he was made secretary of the Academy of Sciences, which post he occupied forty-two years. He rendered it equally honourable to the academy and to himself, by the excellent history of that body, of which he published a volume annually, containing extracts and analyses of memoirs, and eulogies of deceased members. His general preface is accounted an admirable piece of composition; and in all his labours in this department he has shewn a spirit of method, and clearness of elucidation, which prove how well his mind was qualified for scientific enquiries. His eulogies, though too panegyrical, are written with great skill and delicacy: their style, as that of his prose writings in general, is elegant, luminous, precise, but sometimes negligent and too familiar. Of his other works, the principal are, "L'Histoire du Théatre Francois jusqu'à Corneille," a short but entertaining and masterly view of the French stage; "Reflexions sur la Poëtique du Théatre, & du Théatre Tragique," a piece of much depth and justness of thinking; "Elemens de Geometrie de l'Infini;" a tragedy in prose, and six co-

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medies, not well calculated for the stage, but ingenious, and pleasing in the closet. A work of his on the vortices of Descartes proved how much erroneous opinions imbibed in youth influence the mature judgment even of philosophers. On the whole, Fontenelle appears, as a poet, not to have risen beyond elegance and ingenuity; as a man of science, to have excelled more in elucidating the inventions of others, than in discovering new truths; as a writer in general, to have united much solid sense with the vivacity and refinement of a man of wit. In the commerce of life, he was truly a philosopher; studious of his own happiness, yet without sacrificing the duties of a man of honour and virtue. In his conversation he was guarded; in his actions firm and decided. He often gave an honest vote in a minority at the academy; and was the only one who voted against the exclusion of the good abbé de St. Pierre from its meetings, when he had been declared guilty of disrespect to the memory of Lewis XIV. Few men of letters more frequented societies of the superior ranks, in which he was always respectfully treated, and preserved a decent familiarity. He had many friends; and, in the latter part of life, scarcely an enemy. Being asked how he was able to pass so easily through the world, he replied, "By virtue of these two axioms: all is possible; and every one is in the right." He lived in celibacy, and became rich for a man of letters; but though economical, he was not avaricious. Nature was not less favourable to him than fortune. With a constitution originally delicate, he reached to his ninetieth year with no other infirmity than deafness. His eyes afterwards failed him; but the frame held out till he had very nearly completed a century. He died on January 9, 1757. A short time before he expired, being asked by his physician if he felt any pain, "I only feel," he replied, "a difficulty of existing." All the works of Fontenelle, except those on geometry and physics, have been collected in eleven volumes twelves, under the title of "Œuvres Diverses." *Siècle de Louis XIV. Moreri. Nouv. Dict. Hist. Eloges Acad. par D'Alembert.*——A.

FOOTE, Samuel, a comic writer and mimetic actor, was born about 1721, at Truro in Cornwall. His father was a commissioner in the prize-office, and some time a member of parliament; his mother was a descendant of the families of Dinely and Goodere. Samuel was educated at Worcester college, Oxford, and afterwards entered at the Temple for the study of the law. But, like so many other young men of lively disposition, he was seduced from the dryness of this pursuit by the gaieties of the metropolis. He ran into a course of fashionable dissipation of every kind, which was not checked by a marriage that was attended with little harmony; and a few years brought him to the end of all his patrimony. He then applied to a common resource of extravagance, the stage, and performed various characters, but without rising above mediocrity. The scanty emoluments arising from this profession were not likely to maintain a man with his habits of life, and he was obliged to take refuge from his creditors by residing within the verge of the court. He is said at this time to have obtained a temporary relief by being concerned in a stratagem which obtained a rich wife for his gay friend, Mr. (afterwards sir Francis) Delaval. His ingenuity, however, opened to him a more permanent support, by striking out a new path for the entertainment of the public. In 1747 he exhibited at the Little Theatre in the Haymarket a dramatic piece which he entitled "The Diversions of the Morning." It consisted of some displays of mimickry, in detached scenes, by which certain well-known characters were *taken-off* with much pleasantry and accuracy of imitation. He was himself the principal performer, as well as the composer, in this exhibition; which took so well, that, under another title (that of "Mr. Foote's giving Tea to his Friends," by which he avoided the penalties of the act for limiting playhouses), it attracted fashionable audiences for more than forty mornings. It was succeeded by another dish of mimickry, called "The Auction of Pictures," which proved equally successful. Having thus discovered his own strength, our comedian began to adopt a more regular mode of composition, and wrote several pieces of two acts, which successively appeared from 1751 to 1757, under the titles of "Taste," "The Englishman in Paris," "The Knights," "The Englishman returned from Paris," and "The Author." The general spirit of these short compositions was to seize some point of fashionable folly, and expose it in a few scenes of broad humour; with the addition of the mimetic representation of some real character distinguished by whimsical peculiarities. There was little of plot or contrivance in the pieces, but strong painting in the caricature style, and ludicrous incidents, which rendered them extremely diverting. He himself continued to take the part of mimickry in his dramas. In 1760 he brought out a comedy of three acts, "The Minor," in which he aimed a blow at methodism. The satire was gross and extravagant, and the subject was

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of a nature likely to give offence, even in a more decent manner of exposure. It occasioned some angry controversy; but as it proved popular on the stage, the writer's purpose was answered. Foote proceeded in his career with general success, and took pains to gratify the public appetite for novelty. As it was essential to the effect of his mimickry to be generally recognised, he was upon the watch for well-known characters, especially such as were strongly marked by some personal defect; for he was troubled with no delicacy in this respect. At Dublin he exhibited upon the stage the celebrated printer George Faulkner, who, besides other singularities, was distinguished by a wooden leg. The printer, however, thought fit to retaliate the insult by a legal prosecution, and the comedian was punished by a severe fine. Dr. Johnson took a different method of protecting himself from an intended attack of the like kind. He bought a formidable cudgel, and publicly declared his resolution to apply it to the wit the instant he should make any attempt to *take him off*; and this threat proved a sufficient security. It was indeed the only application that could be made to Foote's *feelings*. Whatever might be said by himself or his friends in justification of the practice of holding up individuals to public ridicule, merely on account of some harmless oddities or unfortunate defects, it is presumed that every generous mind will regard it with detestation. When, indeed, the ludicrous coincides with some moral depravity, or is attached to some voluntary display which vanity or conceit induces the person to make of himself, more may be said in defence of a comic exposure; and this was really the case with respect to several of Foote's portraitures. In 1763 he presented his "Mayor of Garratt," one of the pieces richest in comic delineation, which is not less genuine for being taken from vulgar life. It was succeeded by "The Patron," and "The Commissary," both abounding in general and personal ridicule. A serious accident which befel him in 1766 might render him sensible of the cruelty of making mirth out of personal infirmities. Being upon a visit to a nobleman, he was thrown from his horse, and fractured his leg in such a manner that its amputation was the result. He recovered both his health and spirits, however, and even improved the incident to the suggestion of new characters for his own acting. It was also of service to his fortune, since the duke of York was compassionately induced to procure for him a patent for life for the Little Theatre in the Haymarket. We do not think it necessary to enumerate all the pieces which afterwards proceeded from his prolific pen, since they were generally temporary in their subject, and similar in their manner. A circumstance which took place in 1775 with regard to the duchess of Kingston terminated with no advantage to his character. That lady having made herself the topic of public conversation, Foote thought she would afford a happy subject for the stage, and accordingly wrote a part for her under the name of lady Kitty Crocodile in a new piece he was composing. He took care that his intention should come to her ears, and it appears that a negociation was set on foot to prevent its execution for a pecuniary consideration. But, as is asserted, Foote's rapacity was such, that the lady preferred applying to the lord-chamberlain for an injunction to stop the representation of the piece; and after some very insulting letters had passed on both sides, he was obliged to cut out the character, without any compensation. Soon after he was assailed by a legal charge of an infamous nature, brought by a man-servant whom he had turned away; and though he obtained an acquittal in the court, to the satisfaction of the judge, the situation in which he had been obliged to appear gave an irreparable shock to his spirits. His health declined, and a paralytic stroke with which he was seized on the stage compelled him to retire. He had set out with the intention of spending the winter in the south of France, when he was taken suddenly ill at Dover, and died there in October, 1777. As he had passed a very convivial life, his death at the age of fifty-six could scarcely be accounted premature. No man of his time, indeed, was more welcome to the tables of the gay and great, from his inexhaustible powers of exciting merriment. His humorous extravagance, set off by the art of mimickry, and unchecked by any niceties of decorum, was irresistible. Dr. Johnson, who did not like the man, but had been forced against his will to join the roar of laughter which he excited, has recorded, that "for loud obstreperous broad-faced mirth he knew not his equal." As a dramatic writer, though he was deficient in many parts of the perfect comedian, yet he possessed a large share of that essential in which so many modern composers fail, the true *vis comica*. Scarcely Moliere has surpassed him in the force and nature of his comic delineations, many of which stand apart from personal peculiarities, and therefore may be relished without the aid of partial imitation. His dialogue is easy, and the copy of real conversation. He freely borrowed hints and inci-

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dents from other writers, but made them his own by their application. He has obtained the name of the English Aristophanes; but the circumstance of bringing living characters upon the stage seems to be the only point in which he resembles the Greek. He may be considered as an original in the comic theatre of his country, and certainly has had no successor. *Biog. Britan.*—A.

FOPPENS, JOHN-FRANCIS, a learned Flemish divine who flourished in the eighteenth century, was born about the year 1689, and died in 1761, when in the seventy-second year of his age. We have met with no other particulars of his life, than that he was appointed professor of theology at Louvain; obtained a canonry and archdeaconry under the archiepiscopal see of Mechlin; and rendered himself respected by his erudition, and by his virtues. He was the author of "Bibliotheca Belgica," in two vols. 4to. 1739; a collection into which he has properly introduced the works of Aubertus Miræus, of Francis Swertius, and of Valerius Andreas, among the performances which reflect honour on his native country, making considerable additions to them, and continuing the Belgic Bibliotheque from the year 1640, when that of Andreas terminates, to the year 1680. This is a work of considerable merit, and deservedly much esteemed, though in some particulars less exact, and generally more sparing in criticism than were desirable. He also published in 1728 a new edition of Miræus's "Opera Historica & Diplomatica," in two vols. folio, improved with new notes and tables, and enlarged by a great number of diplomas unknown to Miræus. Afterwards he increased this collection by the addition of two volumes in folio, one published in 1734, and the other in 1748. His other works were, "Historia Episcopatus Antwerpiensis," 4to. 1717; "Historia Episcopatus Sylvæducensis," 4to. 1721; and "Chronologia Sacra Episcoporum Belgii, ab anno 1561, ad annum 1761," 12mo.; a work in verse, with historical notes in prose. *Nouv. Dict. Hist.*—M.

FORBES, PATRICK, an eminent and worthy Scotch prelate, was born in the year 1564. He was lord of Corse, and baron of O'Neil, in the county of Aberdeen. His education he received both at the university of Aberdeen and that of St. Andrew's; but he does not appear to have been originally intended for the ecclesiastical profession. At the time when he entered into public life, the affairs of the church of Scotland were in a state of much confusion. Ever since the Reformation had taken place in that country, the protestant clergy had been struggling to secure to themselves a competent maintenance out of the ecclesiastical domains. Their interests, however, were sacrificed to the ambition of the crown, and the avarice of the nobility. While they groaned under extreme poverty, they were able to obtain little more than fair words and liberal promises. It was partly owing to these circumstances, and partly to severe laws intended to render churchmen as inconsiderable as they were indigent, that many of the most eminent clergy in different parts of the kingdom were led to forsake their charge. Among the clergy who continued on their livings, and who submitted to the obnoxious regulations, the best preachers were more remarkable for their zeal than for their knowledge. In this state of things the lord of Corse made himself conspicuous by the encouragement which he held out to able and pious ministers, and by the instructions which, notwithstanding his being a layman, he personally delivered to the people in occasional discourses, as well as by the conferences which he held for the conversion of the papists, who would hear nothing from the pulpit. The services which he rendered to the protestant religion by these exertions, occasioned him to be frequently solicited, by persons both in church and state, to engage in the work of the ministry. At length he yielded to their wishes, and was ordained presbyter when he was forty-eight years of age. Soon afterwards he was admitted minister of Keith, in the diocese of Murray, where for about six years he discharged the pastoral functions with great acceptability and applause. In the year 1618 king James signified his pleasure to nominate him to the see of Aberdeen. That appointment he would willingly have declined, from motives of unaffected humility, and refused it for several months; but was at last prevailed upon, by the king's repeated commands, as well as the earnest request of the clergy and laity of the diocese, to accept of it. He was himself attached from principle to the episcopal form of church government, but, like many other worthy men of the times, of all parties, little understood the principles of christian freedom and toleration. Hence he was led to concur with his brother diocesans, and the other clergy who assisted at the synod of Perth held during the same year, in infringing on the rights of those who were attached to the Genevan discipline, by enjoining ceremonial observances relative to the reception of the eucharist, and on other points, to which they

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could not conscientiously conform. But we do not learn that he exercised any rigour in enforcing them: and the contrary may fairly be inferred from the testimony which bishop Burnet bears to his remarkable prudence, by which "he greatly allayed, and almost conquered, not only the distempered judgments, but the perverse and turbulent humours of divers in his diocese." In his conduct as a bishop he appears to have been uniformly influenced by an honest and conscientious regard to the obligations of the character which he had assumed, and what he conceived to be the best means of promoting the interests of piety and virtue. He was not only careful to fix worthy clergymen in his diocese, but to make proper provision for their support, and that of their successors. For this purpose he appropriated much of his own income: and he succeeded in recovering many of the revenues which in the convulsions of the times had been lost or neglected, and in obtaining considerable augmentations to them. He was very strict in examining candidates for orders, and frequently visited his diocese, to enquire into the conduct and manners of his clergy. In his visitations, however, says Burnet, he proceeded "without pomp or noise, attended only by one servant, that he might be the more easily informed of what belonged to his care. When he was told of the negligence or weakness of any of his clergy, he would go and lodge near his church upon Saturday in the evening, without making himself known, and the next day, when he was in the pulpit, he would go and hear him, that by this he might be able to judge what his common sermons were, and as they appeared to him he encouraged or admonished him." Some time after his promotion to his bishopric he was appointed chancellor of the university of Aberdeen, and deserves to have his name recorded with honour for the services which he rendered to that seat of learning. Besides repairing the buildings, he increased the library of the university, revived the professorships of divinity, canon law, and physic, and also procured the addition of a new professorship in divinity. Under his active superintendence and patronage, the two colleges of Aberdeen soon rose to considerable distinction in Scotland as seminaries of learning, and amply repaid him for the attention which he bestowed upon them, by the number of able and worthy men whom he lived to see them produce. Bishop Forbes died in 1635, when about seventy-one years of age, leaving behind him no monuments of his literary labours of which the titles have reached the present day, excepting "A Commentary on the Revelation," which was printed at London in 1613; and a treatise entitled "Exercitationes de Verbo Dei, & Dissertatio de Versionibus vernaculis." *Biog. Brit. Gen. Dict. Robertson's Hist. Scotland. Moreri.*—M.

FORBES, JOHN, son of the preceding, and a learned divine of the same communion with his father, was born at Aberdeen about the year 1593. Having gone through a course of preparatory and theological studies at Aberdeen, he was sent to the German university of Heidelberg, where he attended the divinity-lectures of the celebrated David Pareus. Afterwards he visited other German universities, and made himself master of the Hebrew language. Ecclesiastical history and antiquities, likewise, were subjects which he studied with considerable attention and success. Bishop Burnet says, that his learning was so extensive that, perhaps, he was excelled by none of that age. Some time after his return to his native country, he was appointed to fill the new professorship of divinity and ecclesiastical history which his father had been the means of establishing at Aberdeen, and discharged its duties with eminent reputation for several years. When during the reign of Charles I. the covenanters had succeeded in abolishing episcopacy in Scotland, our professor, on account of his steady attachment to that form of church government, and his refusal to conform to the presbyterian discipline, was deprived of his chair, and driven by persecution to take refuge in foreign parts. For between two and three years he continued in Holland, where he first published his "Historico-theological Institutions," which constituted the most learned and valuable work of the kind that had then been offered to the world. On returning to his own country he retired to his estate of Corse, where he made considerable additions and improvements to the work above mentioned, which were not published during the author's life-time. In this situation he continued until his death in 1648, when he was in the fifty-fifth year of his age. He had been admitted, either at Aberdeen or at one of the foreign universities, to the degree of doctor of divinity. His works were, "Irenicum Amatoribus Veritatis & Pacis in Ecclesia Scoticana," published at Aberdeen in 1629, quarto; "Joannis Forbesii à Corse Institutiones Historico-theologicæ," published at Amsterdam in 1645, folio; "Annotations" to a Latin translation of his father's Commentary upon the Apocalypse, published at Amsterdam in 1646, quarto; "Ten Books of Moral Theology;" and other pieces; which were all collected and published together in

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two volumes folio, at Amsterdam, in 1703, accompanied with a Life of the author written by George Garden. *Moreri. Bayle.*—M.

FORBES, WILLIAM, a worthy Scotch prelate, and the first bishop of Edinburgh, was born of respectable parents at Aberdeen, in the year 1585. He commenced his academical studies in his native city, and when he was sixteen years of age had completed his classical and philosophical courses, and was admitted to the degree of M.A. So distinguished were his abilities and improvement, that soon afterwards he was appointed professor of logic in the new institution of Marischal college, and discharged the duties of that place with great success and applause for four years. He was a zealous defender of Aristotle's Logic against the attacks of the Ramists. His father was desirous of his engaging in commerce; but his own inclination, which he was permitted to follow, led him to prefer a literary life, with a view of entering on the ecclesiastical profession. That he might avail himself of all the advantages within his power, he spent four years in the study of divinity, ecclesiastical antiquities, and the Hebrew language, at different German universities, particularly those of Helmstadt and Heidelberg, and distinguished himself by his extraordinary proficiency. Afterwards he spent some months at Leyden, where he obtained the acquaintance and esteem of Scaliger, Grotius, Vossius, and the other learned men who adorned that university. It was his intention to have extended his visits to France and Italy; but the delicacy of his constitution, which had been injured by the closeness of his application, obliged him to relinquish that design. From Holland he passed over to England, where the fame of his learning occasioned his being invited to undertake the professorship of Hebrew in the university of Oxford. The state of his health, however, rendered it necessary for him to decline that honourable post, and to return to Scotland for the benefit of his native air. After he had in a considerable degree recruited his strength, he was appointed minister of the parish of Alford, in the diocese of Aberdeen, where his talents as a preacher soon raised him to high reputation. In no long time his character for learning, eloquence, and piety, induced the magistrates of his native city to invite him to settle as a minister in that place; with which invitation he complied, and discharged the duties of his new appointment with distinguished fidelity and applause. When king James, in concurrence with the deputies of the clergy, had determined that the manner of conferring academical honours should be restored to the ancient course, Mr. Forbes was admitted to the degree of doctor of divinity. About this time, the state of his health being rendered exceedingly feeble and precarious by his attention to his ministerial duties, the magistrates released him from the more painful part of his labours, and nominated him to the easier post of principal of Marischal college; soon after which he was created dean of the faculty of theology, and made rector of the university, which is the next honourable office to that of chancellor. The services which he rendered to the university in these different stations, by the discipline which he established, the lectures which he delivered, and the different plans which he pursued for rendering it commodious and respectable as a seminary of learning, entitle his memory to be held in esteem by posterity. Dr. Forbes's abilities and excellent character were so generally the theme of conversation in Scotland, that the magistrates of Edinburgh were desirous of transplanting him among the ministers of that metropolis, and sent him an invitation accordingly. This offer he would gladly have declined, but was obliged to accept of it by the supreme council and provincial synod. He was received in that city with the utmost respect and friendship; but the sentiments of the people there were so discordant from his own, on the subjects of church government and discipline, that his popularity and usefulness soon declined. For they were zealous assertors of the equality of ministers, according to the Genevan system; while he maintained the superiority of bishops to priests, not as an object of human institution, but as what he conceived to be founded on the word of God, the practice of the apostles, and the customs of the primitive church. This diversity in opinion rendered his connection with them for any length of time impracticable; and as he never disguised his sentiments, but, on the contrary, openly avowed and defended them, converted many of his admirers into enemies, who in the warmth of their hatred to episcopacy accused him of being friendly to the return of popery. He therefore resigned his charge among them, and returned to Aberdeen, where the sentiments of the clergy and people were more congenial with his own, and the loss of him had been an unceasing subject of regret. When in the year 1633 king Charles I. was crowned at Edinburgh, Dr. Forbes was selected, by his majesty's special command, to preach the sermon on that occasion; which service he performed with so much learning

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and eloquence, that his audience in general was highly delighted, and the king pronounced him so excellent a clergyman, that he deserved to have a new episcopal see erected for him. In conformity with the plans which that infatuated prince had formed for imposing an episcopal form of government on Scotland, notwithstanding the invincible prejudices of the people against it, he erected Edinburgh into a see, and nominated Dr. Forbes to be its first prelate. After his consecration with the usual ceremonies, he applied himself diligently to the functions of his new dignity, but was cut off by a fever in 1634, when he had enjoyed it only three months, and was in the fiftieth year of his age. Of his great abilities, extensive learning, disinterested integrity, exemplary regularity of life and manners, and ardent piety, all the testimonies which we have concerning him make honourable mention. Bishop Burnet calls him "a great and sublime divine, who preached with so much zeal and ardour, that frequently forgetting the measure of time, he continued his sermons for two or three hours. This toil greatly diminished his strength, together with his fasting and ascetic way of life, which he carried to such a height that he took no more nourishment than was just sufficient to retard his death." He was ardently desirous of peace and union among Christians, and for this purpose was so liberal in his concessions to the Catholics, on the subjects in debate between them and the Protestants, that the former have been led to bestow lavish praises upon him for his moderation, and to insinuate that he was a Catholic in his heart. Such an insinuation, however, is a calumny on his memory; but it must be allowed that he was an injudicious defender of Protestantism, who was disposed to view in too favourable a light many corruptions in the church of Rome, and whose propensity towards a reconciliation with it was carried too far. He published nothing, and composed but little. After his death a treatise of his, tending to pacify controversies, was printed at London, entitled, "Considerationes modestæ & pacificæ Controversiarum de Justificatione, Purgatorio, &c.," octavo, 1658; of which a more correct edition was published at Frankfort, in 1707, under the inspection of the celebrated John Albert Fabricius. Bishop Forbes had also filled all the margins of the four volumes of Bellarmin with excellent notes, which he would have published had he not been prevented by his death. *Biog. Britan. Bayle. Moreri.*—M.

FORBIN, Claude, chevalier de, a distinguished French naval commander, born in 1656, served at sea from early youth under his relation the commander Forbin-Gardane. He accompanied to Siam the French embassador De Chaumont, and in 1686 was left there as admiral to the king of that country. After his return he distinguished himself in various actions in the Adriatic, the Channel, and the North-sea, and took prizes of great value. In conjunction with Duguai-Trouin, he attacked an English fleet bound for Lisbon, took and destroyed part of the convoy, and captured several merchant-ships. In 1708 he was intrusted with conveying the Pretender to Scotland, but the vigilance of admiral Byng prevented his landing, and he was happy to bring back his charge to Dunkirk. His infirmities, or discontent with the ministers, induced him to retire upon a pension in 1710. He took up his residence near Marseilles, where he died in 1733. Forbin was a man much esteemed by his nation both for courage and diligence in the discharge of his duty. He was generous and disinterested, and was zealous in the recommendation of those who served under him. Going once to court in order to return thanks for a reward which the king had bestowed upon him, he took occasion to display the services of John Barth, the famous Dunkirk captain, whom he thought neglected. His majesty was much struck with his generosity, and observed to Louvois, that he saw few examples of such conduct at his court. He wrote his "Memoirs," two volumes twelves, 1730 and 1749, a work containing much curious information. *Moreri. Nouv. Dict. Hist.*—A.

FORDYCE, David, a learned Scotch professor of philosophy and elegant writer in the eighteenth century, was born at Aberdeen in the year 1711. He was descended from respectable parents, and received the early part of his classical education at the public grammar-school in his native city. In 1724, when he was thirteen years of age, he quitted this seminary and was entered of the Greek class in the Marischal college. During the next three years, besides attending the lectures of the Greek class, he went through a course of philosophy, and was also instructed in the mathematics. In 1728, when he was little more than seventeen years old, he was admitted to the degree of M.A. We have seen no particulars recorded of his diligence and proficiency during this period; but that they were such as did him honour, may be justly concluded from the excellence of his philosophic and literary productions in his subsequent life. As he was intended for the church, to which he was prompt-

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ed both by his genius and disposition, he next applied to the study of divinity; which he cultivated for several years with peculiar ardour, as well as other branches of learning necessary to qualify him for the work of the ministry. In due course he was licensed as a preacher, but never became a settled minister in the establishment of his native country. For some time he officiated as domestic chaplain to John Hopkins, esquire, of Bretons, near Rumford, in Essex, who had a regular service every Sunday in the chapel of his house. Mr. Hopkins was heir-at-law to the noted Vulture Hopkins; and, having been raised from the situation of a common farmer to the possession of a large estate, was coarse and vulgar in his manners. Mr. Fordyce's connection with him could not, therefore, be very agreeable to a gentleman of his fine taste and literary accomplishments; and it is probable that it was not of long continuance. In the year 1742 he was admitted one of the professors of philosophy in the Marischal college at Aberdeen. The departments of science assigned to Mr. Fordyce were natural history, chronology, Greek and Roman antiquities, mechanics, optics, and astronomy. Occasionally he read and explained some of the Greek and Latin classics, and lectured on the different branches of moral philosophy. Of his admirable qualifications for such an appointment, a sufficient judgment may be formed from the literary productions of which he was the author. In the year 1745 Mr. Fordyce published, but without his name, a volume of "Dialogues concerning Education," octavo; which was followed by a second in 1748. This work is not a systematic treatise on the subject, but is written in a miscellaneous manner. It contains, however, discussions of the principal points relative to education, as well as of various questions on subjects of taste and polite literature, drawn up with much ingenuity, in a pleasing form, and in elegant language. On the whole, it may be considered as one of the most distinguished productions of the Shaftesburian school of sentimental philosophy. When Mr. Dodsley had formed the design of that valuable book for youth called "The Preceptor," which was published in 1748, he was furnished by Mr. Fordyce with the ninth division of the work, which treats of moral philosophy. So general was the approbation with which the execution of this part of that work was received, that it was thought proper to print a separate impression of it, which appeared in 1754, under the title of "The Elements of Moral Philosophy," twelves, and has since gone through various editions. It is undoubtedly one of the best compendiums of ethics in our own or any other language, and from its being at once elegant, entertaining, and instructive, is admirably calculated for the use of young persons. These productions of Mr. Fordyce raised high expectations of the benefits which would be derived to the world from his future literary exertions; but they were unhappily disappointed by his premature death. In the year 1750 he went abroad on a tour through France, Italy, and several other parts of Europe, with a particular view to examine the remains of ancient art at Rome. On his return, in the following year, "when he was almost at home, and his friends stood ready with open arms and joyful hearts to receive him, enriched, no doubt, with fresh stores of knowledge, and improved by higher degrees of experience, and of course fitted for acting his part in society with greater usefulness and reputation, he lost his life in its full prime, by a storm on the coast of Holland." It has been reported that, in the crisis of danger, he addressed a prayer to the Supreme Being, in a strain of astonishing devotion and ardour. He had only reached the forty-first year of his age. In the year 1752 his brother James published, from a finished manuscript of our author, and in fulfilment of his express request if Providence should not permit him to return to his native shores, "Theodorus; a Dialogue concerning the Art of Preaching;" twelves. This is an excellent performance which richly merits the repeated perusal of all young divines. From the principles and instructions which it inculcates, it deserves the encomium passed upon it in one of our most respecable periodical journals: "that the piety of the writer appears to have been manly and rational; his sentiments of the divine perfections exalted and amiable; his knowledge of human nature, and of various ways of touching the human heart, very extensive; and his eloquence natural and affecting." It has been repeatedly printed, and since the first impression has always been joined with Dr. James Fordyce's sermon on the eloquence, and his essay on the action proper for the pulpit. Another posthumous production of our author, which was left by him in an imperfect state, is entitled "The Temple of Virtue; a Dream." It was published in 1757, by Dr. James Fordyce, who added to the descriptive part of the Temple twelve characters that had a claim to a place in it. The whole is a pleasing and elegant performance, and is well adapted to inspire young persons

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with an admiration and love of moral excellence. *Kippis's Collections for the Biog. Brit. Advertisement to Theodorus.*—M.

FORDYCE, JAMES, a pious and ingenious Scotch divine, celebrated for his popularity as a preacher, and the specimens which he has published of pulpit eloquence, was a younger brother of the preceding, and born at Aberdeen in the year 1720. Having acquired the rudiments of classical learning at the public grammar-school, he was entered at the Marischal college, where he went through the regular course of studies necessary to qualify him for the Christian ministry. As he possessed excellent natural abilities, and studiously improved the advantages which he derived from his situation in the university, he was, when very young, deemed well prepared for the office of a preacher of the Gospel, and obtained his licence according to the forms of the church of Scotland. His first appointment was to the place of second minister in the collegiate church of Brechin, in the county of Angus. After continuing there some years, he received a presentation to the parish of Alloa, near Stirling. It was very discouraging to Mr. Fordyce, that the parishioners of Alloa were prepossessed in favour of another minister, who was well known to them, and prejudiced against himself, whom they did not know. His situation at Brechin, however, had become so unpleasant, owing to the illiberality and sour fanaticism of his colleague, that he judged it expedient to hazard the consequences of a removal, notwithstanding the unfavourable circumstances in which he must enter on his new charge. From the result it appeared that his decision was prudent and happy: for by his able and impressive manner of preaching, and his diligence in discharging the other branches of the ministerial duty, particularly those of private visiting and catechising in the different districts of his parish, he soon removed the prejudices which had been conceived against him, and acquired the admiration and warm esteem of his parishioners. During Mr. Fordyce's residence at Alloa, he attracted the notice of the public by printing three sermons, all good in their kind: one "On the Eloquence of the Pulpit," and annexed to his brother David's "Theodorus;" another "On the Method of promoting Edification by public Institutions," preached at an ordination in 1754; and a third, entitled "The deluaive and bloody Spirit of Popery," preached before the synod of Perth and Stirling, in the year last mentioned. But still greater attention was drawn to another sermon, "On the Folly, Infamy, and Misery, of unlawful Pleasure," which he preached before the general assembly of the church of Scotland, and published in 1760. It displays such excellences of composition, in point of description, spirit, and elegance, and was delivered with such solemnity, animation, and feeling, that it produced a striking impression on the author's learned and respectable auditory, and raised his fame as a pulpit orator to unrivalled eminence among his brethren in Scotland. It was about this time, and probably in consequence of the reputation which the author acquired by this sermon, that the degree of doctor of divinity was conferred upon him by the university of Glasgow. Dr. Fordyce's nearest relations were now all settled at London, and were very pressing in their solicitations that he would come and live amongst them. While he was upon a visit in the metropolis, unsuccessful efforts were made by some of his friends to have him chosen one of the ministers of a respectable dissenting congregation, meeting in Carter-lane. Soon afterwards, however, their wishes were gratified, by his being invited to become co-pastor with Dr. Lawrence, minister of a respectable dissenting congregation, meeting in Monkwell-street. With this invitation he complied, to the great regret of the people of Alloa; and upon the occasion of the death of Dr. Lawrence, which took place within a few months after Dr. Fordyce became his colleague, the latter displayed his oratory with much applause, both from the pulpit and the press, in a sermon, accompanied with a funeral oration delivered over the grave. For several years Dr. Fordyce maintained a high share of popularity at Monkwell-street, generally preaching to crowded and overflowing audiences. Such popularity was certainly due to the excellence of his pulpit services, whether considered in relation to the elegance which they displayed as compositions, or their happy adaptation to impress the heart, and their uniform practical and useful tendency. Their effect was also much heightened by the author's studied action and elocution, which were well calculated to strike the generality of hearers; by the dignified figure of his person; and by the animated expression of his countenance, and of his bright penetrating eye. He lived, however, to see a great declension in his popularity, to which more than one cause contributed. Fashion and curiosity, it will readily be imagined, had some effect, for a time, in producing the throng of his hearers. But the attachment of persons attracted by such motives, will be as capricious

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and variable as their minds. They will change their preachers as they change their dress, not from their own taste, for in general they have none; but from the desire of being where others are, of doing what others do, and of admiring what others admire. Dr. Fordyce appreciated justly the value of such men's approbation; and knew it eventually from experience. In the year 1772 a circumstance took place which contributed greatly to thin the pews of his auditory, and that was the failure of a younger brother, a banker in very extensive connections, whose ruin involved in it that of many of the doctor's constant hearers and most liberal supporters. Several of them by this means became dispersed into different situations; and though no blame could justly attach to the doctor on account of his brother's misconduct, yet the odium which it brought on his family did undoubtedly operate very unfavourably on the attachment of several other individuals to him as their minister. Another cause which led to the diminution of the number of his hearers, was an unhappy breach which took place in the year 1775 between the doctor and his coadjutor, Mr. Toller, a very worthy and amiable man, and the son-in-law of the doctor's predecessor. The issue of it was a division in the congregation, when several families, who considered Mr. Toller to have been injured by some proceedings which were sanctioned by the majority, and into the particulars of which we shall not enter, withdrew with him to another place of worship. After this division, Dr. Fordyce discharged the whole duty at Monkwell-street until about Christmas, 1782, when his health, which had been long declining, rendered it necessary, in his own opinion, and in the opinion of his medical friends, to discontinue his public services. In the following year he delivered a "Charge," at the ordination of his successor, the reverend James Lindsay, which is perhaps the finest specimen of pulpit oratory that ever fell from his pen. It is indeed one of the best productions of the kind that was ever published, and deserves the attentive perusal of every clergyman, of every denomination, who wishes to discharge his duty with credit to himself, and with advantage to his people. After resigning his pastoral charge, Dr. Fordyce spent the greater part of his remaining years at a retirement in Hampshire, in the neighbourhood of the earl of Bute, with whom he lived in great intimacy, and to whose valuable library he had free access. He removed afterwards to Bath, where, after suffering much from an asthmatic complaint, to which he had been subject for several years, and enduring that and other infirmities incident to age with Christian fortitude and resignation, he ended his days without a groan on the 1st of October, 1796, in the seventy-sixth year of his age. Dr. Fordyce's writings discover much genius and imagination, a correct taste, no little knowledge of the world, and a happy method of engaging the attention, and interesting the feelings of his readers; and they are marked by a spirit of ardent piety, and a zeal for the interests of virtue, which they are well adapted to subserve. His religious sentiments were liberal, rational, and manly. In private life he is represented to have been highly amiable, and justly beloved; conciliating the affections of the young, as well as of his friends in more advanced life, by his cheerful, pleasing, and instructive conversation. Besides the pieces already mentioned, he was the author of "Sermons to Young Women," in two volumes twelves, 1765, which met with a very favourable reception from the public, and have been translated into several European languages; "A Sermon on the Character and Conduct of the Female Sex," 1776; "Addresses to Young Men," in two volumes twelves, 1777; "Addresses to the Deity," 1785; a volume of "Poems," 1786; "A Discourse on Pain," 1791; and additions, as we have noticed in the preceding article, to his brother's "Temple of Virtue." *Lindsay's Funeral Sermon for Dr. Fordyce. Encyc. Britan. Private information.*—M.

FORDYCE, GEORGE, an eminent medical writer and lecturer, was the posthumous son of the elder brother of the subjects of the preceding articles, who resided upon a small estate of his own near Aberdeen. He was born in 1736, and at an early period was sent to study at the university of Aberdeen, where he was made M.A. at the age of fourteen. This circumstance is perhaps rather a proof of the facility of graduation in that seminary, than of any extraordinary precocity of genius in the student. At fifteen years of age he was placed as pupil to his uncle John, then a surgeon and apothecary at Uppingham in Rutlandshire. Thence he removed to Edinburgh, where his assiduity in study attracted the particular notice of Dr. Cullen, then chemical professor, who took pains to promote his improvement. He took his degree of doctor there in 1758, and afterwards spent a winter in Leyden. Notwithstanding his small patrimony had been nearly expended in his education, he resolved to try his fortune in the metropolis, where he settled

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in the autumn of 1759. At that period no other private lectures of the medical kind were given in London than those on anatomy, midwifery, and surgery. He therefore thought he saw an opening for the introduction of a plan of more enlarged medical instruction, conformably to the principles of the Edinburgh school; and he commenced with a course of chemistry. Though his encouragement in the beginning was small, he proceeded with steadiness and diligence, and added to his lessons the branches of materia-medica and the practice of physic. His reputation gradually spread; and a great number of the young men who came to London for the sake of its advantages in anatomy and surgery, also took the benefit of his lectures. His "Elements of the Practice of Physic," published in 1768, were the text-book of his lectures on this topic, and were much read as an useful compendium of medicine. He acquired a respectable share of private practice, and so established was his character in 1770 that he was chosen physician to St. Thomas's hospital against a competitor of great interest. His scientific merit deservedly gained him admission to the Royal Society in 1776. His reception into the famous Literary Club is less easily accounted for; for although a friend of social and convivial meetings, and well-informed upon solid topics, few men have possessed less of the ease and vivacity which qualify a person for mixed conversation; nor did any of his writings display a taste for elegant or ornamental literature. In 1787 he was elected *speciali gratiâ* a fellow of the College of Physicians. As he had been a warm opposer, when a licentiate, of the exclusive claims of the college, this voluntary assumption of him might appear extraordinary. But that learned body was then preparing a new edition of its Pharmacopœia; and as most of its members had been educated in the less active schools of medical science, it may be presumed that they were sensible of a deficiency in the general stock of chemical knowledge, which they thought it advisable to supply by adopting one of Dr. Fordyce's reputation. Another advantage which he obtained by the joint aid of his character and connections, was a contract for supplying the navy with sour-krout, which he is said to have fulfilled equally to his own benefit, and that of the public. Though from his habits of life his constitution shewed symptoms of premature decay, he continued to pursue his professional employments, till at length, under the pressure of irregular gout and a watery effusion in the chest, he sunk on June 25th, 1802, at the age of sixty-six. Dr. Fordyce as a lecturer was slow and embarrassed in his delivery, but his matter was replete with original ideas, and rich in scientific stores, accumulated by the help of a very retentive memory. His works were, "Elements of Agriculture and Vegetation;" "Elements of the Practice of Physic, in two Parts;" "A Treatise on the Digestion of Food;" "Four Dissertations on Fever;" and various papers in the Philosophical, and the Medical and Chirurgical Transactions. Of the more original and important matter in these writings the following is a sketch:

In January, 1774, Dr. Fordyce instituted a series of very interesting experiments on the power which the human body possesses in resisting the heat of an atmosphere raised to a much higher degree than the natural animal temperature. An account of them is given by Dr. (now sir Charles) Blagden, in the Philosophical Transactions for 1775, vol. LXV. who assisted at the whole of them, along with some other gentlemen of eminence. A suit of rooms was prepared by Dr. Fordyce's direction, heated by iron stoves to different degrees, when the experimenters entered them gradually, and remained there long enough to ascertain the various effects on the pulse, the animal heat, the state of perspiration, and the general feelings which were excited by an atmosphere of from 120° to 200°, 240°, and even 260°, of Fahrenheit's thermometer. In all these cases the thermometer when introduced under the tongue, or placed in immediate contact with the body, uniformly *fell* to about 100°; thus shewing that the living animal cannot itself be heated more than two or three degrees above its natural standard by external circumstances. Likewise, the mere presence of any of the experimenters was found to sink the thermometer of the heated room very rapidly, and to prevent it from acquiring so high a degree of heat as the stove was capable of affording. From these, and many other circumstances, it was concluded that the body has the power of destroying heat to a certain extent when it threatens to extinguish life; and this power Dr. Fordyce is disposed to attribute to a peculiar inherent property in the *living* animal. The abstraction of heat produced by perspiration, which is an evaporating process, was too obvious to be overlooked; and accordingly allowance was made for this cause of the comparative coolness of the body, which is purely chemical and independent of the peculiar power of animal life; but we may obs-

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serve, that several particulars were omitted in these experiments, which would have been necessary for the accuracy of demonstration. The accurate chemical knowledge possessed by Dr. Fordyce, and his extensive application of it to physiology and medicine, were strongly exhibited in his "Essay on Digestion," originally read before the College of Physicians in 1791 as the Gulstonian lecture for that year, and afterwards published in a separate pamphlet. In this essay the author, after a short view of the anatomical structure of the organs concerned in digestion, attempts a general classification of all the substances, animal and vegetable, usually employed as aliment, and endeavours to simplify their chemical analysis by referring them to one or two leading species, among which he peculiarly selects that of *mucilage*, which word he employs in somewhat an enlarged application, and as a generic term to express every insipid substance, animal or vegetable, which is soluble in water and again recoverable from it by evaporation unaltered, which is coagulable, viscid, and which forms the most copious part of the nutrition of the animal world. Pursuing the purely chemical part of the process of digestion, the author then proceeds to a chemical examination of the animal liquors, especially that of the stomach, and in a very satisfactory manner he refutes the ancient notions concerning fermentation, putrefaction, and the like, to which the mysterious process of digestion was compared, by the assistance of a very vague and false analogy. In some important particulars the author contradicts the assertions of the late eminent Spallanzani, whose numerous and interesting experiments on the subject of digestion have thrown so much light peculiarly on the chemical part of this natural function. We trace in this essay some of the author's favourite opinions concerning the *vital power*, which he would lead us to consider as capable of modifying, changing, or producing peculiar chemical phenomena; in short, as an agent *sui generis* acting by chemical affinity, which we should never lose sight of when explaining those processes in the living animal wherein the common chemical substances appear to act entirely by different laws to those which govern inanimate matter. A few new facts are advanced in this curious publication; but its principal value is the mode of reasoning which it exhibits, the entire freedom from the shackles of authority, and a boldness and originality of thinking by which the author was always distinguished. In 1794 Dr. Fordyce published the first of a series of Essays on Fever, which he continued to his death, the fourth being now before the public, and materials for a fifth we understand have been found among his papers. These essays, which appear to have occupied a great share of his attention, take up fever in its most simple form, and pursue it to its varieties and complications. They contain much accurate description and acute observation; but cannot be analysed in the compass to which we are limited.—A.

FOREIRO, FRANCIS, a learned Portuguese dominican monk in the sixteenth century, was a native of Lisbon. He was patronised by John III. king of Portugal, who sent him to study at the university of Paris. He became a perfect master of the Latin, Greek, and Hebrew languages; the latter of which he was taught by the learned Angelo Canini, and he drew up a dictionary of it for his own use. On his return home in the year 1540, he undertook the education of Anthony prior of Crato, and in a short time became the most celebrated preacher in Portugal. In the year 1561 the king, who entertained a high esteem for him, sent him as a divine to the council of Trent, where he acquired the admiration of the fathers by his excellent pulpit talents. He also recommended himself to their respect by the capacity for business which he discovered, and which led them to entrust to his management different confidential negociations with the pope. In the year 1562 he published at Venice, in folio, a Latin version from the Hebrew of "The Prophecy of Isaiah, with a Commentary;" which is a work of considerable merit, and has caused the loss of other Commentaries written by him, on the other prophets, and on the books of Job and the Psalms, to be a matter of much regret. This Commentary was afterwards reprinted at Antwerp, and was inserted in the fifth volume of the "Critici Sacri," published at London in the year 1660. Foreiro was one of the three divines selected by the council of Trent to draw up their catechism, which was published in 1566; and he also appears to have been employed by them on a reform of the Missal and Roman Breviary. The king's urgent desire, however, of his return to Portugal, prevented him from completing the latter undertaking. Foreiro had not been long at home before he was made prior of Lisbon; and in the year 1568 he was chosen provincial of his order. Soon after the term of the office last mentioned was expired, he withdrew to the convent of Almada, which was built by him, and where he died in the year 1587. *Moreri.*—M.

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FORESTUS, PETER, an eminent physician, was born of an ancient family at Alcmaer in Holland, in 1522. He studied first at Louvain, and then at the most celebrated Italian universities, and took the degree of M. D. at Bologna. He passed some time afterwards at Paris, where he contracted an intimacy with James Sylvius. Returning to his native place, he practised physic there for some years, and then accepted an invitation to Delft, where he passed the greater part of his life in the capacity of public physician. At the establishment of the university of Leyden he was one of the first medical professors. In his old age he returned to Alcmaer, where he died in 1597. Few practitioners have left behind them so large a collection of their own observations as Forestus. His first work was a book "De incerto & fallaci Urinarum Judicio," written chiefly to expose the frauds and false pretensions of urine-doctors. He next began to publish his collection "Observationum & Curationum Medicinalium," which were records of his practice in almost all diseases, internal and external, and at length amounted to thirty-two books, besides nine books of Chirurgical Observations, forming all together six volumes folio. This is a vast body of clinical facts, which may be usefully consulted. Haller, however, says that Boerhaave could scarcely forbear suspecting the felicity of his cures and prognostics, though he has verified his histories by the names of the patients and the practitioners who were concerned with him. *Vander Linden. Halleri Bibl. Med. Pract.*—A.

FORMEY, JOHN HENRY SAMUEL, a man of letters distinguished for his industry and the variety of his acquisitions, was born at Berlin in 1711. His family was originally of Champagne, and his father was a refugee for religion at the revocation of the edict of Nantes. He was educated at the Royal French college, and studied philosophy under La Croze and Achard. Being destined to the church, he pursued his theological studies under Pelloutier, Lenfant, and Beausobre, and was ordained a minister before he had completed his twentieth year. He occupied for a short time the place of pastor to the French church at Brandenburg, whence he was called to Berlin, and chosen one of the ministers of a French congregation in that capital. In 1737 he was appointed professor of eloquence in the French college; and upon the death of La Croze in 1739, he succeeded him in the philosophical chair of the same college. On that election he resigned his pastoral office, though he continued to preach occasionally. On the renovation of the Royal Academy of Sciences and Belles-lettres at Berlin in 1744, M. Formey was made secretary to the philosophical class; and in 1748, on the motion of the president, Maupertuis, he was created sole and perpetual secretary of the academy; which post he held near fifty years. For such an office few men could be more proper. Devoted to letters, there was scarcely a department in the fields of science or literature which he had not cultivated; and his early occupation of a journalist, which he began in 1733 as a fellow-labourer with Beausobre in the "Bibliothêque Germanique," and continued under other titles and with other associates for many years, had given him a very extensive acquaintance with books on all subjects. He wrote his mother-tongue, French (which was made the academic language by the great Frederic), with facility and precision; and he possessed the spirit of method, joined to singular industry and regularity. His epistolary correspondences, both in his own name and in that of the academy, were immense, and furnished him with a perpetual fund of information in his journals; so that Algarotti compared him to a banker in general credit, who exerts an universal influence upon the commercial world. He was associated to a number of foreign learned bodies, as those of London, Petersburg, Harlem, Mantua, Bologna, the Naturæ Curiosorum, and many more in Germany; and he was personally acquainted with many of the most eminent and illustrious characters throughout Europe. From several of his brother-literati he met with attacks and ill offices. Voltaire in particular gave a malignant representation of him at the king's table, and in a pamphlet; and it was probably through his means that Frederic long entertained a prejudice against him. This was at length overcome in some personal interviews, and Formey received several marks of his majesty's favour, which were continued by his successor. Besides his academical employments, he had the management of various other concerns. He was agent or secretary of commands to the dowager-princess of Wirtemberg; and after her death, to the court of Schwerin. He filled several offices in the French colony at Berlin, to the interests of which he paid great attention; and at length he became a privy-counsellor in its superior directory. M. Formey was twice married, both times very happily. By his second wife he had a numerous offspring, of whom seven survived him. He was a kind father, and had the pleasure of seeing his children grow up virtuous and respect-

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able, with little pains or constraint, through the influence of good example. His industry produced a considerable accumulation of property for a man of letters, which he enjoyed with a prudent economy. He was naturally of a cheerful temper, and indulged in sallies of vivacity, sometimes beyond the bounds of caution. He was fond of decent amusements, those of the theatre, especially, when it flourished at Berlin, from the performance of two great French actors. So far was he from refusing the comforts and enjoyments of an easy fortune, that he once delivered a public oration before the court "On the Obligation of procuring oneself all the Conveniences of Life." His constitution was never robust; and a rheumatic attack in his youth left a weakness in his legs which never quitted him, and which, in the latter part of life, entirely took away the use of them. His sedentary habits, however, caused his health and spirits to be little affected by this event; but the want of exercise, joined to a good appetite, at length brought on indigestions, and a state of debility, under which he sunk in March, 1797, at the age of eighty-five years and ten months. The printed works of this writer were so numerous, that his papers shew him to have been in connection with more than fifty booksellers. They have in general been well received, and many of them have been translated into foreign languages. They include most of the principal classes of literature. His labours as a journalist have already been mentioned. In theology he wrote "Le Philosophe Chrétien," in which he gave under a new form the substance of many of his sermons. He also defended the cause of revelation against Diderot by his "Pensées raisonables," and against Rousseau by his "Anti-Emile." In politics he composed and translated several memoirs on public affairs at the request of the ministry. As an encyclopedist he furnished the great dictionary of Paris with several articles, and took a leading part in the Encyclopædia of Yverdun. He wrote various popular pieces on morality, and elementary works for young people. His "Histoire abrégée de la Philosophie," 1761, has been translated into English, and generally read. Philosophy was his favourite study: he adopted that of Leibnitz as taken up and illustrated by Wolf, and he became a very zealous advocate for the opinions of these eminent men. He wrote several works to facilitate the comprehension of them, and even flattered himself that he could make their principles agreeable and familiar to the fair sex, as Fontenelle and Algarotti had done those of Descartes and Newton. For this purpose he wrote his "Belle Wolfienne;" but the scheme did not succeed, the abstract ideas of metaphysics not being capable of those ornaments which ingenuity may borrow from astronomy and optics. In favour of the system of monades he wrote "Recherches sur les Elemens de la Matière," against an anonymous piece of the famous Euler. He read before the academy a great number of memoirs, as well on popular, as on the high philosophical subjects, such as liberty and necessity, the demonstration of the existence of a God, &c. In all these there is clearness and precision, an easy and flowing style, and a freedom from that dogmatism which is so disgusting, when assumed upon subjects of so much doubt. He concluded his philosophical labours with "Considerations on the three first Tusculans of Cicero," the last memoir on which he read in 1786, when he laid down his pen. *Eloge de M. Formey, par M. Merian in Mém. de l'Acad. R. de Berlin for* 1797.—A.

FORMOSUS, Pope, succeeded to that dignity on the death of Stephen VI. in the year 891. The first mention that we find made of him is under the pontificate of Nicholas I., when he was bishop of Porto, and was sent legate from the Roman see into Bulgaria, to solve some doubts relating to religious matters which were entertained by the king of that country and his subjects, who had lately become converts to the christian faith. Under the pontificate of John VIII. he was accused of several heinous crimes, and among others of conspiring against the emperor and the pope, and he was summoned to appear and take his trial. Not thinking it safe, however, to trust himself in the hands of his enemies, he privately withdrew from Rome; on which a sentence of deprivation was pronounced against him; and he was excommunicated and anathematised. This sentence was confirmed by the council of Pontigon in 876, and by that of Troyes in 878. He was in consequence reduced to the necessity of submitting to such terms as should be imposed upon him, and was obliged to swear that he would never return to Rome, nor resume the episcopal dignity, but content himself, so long as he lived, with lay-communion. Pope Marinus, however, in the year 883, absolved him from his oaths, and, declaring him innocent of the crimes laid to his charge, restored him to his see. On the death of Stephen, in the year 891, Formosus proved a suc-

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cessful candidate for the papal chair, though not without an opposition, which he found the means of surmounting. He is the first that was translated from another see to that of Rome, the preceding popes having been all chosen from among the presbyters and deacons of the church. Soon after his promotion, legates arrived at Rome from Constantinople, to endeavour to come to an amicable agreement respecting the persons who had received ordination from the patriarch, Phocius, who had been condemned and anathematised by the predecessors of Formosus. But finding that nothing less than such an absolute submission would be accepted, as must necessarily introduce unspeakable confusion into the church of Constantinople, they returned without accomplishing the object of their mission, and the breach was still farther widened between the Eastern and the Western churches. During the following year Formosus sent legates to preside at a council held at Vienne, to redress some abuses that prevailed in the kingdom of Arles; at which excommunications were thundered out against laymen who should strike clerks, make them eunuchs, or otherwise mutilate or maim them, usurp lands belonging to the church, dispose of churches without the consent of the bishop of the diocese, &c. Formosus espoused with much zeal the cause of Charles of France, surnamed *The Simple*, against Odo, or Udes, who upon the death of that prince's father had seized on the kingdom of Aquitaine, and had even been crowned king of France by the archbishop of Sens. The letters which he wrote on that occasion to Odo, however, produced no effect upon him, and it was not until his death that the family of Charlemagne regained possession of the whole of France. In the year 894, the emperor Wido dying, his son Lambert, whom he had taken as a partner with him in the empire, was crowned by Formosus. But as a bloody war broke out between Lambert and Berengarius, who laid claim to the kingdom of Italy, the pope invited Arnulph king of Germany to Rome, promising to crown him emperor, provided that he drove out both the contending tyrants, and restored peace to the country. With this invitation Arnulph readily complied, and entering Italy with a powerful army, soon made himself master of the whole of Lombardy; and afterwards marching to Rome, after some resistance obtained possession of that city, and was crowned emperor by the pope. Being in a short time, however, obliged to return to Germany, the war was rekindled between Lambert and Berengarius, who were at length reconciled by the papal mediation in the year 896, and agreed to divide the kingdom of Lombardy between them. In the same year Formosus died, after a pontificate of four years and six months. He is highly praised by Luitprand for the sanctity of his life, and his knowledge of the Scriptures; and several contemporary writers speak of him as worthy in every respect of the high station to which he was raised. But notwithstanding his merits, when Stephen VII., who hated his person and memory, succeeded to the papacy, a most disgraceful scene was transacted. This pope carried his detestation against Formosus to such a length, that he resolved to try him after his death. For this purpose he summoned a council to meet at Rome, and ordered the body of the dead pontiff to be taken out of the grave, to be brought before them, and to be placed in his episcopal robes on the pontifical throne. After having assigned a deacon for his counsel, Stephen ridiculously addressed himself to the dead body, saying, "Why didst thou, being bishop of Porto, ambitiously and unlawfully usurp the universal see of Rome?" We are not informed what answer was returned by the mock counsel; but Stephen, with the consent of all the bishops present, pronounced Formosus guilty of the charge of illegally intruding himself into the apostolic see. Afterwards he was stripped of the pontifical ornaments; three of his fingers, with which it was customary to bestow the papal benediction, were cut off; and his body, with a large stone suspended about the neck, was thrown into the Tyber. At the same time all the ordinations which Formosus had conferred were declared invalid. Pope Theodore II. however, during his short pontificate in the year 898, caused the body of Formosus to be taken out of the Tyber, and, declaring all his acts legal and valid, restored his corpse with great solemnity to its sepulchre in the Vatican. By a council which was summoned to Rome in the same year by pope John IX. the friends of Formosus whom Stephen had deposed, were restored to their ranks, the acts of Stephen's council were condemned to the flames, and it was decreed that they who had violated the sepulchre of Formosus, and dragged his body to the Tyber, should not be admitted to the communion of the church, till they had performed the penance imposed upon them for so heinous a crime. In the "Collectio Conciliorum" there are two letters extant, which bear the name of Formosus: one addressed to Stilianus, on the affairs of the east; and the other to the

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bishops of England. The latter, most probably, is supposititious. *Platina de Vit. Pont. Moreri. Bower.*—M.

FORSKAL, PETER, a celebrated Swedish botanist and pupil of Linnæus, was born in the province of Upland, in 1736. He studied at the university of Gottingen, and disputed there "De Principiis Philosophiæ recentioris." After his return to Sweden, he resided some time at Upsal, and then removed to Stockholm, where he published, in 1759, a small political work, entitled "Thoughts on Civil Liberty," which exposed him to some danger. In 1760 he was invited to Copenhagen by his Danish majesty, Frederick V. who, in consequence of his knowledge of the oriental languages and natural history, appointed him to accompany to Arabia the travellers sent to that country for the purpose of making discoveries, and at the same time conferred on him the title of professor. He set out on this journey in 1761, along with Frederic Christian von Haven, D. Christian Charles Cramer, and Carsten Niebuhr, and died at Jerim in Arabia in July, 1763. From the papers and memorandums which he left behind him, his fellow-traveller Niebuhr published the following works: "Descriptiones Animalium, Avium, Amphibiorum, Piscium, Insectorum, Vermium, quæ in Itinere orientali observavit." *Havniæ* 1775, 4to. Förskal during his journey was accustomed to write down every thing he observed on small bits of paper: of these loose scraps many were lost; but those found amounted to about 1800. These Niebuhr, with the assistance of a naturalist, reduced into order, and was so nice in giving an exact copy, that he published them in the same state in which they were left by the author. The first part contains a systematic nomenclature of all the quadrupeds, birds, amphibious animals, fish, insects, and worms, which occurs in the author's papers. The names are in Latin, Arabic, and Greek; and here and there a few annotations are added. Then follow about three hundred descriptions of birds, amphibious animals, fish, insects, and worms, testudines and zoophytes, arranged according to the Linnæan system; and the whole is concluded with the materia medica used in the apothecaries' shops at Cairo in Egypt. "Flora Ægyptiaco-Arabica, sive Descriptiones Plantarum quas per Ægyptum Inferiorem & Arabiam Felicem detexit; post mortem edidit Niebuhr: accedit tabula Arabiæ Felicis Geographico-botanica," *ibid.* 1775, 4to.: "Icones Rerum naturalium quas in Itinere orientali depingi curavit Förskal; post ejus mortem ad Regis mandatum æri incisas, edidit Niebuhr," *ibid.* 1776, 4to. with forty-three plates. The drawings were executed by Baurenfeind, the draftsman sent out on the above expedition, and who died by the way. Twenty of these plates represent plants; and the remaining twenty-three, animals. This work is valuable to those who are desirous of being acquainted with the Arabic names used in natural history, and of many insects which occur in the Old Testament, as has been shewn by Michaelis in his Oriental Bibliothèque. In remembrance of this botanist a plant has been distinguished by his name. *Hirsching's Manual of eminent Persons who died in the eighteenth Century. Gezelius's Biographiska Lexicon.*—J.

FORSTER, JOHN, a learned German lutheran divine and Hebraist, was born at Augsburg, in the year 1495. He early discovered a strong passion for knowledge and learning; and after availing himself of the advantages for improvement which his native city afforded, repaired to Ingoldstadt in Bavaria, where he enjoyed the opportunity of profiting by the instructions of the learned Reuchlin. That celebrated character was at this time at least seventy years of age; but his powers were unimpaired, and it was his greatest delight to employ them in encouraging and assisting the literary labours of studious youth. Being prevailed upon by the duke of Bavaria to deliver lectures at Ingoldstadt, such students as distinguished themselves by their extraordinary application and avidity for learning were sure to be noticed by him, and furnished with the use of such scarce books as were necessary to their making any considerable proficiency. In this number was our Forster, who made such progress in his studies, as to gain not only the applause, but the warm esteem of his tutor. In his acquaintance with the Greek and Hebrew languages he particularly excelled. Afterwards he went for farther improvement to Leipsic, where he studied theology, and the other branches of literature proper to qualify him for the clerical profession. It was in this university that he first commenced teacher of the Hebrew language, and also of divinity. Afterwards he removed to the university of Wittemberg, where his talents and learning raised him to high consideration, and he was admitted to the honour of doctor of divinity. For eight years he discharged the duties of public professor of Hebrew in that university, with eminent success and reputation, at the same time that he rendered essential service to the protestant religion by his labours as a divine. When

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Luther undertook his translation of the Bible, he frequently availed himself of the assistance of Forster, and submitted more readily to his judgment respecting the sense of difficult passages, than to that of any other of his learned friends. In the year 1554 he was selected, together with Melancthon and others of the most learned among the lutheran clergy, to repair to the council of Trent; but by the secret instructions of Maurice of Saxony, who had already prepared for the measures which ultimately brought about the peace of religion in Germany, they proceeded no farther than Nuremberg. Forster died at Wittemberg in 1556, when he was about sixty-one years old, highly beloved for his candour and piety, as well as respected for his great literary attainments. He was the author of "Dictionarium Hebraicum Novum," which was printed at Basil in 1557, folio, and bears the character of being a very valuable work.

There was another German lutheran divine of the name of JOHN FORSTER, who was also a professor at Wittemberg, and afterwards became minister at Eisleben, where he died in 1613. He was the author of numerous theological and critical productions, and among others of "Commentaries on Exodus, Isaiah, and Jeremiah," in three vols. 4to.; and a treatise "De Interpretatione Scriptuarum," 4to. printed at Wittemberg in 1608.

Both the preceding must be distinguished from a third JOHN FORSTER, who followed the profession of a jurist at Padua, and was the author of a work entitled "Processus judiciarius Cameralis." *Melchior. Adam. Vit. Germ. Theol. Moreri. Nouv. Dict. Hist.*—M.

FORSTER, JOHN REINHOLD, an eminent naturalist and philologist, was born on the 22d of October, 1729, at Dirschaw, in Polish-Prussia, where his father was a burgomaster. He received very little education except what he acquired himself by the natural strength of his own genius, till the year 1743, at which period he was placed for a year at the public school of Marienwerder; and when about fifteen he was sent to Berlin, where he was admitted into the gymnasium of Joachimsthal. Having a decided attachment to the learned languages, he made great progress under Mezelius and Heinsius; and even while at school applied to the study of the Coptic. He applied also to several of the modern languages, and particularly the Polish, which he had an opportunity of speaking with his school-fellows, many of whom were Poles, and among whom, at that time, was a very extraordinary genius, Stanislaus von Siestrzencewitz, who through ambitious views afterwards embraced the catholic religion, and on account of his eloquence was raised to the dignity of a bishop. Among his school-fellows also at this time were Cochius, Resewitz, Irving, and the celebrated Pallas, now professor at Petersburgh. In the year 1748 he was entered at the university of Halle: his inclination led him to the study of medicine; but his father was desirous that he should apply to jurisprudence: he however studied theology, and indulged his taste for the learned languages, among which he included the oriental. In the year 1751 he left the university and repaired to Dantzic, where he soon distinguished himself by his sermons, in which he imitated the French rather than the Dutch manner, at that time the most prevalent. After being two years a candidate, he obtained a settlement in 1753, at Nassenhuben, and in the month of February next year married his own cousin, Elizabeth Nikolai. While in this situation, he devoted great part of his leisure hours to philosophy, geography, and the mathematics, which were now his favourite pursuits; and he improved himself still farther in the knowledge of ancient and modern languages: but his income being small, and his family increasing, he had to struggle with difficulties, which induced him to accept an offer made to him by the Russian resident at Dantzic, of going to Russia to superintend the new colonies at Saratow. At Petersburgh he gave so much satisfaction to the members of government, that count Orlof, who at that time enjoyed unlimited power, wrote to the resident at Dantzic to thank him for having engaged a man of so great talents, and so agreeable to his wishes. But, whether Forster had shewn himself too warm a friend of the colonists, had expressed his sentiments with too much freedom, or given offence to Orlof in some other manner, he soon returned to Petersburgh, without completing his engagement. On his return to the capital, he had advantageous offers made to him by the Academy of Sciences, and by that of Moscow, but he declined both. In the mean time the congregation at Nassenhuben, whom he had left, insisted either on his returning or giving up the place. As he had still hopes that the Russian government would fulfil its promise, and make some provision for him, he preferred the latter; but his patience having been exhausted, his friends at Berlin, who had reason to expect hearing of his being on the banks of the Wolga, received letters from London, in the month of July, 1766, in which he stated that he had left

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Russia in disgust, and had proceeded to England, with very little money, but with strong recommendations. After his arrival in London, he received from the Russian government a present of a hundred guineas; and by translating Kalm's Travels and Osbeck's Voyage, he procured some additional funds towards the support of his family. He had an offer from lord Baltimore of being superintendant of his extensive property in America, but this he declined, and accepted the place of teacher of the French, German, and natural history, in the academy of Warrington. This place, however, he left soon after, and returned to London, where he resided in very confined circumstances till the year 1772, when he was engaged to go out as naturalist with captain Cook, who was then ready to proceed on his second voyage round the world. Forster at this time was forty-three years of age, and was accompanied by his son George, then seventeen. He returned to England in the year 1775, and soon after, the university of Oxford conferred upon him the degree of doctor of laws. After his return he published, conjointly with his son, a botanical work in Latin, containing the characters of a number of new genera of plants which had been discovered by them in the course of their circumnavigation. An account of the voyage having been published in English and German by young Forster, in which the father was supposed to have had a considerable share, though he had entered into an engagement not to publish any thing separately from the authorised narrative, they not only incurred the displeasure of government, but gave offence to the principal friends by whom they had been patronised. This work abounded with reflections injurious to the government in whose service they had been, and unfavourable to the navigators who had conducted the expedition. They were therefore treated with so much coolness that they both determined to quit England. Fortunately for Forster, after struggling some time with poverty and misfortunes in London, he was invited to Halle, in 1780, to be professor of natural history: he was also appointed inspector of the botanical garden; and as this office was connected with the faculty of medicine, he next year got the degree of M. D. The loss of his son George, who died at an early period of life, made a deep impression on Forster, whose health was already in a declining state; and in the spring of the year 1798, his case was so desperate, that he expressed himself as a dying man in a letter to his friend Karsten, dated Halle, April 14. He did not long survive this letter, dying on the 9th of December, 1798, at the age of sixty-nine years and some months. Forster is represented as a man of a highly irritable and quarrelsome disposition, of which he is said to have given several instances during his voyage round the world; and which, added to a total want of prudence in common affairs, involved him, notwithstanding his talents, in perpetual difficulties. The following character of him by his friend the celebrated Kurt Sprengel, of Halle, exhibits him in a more favourable point of view: "To a knowledge of books, in all branches of science, seldom to be met with, he joined an uncommon fund of practical observations, of which he well knew how to avail himself. In natural history, in geography, both physical and moral, and in universal history, he was acquainted with a vast number of facts, of which he who draws his information from works only has not even a distant idea. This assertion is proved in the most striking manner by his 'Observations made in a Voyage round the World.' Of this book it may be said, that no traveller ever gathered so rich a treasure on his tour. What person of any education can read and study this work, which is unparalleled in its kind, without discovering in it that species of instructive and pleasing information which most interests man, as such? The uncommon pains which Forster took in his literary compositions, and his conscientious accuracy in historical disquisitions, are best evinced by his 'History of Voyages and Discoveries in the North,' and likewise by his excellent archæological dissertation 'On the Byssus of the Ancients.' Researches such as these were his favourite employment, in which he was greatly assisted by his intimate acquaintance with the classics. Forster had a predilection for the sublime in natural history, and aimed at general views rather than detail. His favourite author therefore was Buffon, whom he used to recommend as a pattern of style, especially in his Epoques de la Nature, his description of the horse, camel, &c. He had enjoyed the friendship of that distinguished naturalist, and he likewise kept up an uninterrupted epistolary intercourse with Linnæus till the death of the latter. Without being a stickler for the forms and ceremonies of any particular persuasion, he adored the eternal author of all who exists in the great temple of nature, and venerated his wisdom and goodness with an ardour and a heart-felt conviction, that in my opinion alone constitute the criterion of true religion. He held in utter contempt all those who, to gratify their pas-

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sions or imitate the prevailing fashion, made a jest of the most sacred and respectable feelings of mankind. His moral feelings were equally animated; he was attracted with irresistible force by whatever was true, good, or excellent. Great characters inspired him with an esteem which he sometimes expressed with incredible ardour."—His works, besides those above mentioned, are for the most part compilations and translations. He was the author also of several papers published in the Philosophical Transactions, the Memoirs of the Academy of Sciences at Stockholm, the Transactions of the Imperial Academy of Sciences at Petersburgh, and those of other learned societies. *Der Naturforschender Freunde zu Berlin Neue Schriften*; *Supplement to the Encyclopædia Britannica*; *Monthly Magazine*; *Meusel's Gelehrte Teutschland.*—J.

FORSTER, GEORGE, son of the preceding, was born at Dantzic in 1754, and came over with his father to England, when about twelve years of age. He studied some time in the academy of Wartington; and soon acquired a perfect use of the English tongue. He distinguished himself greatly also by his attainments in science and literature in general, as he possessed an excellent memory with quick parts and a fertile imagination. He accompanied his father round the world with captain Cook; and on quitting England, as mentioned in the preceding article, was desirous of settling in France. He accordingly resided some time at Paris; but in the year 1779 he was appointed professor of natural history in the university of Cassel. The senate of Poland having afterwards offered him a chair in the university of Wilna, he accepted the invitation; but though this office was very lucrative, and though the enlightened patriots of that country did not neglect to procure him all the literary assistance he stood in need of, he could not be long happy in a semi-barbarous nation, in which liberty was suffered to expire under the intrigues of Russia and Prussia. He therefore entered into a treaty with Catherine II. who, emulous of every species of glory, wished to distinguish her reign by procuring to the Russian nation the honour of undertaking, after the example of England and France, a new voyage of discovery round the world; but unfortunately for the progress of science, the war with the Ottoman Porte disappointed Forster's hopes, and prevented the execution of this useful project. Forster, however, could not long remain in obscurity, as the different publications with which he had enriched natural history and literature had increased his reputation. The elector of Mentz appointed him president of the university of the same name, and he was discharging the duties of his office when the French troops took possession of that city. This philosophical traveller, who had studied society under all the various aspects arising from different degrees of civilisation, beheld with enthusiasm the dawnings of the French revolution, and was the first, says M. Pougens, from whom this account is chiefly taken, to promulgate republicanism in Germany. The people of Mentz, who had formed themselves into a national convention, sent him to Paris to request that they might be united to the French republic; but while employed on this mission, the city of Mentz was besieged and retaken by the Prussian troops. This event occasioned the loss of all his property, and what was still more disastrous, of his numerous manuscripts, which fell into the hands of the prince of Prussia. Having afterwards experienced some domestic uneasiness of the conjugal kind, he resolved to undertake a journey to Tibet and Indostan, for which he made preparations by studying the oriental languages; but the chagrin occasioned by his misfortunes, added to a scorbutic affection to which he had been long subject, and which he had contracted at sea during his voyage round the world, put an end to his existence, before he could carry his plan into effect. He died at Paris at the age of thirty-nine, on the 13th of February, 1792. His works are: "A Voyage round the World in his Britannic Majesty's Sloop Resolution, commanded by Captain James Cook, during the Years 1772, 1773, 1774, and 1775," *London*, 1777, two vols. 4to. In conjunction with his father, he made a German translation of this work, which was published at Berlin in two volumes quarto, 1778—1780. "Reply to Mr. Wales's Remarks on Mr. Forster's Account of Captain Cook's last Voyage," *Lond.* 1778, 4to.: "Letter to the Right Honourable the Earl of Sandwich," 1779, 4to. He was concerned for some time with professor Lichtenberg of Gottingen in the publication of the Gottingen Magazine: he wrote also some papers in the Transactions of the Academy of Sciences at Upsal; had a share in the "Characteres generum Plantarum, &c." of his father; and was employed with professor Pallas and others in the continuation of Martini's Dictionary of Natural History. *Account of his Life, by Pougens*; *Meusel's Gelehrte Teutschland.*—J.

FORSTER, NATHANIEL, a learned divine

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of the church of England in the eighteenth century, was born at Stadscombe, in the parish of Plimstock, Devonshire, of which his father was then minister, in the year 1717. Soon after his birth his father removed to Plymouth, where he initiated his son in the rudiments of a grammatical education, and afterwards sent him to the public grammar school in that town. Young Forster made a rapid progress both under the instructions of his father, and in the seminary into which he was transplanted, of which he became head scholar before he was thirteen years old. In 1731-2 he was removed to Eton, and at the same time entered at Pembroke college, Oxford, in order to entitle him to the benefit of an exhibition of forty pounds per annum. After passing about sixteen months at Eton, while Dr. George was head master, he went to college, and became a pupil of Dr. Radcliffe. In 1733 he was admitted scholar of Corpus Christi college, where Dr. Burton was tutor; and, after taking his degree of B. A in 1735, and that of M. A. in 1738, was in 1739 elected a fellow of that institution. Afterwards he took the care of pupils, in the capacity of assistant to Mr. Paget, the college tutor; but was disappointed in the wishes which he entertained of succeeding that gentleman in his office. He received deacon's orders in 1738-9, and was ordained a priest in 1741-2. He was admitted to the degree of bachelor of divinity in 1746, as soon as his standing allowed, in order to preserve his seniority in college. His time was chiefly spent at college, in a close application to his studies; by which he deservedly acquired a high character for very considerable erudition, and great critical acumen; possessing a knowledge of the Latin, Greek, and Hebrew languages, equal to that of any man of his time. The productions which he sent into the world during these years of unremitting literary labour, will be enumerated at the end of this article. The first preferment which he obtained in the church was the small rectory of Hethe, in Oxfordshire, to which he was presented in 1749 by lord-chancellor Hardwicke, on the recommendation of his earliest friend, Dr. Secker, then bishop of Oxford. Dr. Secker also introduced him to the notice of his friend Dr. Butler, at that time bishop of Bristol, to whom he became domestic chaplain when in the year 1750 that prelate was translated to the see of Durham. In the year last mentioned, before he quitted the university, Mr. Forster was admitted to the degree of doctor of divinity. He continued chaplain to bishop Butler till the death of that prelate, which unfortunately took place before he had the opportunity of receiving from him any substantial mark of his affection and esteem. The bishop, however, gave evidence of the regard which he had for him, by bequeathing him a legacy of two hundred pounds, and appointed him executor to his will. After the disappointment which the death of the bishop occasioned, Dr. Forster returned to college, with a determination again to devote his time to literary exertions. But he was very soon called out of his retirement, and in the year 1752 was made one of the chaplains to Dr. Herring, archbishop of Canterbury. In the year 1754 he was promoted to a prebendal stall in the church of Bristol; and before the expiration of it was presented by the archbishop to the valuable vicarage of Rochdale, in Lancashire. He was elected a fellow of the Royal Society in 1755; made one of the chaplains to his majesty in 1756; and appointed preacher at the Rolls chapel in 1757. In the year last mentioned he married a lady of much merit, and possessed of a considerable fortune; on which occasion he fixed his residence in Craig's-court, Westminster. He died in that situation, after a short illness, before the end of 1757, in the forty-first year of his age. Among his connections and friends he had to rank many of the most learned and respectable characters of his age; and he is commended for the judicious temperate manner which he possessed of exposing absurdity or correcting vice, and for the discernment, mildness, and benevolence, which he displayed in private life. The following is a list of his works: "Reflections on the Natural Antiquity of Government, Arts, and Sciences, in Egypt," 1743; "Platonis Dialogi quinque: Recensuit, Notis illustravit, Nathaniel Forster, A. M. &c." 1745; "Appendix Livjana, continens, I. Selectus Codicum, MSS. & Editionum Antiquarum Lectiones, præcipuas variorum Emendationes, & Supplementa Lacunarum in iis T. Livii quæ supersunt Libris: II. J. Freinshemii Supplementorum Libros X in Locum Decadis secundæ Livianæ deperditæ," 1746; "Popery destructive of the Evidence of Christianity, a Sermon preached before the University of Oxford at St. Mary's, Nov. 5, 1746;" "A Dissertation upon the Account supposed to have been given of Jesus Christ by Josephus; being an Attempt to shew that this celebrated Passage, some slight Corrections only excepted, may reasonably be esteemed genuine," 1749; "Biblia Hebraica, sine Punctis, accurante Nath. Forster, &c." 1750; and "Remarks on the Rev. Dr. Hebbing's Dissertation on the Power of States to deny Civil Protection

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to the Marriages of Minors, &c." 1755. It should be observed, that the "Appendix Liviana," was a joint publication of Dr. Forster and another fellow of Corpus Christi college, and was published without a name. The author's dissertation on the account supposed to have been given by Josephus, is allowed to be ingenious by Mr. Bryant, who has undertaken to defend the passage as it stands; and by bishop Warburton it was pronounced the best piece of criticism which the age has produced. Dr. Lardner, with his usual candour, has made some observations on Dr. Forster's reasoning, the tendency of which is to controvert the authenticity of the passage. *Kippis's Collections for the Biog. Brit.*—M.

FORT, Francis le, a person to whom fortune gave a considerable share in the civilisation of a great empire, was descended from an ancient and noble family of Geneva, where he was born in 1656. An enterprising disposition caused him to quit his father's house at the age of fourteen, and enter as a cadet in the French service. He afterwards served in Holland as a volunteer, and was wounded at the siege of Grave. The hopes of preferment induced him to join a German colonel, who was enlisting a body of men for the czar Alexis. With him he arrived by sea at Archangel, where, on account of the unsettled state of Russia subsequent to the death of that czar, they were exposed to want and neglect. Le Fort got to Moscow, and became secretary to the Danish resident. He learned the Russian language; and being acquainted with three or four others, and possessed of a good appearance and confident manner, he attracted the notice of several persons of distinction, and finally of the young czar Peter. That prince found him such a person as he wanted to assist him in his efforts to raise himself and his subjects from barbarism. He immediately made him a captain of foot, and admitted him to his confidence. Le Fort himself was not a man of extensive knowledge, but he had the seeds of great talents, which developed themselves in proportion to his advancement; and he had seen enough of the arts and policy of civilised Europe to be able to suggest to the enquiring mind of his master those plans on which the improvement of his country depended. He was employed to raise a body of 12,000 men, chiefly intended to keep the Strelitzes in awe, and he was made their general. Soon after, though unacquainted with naval affairs, he was created an admiral; and his activity rendered him very useful in forming the commencement of that marine which was the favourite object of the czar's life. The conduct of the siege of Asoph in 1696 was committed to him; and he acquitted himself in it so well, that the czar entrusted him with the chief command of all his troops both by land and sea. He was also appointed to the government of Novogorod, and to the first place in the ministry. When Peter took the resolution of travelling for his own improvement, he created Le Fort his embassador to the courts he intended to visit, and travelled as a private person in his train. From the influence he possessed over his master, Le Fort was enabled sometimes to controul him in the fits of violence and intemperance to which he was too liable; yet at a carousal in Germany, the czar drew his sword upon his favourite, who narrowly escaped with his life. Peter, when sober, expressed great concern for this sally. Le Fort retained all his favour and consequence till his death, at Moscow, in 1699. The czar honoured him with a most magnificent funeral, and himself assisted at the procession as a military officer. *Moreri. Mod. Univers. Hist.*—A.

FORTESCUE, sir John, a learned English lawyer and judge in the fifteenth century, was (according to the best authority) third son of sir Henry Fortescue, lord chief-justice of Ireland. Of his birth-place and education we have no exact account; but it appears that he resided as a lawyer in Lincoln's-inn, and distinguished himself by his learned lectures. He attained the degree of a serjeant-at-law in 1430, and was made chief-justice of the King's Bench in 1442. He appears to have been a principal counsellor in the court of Henry VI., and he faithfully adhered to the interests of that unfortunate king. When the success of Edward IV. obliged Henry to take refuge in Scotland, Fortescue attended him; and it was probably there that Henry created him chancellor of England. In the mean time he was attainted of high-treason by Edward's parliament in 1461, and another person was appointed chief-justice in his stead. He was never acknowledged as chancellor by that party, nor ever exercised the office in England. In 1463 he accompanied queen Margaret, prince Edward, and the principal adherents of the house of Lancaster, in their flight to Flanders; and passed many years upon the continent in a state of exile. In that condition he composed his celebrated work "De Laudibus Legum Angliæ," addressed to the prince Edward, son of Henry VI. with the patriotic purpose of giving him just notions of the laws and constitution of his country, and an attachment to them, should he ever arrive at

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the crown. He returned to England, with the queen and the prince, on the news of the defection of the earl of Warwick from king Edward, and was taken prisoner after the battle of Tewksbury in 1471, which totally ruined the hopes of the house of Lancaster. Edward gave him his release and pardon, which he merited by composing a retractation of a paper he had written against the title of the house of York. Candour may suppose that reasoning, and not the success of arms, had effected this change in his opinion. What was of more importance, he retained his former sentiments concerning the constitution, and drew up a work in English on "The Difference between an Absolute and Limited Monarchy, as it more particularly regards the English Constitution." He wrote some other treatises which have remained in MS. He did not again enter into public life, but passed the residue of his days in retirement. He is said to have attained nearly his ninetieth year, but the time of his death is not ascertained. He was interred in the parish church of Ebburton or Ebrighton in Gloucestershire, of which place he possessed the manor. The work of sir John Fortescue "De Laudibus Legum Angliæ" is written in Latin, in the dialogue form, and is accounted a very curious and valuable record of the grounds and principles of the law of England as understood at that time, and of various circumstances relative to the mode of education in the inns of court. It is rather an express panegyric of the common law, than a fair comparison of it with the civil or other foreign systems, though some of the points of preference on which it dwells are very justly stated. One of the most valuable parts of it is that which treats of the difference between the two forms of government which he calls regal and political, meaning by the first absolute monarchy, and by the second, one limited by laws; and as he explicitly includes the government of England among the latter, he has been quoted in opposition to the opinion of Hume, the spirit of whose history is to shew that our parliaments had no proper legislative power. Several editions have been made of this work both in Latin and English. The last and best, enriched with a historical preface and notes, was published by Mr. Gregor in 1775, octavo. His work "On the Difference between an Absolute and Limited Monarchy," published first by lord Fortescue in 1714, appears to be chiefly a repetition in English of what is said in the preceding piece concerning the constitution of England, with the addition of a number of observations meant for the service of king Edward. Thus, in considering the best mode of increasing the king's revenues, he proposes augmenting the crown lands by means of resumptions; and to prevent the distress which would fall upon those from whom the royal grants should be resumed, he recommends that a large subsidy should be granted to the king, in order to enable him to make good their losses. If he did not perceive that this advice tended to make the king absolutely independent of his people, his penetration must have been small; if he was aware of this consequence, he can scarcely be thought a consistent friend to a limited government. *Biog. Britan.*—A.

FORTIGUERRA, Nicholas, an Italian poet and ecclesiastic, born in 1674, was descended from an ancient family of that name at Pistoia. He arrived at the prelacy under Clement XI. and his house at Rome was the resort of all the distinguished men of letters in that capital. He had great expectations of a cardinal's hat from Clement XII.; but the pontiff delayed his promotion so long, that Fortiguerra fell into a lingering disease through vexation, which carried him off in 1735, at the age of sixty-one. He is principally known by his burlesque poem entitled "Ricciardetto," which was written on the following occasion: Being present at a debate concerning the relative superiority of Ariosto and Tasso, Fortiguerra supported that of the latter poet; and as a proof of the ease with which a person of moderate imagination might imitate the manner of Ariosto, he undertook to compose the piece in question, which he finished in a short time. The "Ricciardetto," to which the author's Grecised name of *Carteromaco* is usually annexed, is a poem of thirty cantos in ottava rima, full of the extravagance and disorder natural to one who sits down with the purpose of saying all that comes into his head, but pleasant and fanciful, and written in easy verse. It was first published in 1738, quarto, and since at Paris, 1768, three volumes twelves. Fortiguerra also wrote a translation in verse of the comedies of Terence, printed at Urbino in 1736 with the Latin text. *Nouv. Dict. Hist.*—A.

FORTIUS, Joachim. See Ringelbergius.

FOSCARINI, Michael, a Venetian senator, born in 1628, was employed by the republic to continue the history of Venice, by Nani. His work was published in 1696, and forms the tenth volume of the "Collection of Historians of Venice," 1718, quarto. He is not reckoned equal to his predecessor as a writer, yet his documents are of good authority. Two novels of

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his composition are printed among those of the Academy of Incogniti. He died in 1692. *Tiraboschi. Nouv. Dict. Hist.*—A.

FOSSE, CHARLES DE LA, an eminent French painter, was the son of a jeweller in Paris, where he was born in 1640. He studied painting in the school of Le Brun, and his progress was such, that he obtained one of the pensions for visiting Italy. There he particularly attached himself to the colouring of the Venetian school, and made Titian and Paul Veronese his models. On his return he rose to great reputation, and was employed in a variety of works, public and private. He was admitted into the Academy of Painting in 1673, of which he became in succession professor, rector, director, and chancellor. His fame extended into foreign countries, and in 1690 he was invited to England by the duke of Montague, to paint his house (now the British Museum) in conjunction with Rousseau and Baptiste. He finished there two cielings, representing the apotheosis of Isis, and the assembly of the gods. King William made him liberal offers to stay in England, which he declined, in hopes of being made first painter to his own sovereign, through the influence of Mansard. On his return he was engaged in painting the dome of the Invalids, a great work in which he displayed the fertility of his genius. He also was employed in the decoration of several of the royal palaces, and received a considerable pension from the king, though he was disappointed of the place of first painter. His style of painting is reckoned somewhat loaded and heavy, and his drawing wants correctness; but his touch is soft, and no French artist has better understood the disposition of tints, and the effects of colouring. His carnations, indeed, are far from natural, but are imitated from Titian, Rubens, and Vandyke. He painted well in fresco, and was a master of landscape. His private character was amiable and estimable: he conversed well, and with much candour. He retained the fire of his genius to an advanced period, and died at Paris in 1716, at the age of seventy-six. The principal works of La Fosse are found in the churches of Paris, in the Luxemburgh palace, and in some private galleries. Several of them have been engraved. *D'Argenville Vies des Peintres.*—A.

FOSSE, ANTONY DE LA, sieur d'Aubigny, nephew of the preceding, was born at Paris in 1653. He devoted himself to polite literature, and especially to poetry, in which he obtained considerable reputation. He was secretary to the marquis de Crequi in the war in Italy, and afterwards to the duke d'Aumont in his government of the Boulonnois; but his philosophical temper rendered him more attached to the pursuit of letters and the cultivation of friendship, than to the improvement of his fortune. He wrote Italian so well, that for an ode which he composed in that language he was received into the Academy degli Apatisti at Florence. In French poetry his principal compositions were tragedies, several of which were successful on the stage. "Manlius Capitolinus," represented in 1698, is accounted the best of these. It is said to be not unworthy of Corneille. The verses of La Fosse are extremely laboured, and, as he confessed, cost him more pains in the expression than in the thought. He gave a translation, or rather paraphrase, of Anacreon, in verse, which has little of the spirit of the original. To this, printed in 1704, he added several miscellaneous pieces of poetry, of various merit. This author died in 1708. Of his "Theatre" an edition was given in 1747, two volumes twelves, and another in 1755. *Moreri. Nouv. Dict. Hist.*—A.

FOSTER, JAMES, a learned English nonconformist divine, and very celebrated preacher, was the son of a fuller, and born at Exeter in the year 1697. When he was only five years of age he was sent to the free-school in that city, where he made so rapid a progress in grammar learning, that his master spoke of him in the warmest terms of applause, and boasted of him as the glory of his school. From the grammar school he was removed to an academy for educating dissenting ministers, then under the care of Mr. Joseph Hallet, senior, in the same city, where he went through the different courses of study necessary to qualify him for the ministerial profession. By his abilities and improvement he soon acquired the admiration of his tutor and fellow-students. He possessed remarkable quickness of apprehension, a solid judgment, a happy memory, admirable talents for argumentation, and a free commanding elocution; and at the same time was distinguished for candour and liberality, integrity and modesty, great tenderness and benevolence of disposition, and unaffected ardent piety. He commenced public preacher in the year 1718, and was much admired in several places where he occasionally officiated. At this time a furious controversy arose among the dissenters in the West of England, and particularly in Exeter, respecting the doctrine of the Trinity, and subscriptions to tests of orthodoxy. As Mr. Foster did not concur in opinion with the orthodox party, and possessed too honest and

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manly a spirit to conceal his sentiments, he soon provoked their clamour against him, and found it prudent to remove to some other scene. His first settlement was with a congregation at Milborne-port, in Somersetshire, where he remained till some of his hearers caught the infection of the times, and, becoming zealous in the cause of orthodoxy, made the place uneasy to him; when he removed to the house of a brother minister at Ashwick, an obscure retreat under the hills of Mendip, in the same county. While he continued in this asylum, he preached to two poor, plain congregations, one at Colesford, and the other at Wokey near Wells, both which together did not raise him more than a salary of fifteen pounds per annum. For some years he lived in this state of humble poverty, but which was nevertheless truly honourable, as it was solely produced by his uprightness and sincerity. A consciousness of this inspired his mind with support and cheerfulness, and animated him to pursue his studies with close application. In the year 1720 Mr. Foster published an "Essay on Fundamentals, with a particular Regard to the Doctrine of the ever-blessed Trinity, &c." octavo; which was designed to check that censorious and uncharitable spirit which was then so very prevalent, by shewing that the trinitarian notion is not one of the fundamentals of Christianity; or, in other words, one of those doctrines, a belief of which is made an express condition of happiness in the Sacred Writings. Subjoined to the essay is a sermon, entitled "The Resurrection of Christ proved, and vindicated against the most important Objections of the ancient Jews, or modern Deists, and his Disciples shewn to be sufficient Witnesses of the Fact." These pieces are written with much ability, spirit, and good temper; but the essay, instead of allaying, increased the clamours of his opponents, who were fruitful in their invention of such calumnies as might blacken his character, and render him obnoxious to the ignorant and bigoted. Their conduct, however, excited no other sentiment than that of pity in his enlightened and candid mind, and did not tempt him, either in his actions or language, to transgress the rules of that christian charity and forbearance for which he pleaded. From Ashwick Mr. Foster removed to Trowbridge in Wiltshire, where he preached for some time to a small presbyterian congregation, which did not usually consist of more than twenty or thirty persons. During his residence in this place, in consequence of reading Dr. Gale's treatise On Infant Baptism, he became a convert to the opinion that baptism of adults by immersion is the true scriptural rite; and was afterwards baptised according to that mode in London. By adopting this opinion and practice he certainly gave a strong proof of his integrity: for it must necessarily tend to prevent his settlement in the great majority of dissenting places, where his freedom of sentiment would not otherwise prove unacceptable; and he could entertain but little expectation of meeting with a baptist church from which his want of orthodoxy would not exclude him. This variation of sentiment produced no difference between him and the people at Trowbridge; but so insufficient was the utmost income which they could contribute to his support, that he entertained some thoughts of quitting the ministry, and of betaking himself to a secular employment. At one time he is said to have deliberated about learning the trade of a glover, from the person in whose house he boarded. While he was thus circumstanced, he unexpectedly met with a patron and friend in Robert Houlston, esquire, who took him into his house as a chaplain, and treated him with much kindness and generosity. By this means he became introduced to wider circles, and more respectable connections, in which his talents and character soon attracted much notice and admiration. In the year 1724 he was chosen to succeed Dr. Gale, by the baptist congregation in Barbican, London, to whom he officiated in the pastoral connection, with the utmost fidelity and acceptance, for more than twenty years. In the year 1728 he engaged in a Sunday evening lecture in the Old Jewry, which he carried on till near the time of his death, with a degree of popularity which was unexampled among the protestant dissenters. "Here," says Dr. Fleming, "was a confluence of persons of every rank, station, and quality. Wits, free-thinkers, numbers of clergy; who, whilst they gratified their curiosity, had their professions shaken, and their prejudices loosened. And, of the usefulness and success of these lectures, he had a large number of written testimonials from unknown as well as known persons." Before we close this article, we shall again have to advert to the qualifications by which he attracted such crowded auditories. In the year 1731 Mr. Foster published a valuable treatise, entitled "The Usefulness, Truth, and Excellency, of the Christian Revelation defended against the Objections contained in a late Book, entitled 'Christianity as old as the Creation,' &c." octavo. This performance reflects much credit on the abilities and ingenuity of the author,

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and is written with great clearness of thought and expression. It met with such general approbation from the judicious and candid of all parties, that repeated impressions were soon demanded by the public. Even Dr. Tindal, against whose work it was written, is said always to have spoken of it with great respect. In the year 1734 Mr. Foster published a volume of "Sermons," on various interesting subjects, in octavo, which was so well received that a fourth edition of it was printed in the year 1745. One of these Sermons, on the subject of heresy, engaged our author in a controversy with Dr. Henry Stebbing, then one of the king's chaplains, and preacher to the Society of Gray's-inn. The "Letters," and "Answers," of these controvertists, in which Mr. Foster's skill in disputation, acquaintance with scripture criticism, and just views of christian liberty, appeared to eminent advantage, were published at different periods in 1735 and the two following years. Mr. Foster's next publications were three additional volumes of "Sermons," of which the last appeared in the year 1744. In that year he was chosen to succeed Dr. Jeremiah Hunt in the pastoral charge of the protestant dissenting congregation at Pinner's-hall. In the year 1746 he was called upon to perform a melancholy office, which made an impression on his tender and sympathising mind that was painfully felt by him ever afterwards. It was to attend the earl of Kilmarnock, who was then in the Tower, under sentence of death for high-treason, to assist him in preparing for his last moments. Afterwards he published a pamphlet in octavo, entitled "An Account of the Behaviour of the late Earl of Kilmarnock, after his Sentence, and on the Day of his Execution." In the year 1748, the Marischal college at Aberdeen conferred on him the degree of doctor of divinity. Very handsome letters were sent him on that occasion from the principal of the college, and professor David Fordyce, the latter of whom says, "We beg that you will be so good as to accept of the diploma, as a small mark of the sincere veneration we have for you, and of the sense we entertain of the eminent services you have done to the cause of liberty, religion, and virtue, by your writings as well as public instructions." In the year 1749 Dr. Foster published, in quarto, the first volume of his "Discourses on all the principal Branches of Natural Religion and Social Virtue." The second appeared in 1752. One chief view of the author throughout the whole of this excellent work, was, to render both the principles and proofs of natural religion, which equally concern all without distinction, fully intelligible to all, by omitting, as much as possible, all philosophical and scholastic terms, and reducing more involved and abstruse demonstrations, to a plainer form. To the second volume are annexed offices of devotion, suited to the principal subjects, which are compositions of great merit in their kind. These volumes were printed by subscription; and the list, which consists of two thousand names, comprehends many of the most distinguished persons in the kingdom. Among others are, lord Hardwicke, lord chancellor of Great-Britain; the duke of Newcastle, lord Bolingbroke, and many others of the nobility; the bishops of Winchester, Durham, Oxford, Norwich, and St. David's; sir Michael Foster, sir Martin Wright, sir Thomas Abney, Arthur Onslow, esquire, speaker of the house of commons, sir George afterwards lord Lyttleton, sir John Barnard, Dr. Edward Young, Dr. Akenside, Dr. Mead, and Dr. Armstrong: Mons. Daguessau, chancellor of France, was also in the number. We mention these names, as affording a striking testimony of the great estimation in which the author's abilities and character were held by men of all persuasions. In April, 1750, Dr. Foster was attacked by a violent disorder, from the effects of which he never thoroughly recovered, though he continued to preach, as often as he was able, till January, 1752. In that month he had another attack, which appears to have been of the paralytic kind; after which he continued in a declining way till the middle of October, when he received a violent paralytic stroke, and at length expired, without a sigh or groan, on the 5th of November following, in the fifty-fifth year of his age. In addition to the incidental mention which we have already made of his great abilities and endowments, his unbending uprightness and steady attachment to the interests of truth and liberty, and his amiable christian temper, we have to observe that his private life was in all respects most unexceptionable, regular, decent, and exemplary. He also possessed a high degree of humanity, generosity, and of the purest and most active benevolence. So extraordinary was his beneficence, that he never reserved any of his appointments for his own future use; and, had it not been for the numerous subscriptions to his discourses on natural religion, he must have died possessed scarcely of any property. As a preacher, "he used no delusive arts to bribe the passions, to play with the imagination, and so impose on the understanding. He had no

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ambiguities, no disguises; but, whatever he thought an important truth, he delivered with freedom and without reserve." This frankness and openness, connected with a degree of liberality in opinion at that time seldom avowed in an English pulpit, and also with the sublime ideas of virtue and honourable conceptions of the Deity which he inculcated, proved one powerful cause of attraction to the more informed and respectable part of his hearers. His happy talent at reasoning, likewise, and the perspicuity, elegance, and energy of his language, were additional recommendations of him as a pulpit orator. And when we add to these, the propriety and unrivalled graces of his delivery, it can be no matter of surprise to us, that he maintained for so long a time the first place among the most admired preachers of his day. We cannot better convey to our readers an idea of this pre-eminence of Dr. Foster, than in the words of Mr. Rider, a graduate of Oxford, afterwards master of St. Paul's school. "His voice," says he, "was naturally sweet, strong, distinct, harmonious, always adapted to his matter, always varied as his method changed; as expressive of the sense as the most judicious recitative. Monotony was a fault he was never guilty of. His action, the soul of eloquence, was grave, expressive, free from distortions, animated without being theatrical; in short, such as became the pulpit. He reminded us of Paul, at Athens, arresting the attention of his auditors." It is not improbable that curiosity drew the celebrated Mr. Pope to become occasionally one of his hearers, who, in the epilogue to his Satires, has taken occasion to praise him in the following lines:

> Let modest FOSTER, if he will, excell
> Ten metropolitans in preaching well.

In the Gentleman's Magazine for July, 1736, is a copy of verses characterising different dissenting ministers of that period, which are understood to have been written by Richard Savage. Those upon Foster, which close the whole, are as follows:

> But see th' accomplished orator appear,
> Refin'd his language, and his reasoning clear:
> Thou only, FOSTER, hast the pleasing art,
> At once to charm the ear, and mend the heart.

Lord Bolingbroke has ascribed to Dr. Foster the memorable aphorism, "where mystery begins, religion ends." Whoever was the author of it, an anecdote which we have introduced from the "Richardsoniana," relative to bishop Fleetwood, shews that it was adopted and quoted by that prelate, who died before Foster had acquired celebrity as a preacher or writer. Besides the works already particularised, Dr. Foster was the author of three "Funeral Sermons," one of which was for that venerable confessor Mr. Emlyn; and several essays in "The Old Whig." *Towers's Collections for the Biog. Britan. British Biog. vol. X.*—M.

FOSTER, JOHN, an eminent scholar, was born in 1731, at Windsor. He received his school education at Eton, where he acquired that proficiency in classical learning which is the peculiar boast of that seminary. He was elected to King's college, Cambridge, in 1748, of which society he became a fellow. Dr. Barnard, master of Eton school, from his acquaintance with Foster's abilities, chose him for one of his assistants; and in 1765, when he was himself raised to the provostship, he obtained the post of master for Mr. Foster. But neither his temper nor manners were fitted for the chief conduct of such an institution; and finding himself unable to support his authority, he resigned after a few years, with his health much injured by the conflicts and vexations he had undergone. He was presented to a canonry of Windsor in 1772, but he did not long enjoy it. Having visited the German Spa for the recovery of his health, he died there in September, 1773. A Latin epitaph written by himself marks his tomb in the church-yard of the place. He is known as the author of a learned work entitled "An Essay on the different Nature of Accent and Quantity, with their Use and Application in the Pronunciation of the English, Latin, and Greek Languages; containing an Account and Explanation of the Ancient Tones, and a Defence of the present System of Greek Accentual Marks," octavo, 1762. It was esteemed an ingenious and erudite performance, though it did not go without reply. He annexed to his essay the Greek poem of Musurus addressed to Leo X. with an elegant Latin version. A prize dissertation of this writer's, pronounced in the schools at Cambridge in 1754, was also printed, with the title of "Enarratio & Comparatio Doctrinarum Moralium Epicuri & Stoicorum.—*Gent. Mag. Monthly Rev.*—A.

FOSTER, sir MICHAEL, an eminent lawyer, was born at Marlborough in Wiltshire in 1689. His grandfather and father were both eminent attorneys in that town, of the dissenting persuasion, and strongly attached to civil and religious liberty. Michael received his early education at the free-school of his na-

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tive place, whence, in 1735, he was removed to Exeter college, Oxford. He was entered of the Middle Temple in 1707, and in due time called to the bar. Not meeting with much success in Westminster-hall, he settled in Marlborough. He married in 1725, and afterwards removed to Bristol, where he practised in his profession with great reputation. He was chosen recorder of that city in 1735, and was called to the degree of serjeant-at-law in 1736. In a case which came before him during the exercise of this office, he maintained the legality of pressing seamen by profession into the service of the navy whenever the public safety required it; a practice, of the necessity of which all seem at present agreed, though different opinions are entertained of its conformity to the laws of the land. In 1735 Mr. Foster published a pamphlet entitled, "An Examination of the Scheme of the Church Power laid down in the Codex Juris Ecclesiast. Anglicani," which occupied a considerable share of the public attention, and was esteemed by the friends of liberty an important barrier against the dangerous principles of bishop Gibson's work. It went through several editions, and produced various replies, especially an angry one from Dr. Andrews, a civilian. As high-church maxims were not favoured in that reign, our author's advancement was not impeded by his attack upon them; and, in 1745, upon the recommendation of lord chancellor Hardwicke, he was created one of the judges of the court of King's-bench, with the honour of knighthood. This station he maintained with great credit for legal knowledge and integrity during the remainder of his life, a period of eighteen years, marked with the decision of many points of singular importance in civil and criminal law. He was looked up to as one of those judges who best maintained that spirit of independence and regard to the rights of the subject, which it is the boast of English jurisprudence to have secured upon the bench, but which are too often shackled in their exertion by the pursuit of court favour. In 1762 he published a work which has perpetuated his name among the law writers of his country. This was, "A Report of some Proceedings on the Commission for the Trial of the Rebels in the year 1746 in the County of Surrey; and of other Crown Cases: to which are added Discourses upon a few Branches of the Crown Law." Of this work a second and third edition with improvements were published in 1776 and 1792 by his nephew, Mr. Michael Dodson (see his article). The book is of standard reputation, and has given occasion to sir W. Blackstone to style the author "a very great master of the crown law." Others of his brethren have expressed a high respect for his character and abilities. The health of judge Foster began to decline soon after the death of his lady in 1758, and he was obliged occasionally to spend part of his time at Bath. He held out, however, till 1763, in which year, on November 7th, he tranquilly expired. He never had any children, but left as his executors three nephews, by three different surviving sisters. *Private Memoirs communicated.*—A.

FOSTER, SAMUEL, an ingenious English mathematician in the seventeenth century, and professor of astronomy in Gresham college, London, was born in Northamptonshire, but at what place or in what year is uncertain. In the year 1616 he was admitted a sizer at Emanuel college, Cambridge, where he took his degree of B.A. in 1619, and that of M.A. in 1623. His inclination leading him chiefly to the study of the mathematics, they became early the object of his diligent application, and he attained to considerable proficiency in them. In the year 1624 he published a valuable treatise, drawn up with great precision and perspicuity, and entitled "The Use of the Quadrant, &c.," quarto; which, with the exception of a few copies printed separately for the use of the author's friends, first appeared at the end of Gunter's Description of the Cross-staff, by way of appendix to that work. In the year 1636, a vacancy taking place in the astronomical professorship of Gresham college, London, Mr. Foster was elected to fill it; but for some reason, of which we have no account, he resigned that chair within a few months after his appointment to it. He still continued his mathematical studies, however, with great diligence, and in the year 1638 he published a work of considerable merit, which met with a very favourable reception. It is entitled "The Art of Dialling," quarto, and was republished in 1675, by William Leybourne, with numerous additions and variations, from the author's MSS. In the year 1641, the professorship of astronomy in Gresham college again becoming vacant, Mr. Foster was a second time elected to that office, and retained it during the remainder of his life. Mr. Foster was one of those learned and ingenious gentlemen who, during the civil war between Charles I. and the parliament, to divert their attention without any reference to theology or state affairs, agreed to hold stated meetings for the sake of cultivating the new philosophy, and useful

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knowledge. To the talents and industry of many of them, the scientific world, and indeed the whole republic of letters, is under no little obligation; and their association afterwards gave rise to the Royal Society. In the year 1646 Dr. Wallis, another of those gentlemen, received from Mr. Foster a theorem *de Triangulo Sphærico*, which he afterwards published in his *Mechanica*. Mr. Foster also made several curious observations upon eclipses, both of the sun and moon, at Gresham college, and in other places, and rendered himself particularly famous for inventing and improving astronomical and other mathematical instruments. His knowledge, however, was not confined to the mathematical sciences, but extended to an intimate acquaintance with the learned languages; as sufficiently appears from his revising and correcting the *Lemmata* of Archimedes, which had been translated from an Arabic MS. into Latin, but not published, by Mr. John Greaves. After having been long in a declining state of health, he died at Gresham college, in the year 1652. We have already mentioned all the pieces of which he was the editor as well as author. The greater part of his works, which his increasing infirmities prevented him from preparing for the press in the manner that he intended, was printed after his death under the care of several of his learned friends, and particularly Dr. John Twysden, and Edmund Wingate esquire. They consist of "Posthuma Fosteri: containing the Description of a Ruler, upon which are inscribed divers Scales, &c." quarto, 1652; "Four Treatises of Dialling," quarto, 1654; "Miscellanies, or Mathematical Lucubrations, &c." folio, 1659; and "The Sector altered, and other Scales added, with the Description and Use thereof, &c." quarto, 1661. He likewise left behind him a MS. in folio, which has never been published, entitled "The Uses of a general Quadrant invented by Mr. Samuel Foster, &c."

There have been two other persons of the name of FOSTER, who published some mathematical pieces. The first was WILLIAM FOSTER, who, in his youth, was a disciple of the celebrated Mr. Oughtred, and afterwards a teacher of mathematics in London. He published a translation from the Latin MS. of his excellent master, of a work entitled "The Circles of Proportion, and the Horizontal Instrument. The former shewing the Manner how to work Proportions both simple and compound, and the ready and easy resolving of all Questions, in Arithmetic, Geometry, Astronomy, &c. The latter teaching how to work most Questions, which may be performed by the Globe, and to delineate Dials upon any kind of Plane, &c." quarto, 1663. The other was MARK FOSTER, who lived at a later period than either of the preceding, and published a treatise entitled "An Arithmetical Trigonometry; being the Solution of all the usual Cases in plain Trigonometry by common Arithmetic, without any Tables whatsoever," twelves, 1690. *Biog. Britan. Ward's Lives of the Professors of Gresham College. Hutton's Mathematical Dictionary.*—M.

FOTHERGILL, JOHN, M.D. an eminent physician, was born in 1712 at Carr-end in Yorkshire, where his father, a respectable member of the society of Quakers, resided upon a family estate. He received his classical education chiefly at the school of Sedbergh, and in his sixteenth year was placed with Mr. Bartlett an apothecary at Bradford in Yorkshire, of great reputation for his medical skill and moral worth. At the expiration of his apprenticeship he was sent to the university of Edinburgh, at that time rising to the fame it has since acquired as a school of medicine, under several eminent professors of the Boerhaavian school. The attention of young Fothergill to the studies of the place was exemplary, and conducted with judgment. He took the degree of doctor of physic in 1736, and in that year came to London, and entered as a pupil in St. Thomas's hospital. In 1740 he accompanied some friends in a tour to the Continent; and upon his return he sat down to the serious business of his profession. For some years his employment was chiefly among the humbler classes of society; and as dispensaries were then unknown, he had numerous applications for gratuitous advice and attendance, with which he always cheerfully complied, thinking himself well remunerated by the experience he was acquiring, and the grateful acknowledgments he inspired. He did not neglect the means of making himself known in a literary and scientific capacity, and two of his papers on professional subjects appeared in the Philosophical Transactions in 1744 and 1745. But it was in 1748 that his medical reputation obtained a great and sudden accession by his publication entitled "An Account of the Sore Throat attended with Ulcers." The disease which was the subject of this treatise had at this time become epidemic, and had excited an extraordinary alarm in the metropolis by carrying off some children of persons of rank. It is not here meant to enquire how far it was really a new disease, or what precise

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share Dr. Fothergill had in investigating its true character; but it cannot be questioned that his work was principally instrumental in making it known to practitioners in general, and introducing that mode of treatment by antiseptics which thenceforth was substituted to the indiscriminate method of following the antiphlogistic plan in every species of angina. The work passed through several editions, was translated into French, and spread his name through foreign countries as well as to the remotest parts of his own. Another laudable exertion to make public his sedulous attention to professional objects, was a monthly account of the weather and diseases of London, which he began to communicate to the Gentleman's Magazine in 1751, and continued for several years. This may be accounted the parent of various subsequent statements of the like kind, the scientific utility of which is extremely apparent. His celebrity now began to obtain the notice of learned societies. He was nominated an honorary member of the Edinburgh College of Physicians in 1754, and was admitted into the Royal Society of London in 1763. He was entitled to the regard of this last body, not only by his medical distinction, but by his zeal in promoting the advancement of natural history, particularly the botanical part of it. About 1762 he purchased a small estate at Upton near Stratford in Essex, which contained some acres of garden-ground. These he converted into a seminary of curious plants, foreign and indigenous, which became the favourite object of his amusement, and was receiving continual accessions during the whole of his life, so that his collection of exotics at length became one of the most choice and considerable in England, and consequently in Europe. He spared no expence in enriching it from every quarter of the globe, and liberally concurred with other lovers of botany in promoting researches into the vegetable treasures of remote regions by persons properly qualified for the task. His collections in other departments of natural history, particularly of shells, corals, and insects, were also very extensive. The medical reputation of Dr. Fothergill gradually rose to a height which at length placed him probably at the summit of employment in the metropolis, and procured him applications in extraordinary cases from most parts of the kingdom. After a course of years, he quitted his residence in the heart of the city, and removed to a central situation between the two parts of the town, with both of which he maintained an extensive intercourse. Nor was he only distinguished as the physician of fashion. He maintained a very respectable place in the estimation of his brethren of the faculty, by the sagacity and judgment which he displayed in his practice, and by the professional information he never ceased occasionally to communicate from the press. He was an early and frequent contributor of papers to that society which published the very valuable collections of cases and disquisitions, in several volumes, entitled "Medical Observations and Inquiries." In these communications may be discovered the dictates of pure and considerate experience, unbiassed by theory, and endeavouring to instruct by plain and faithful narration. He was greatly attached to the improvement of medicine, and was fond of the trial of new methods and remedies, though with due caution. His prescriptions were simple and elegant, and he paid more attention to the regulation of diet and regimen than is usually done: by such means he often in a quiet and gradual way effected cures in disorders which had resisted more violent applications.—Dr. Fothergill was a man of warm feelings, and entered with zeal into every topic in which the good of society was concerned. He was truly a public character, and was ready to devote the little leisure he possessed to any purpose of general or partial utility. Our compass will not permit us to do more than notice a few instances of this kind. A member of a religious society which has distinguished itself beyond any other by its philanthropic exertions, he largely partook of its spirit, and promoted its plans. On the society itself he conferred the important benefit of projecting, and actively carrying into effect, the institution of a large public school at Ackworth in Yorkshire, at a house originally erected by the Foundling hospital. He was the associate of the benevolent Mr. Howard in his attempts to improve the condition and preserve the health of poor prisoners; and he consented to be joined with him in the office of supervisor of a penitentiary-house to be erected on a new plan, though he did not live to see the work carried into execution. To the political interests of his country he was ever feelingly alive, and some may think that he had too great a propensity to engage in disputes upon those topics. Yet his interference in one instance can scarcely fail of general approbation. This was, to prevent that fatal breach with the American colonies which produced their final separation from the parent country. Besides various other zealous efforts to produce conciliation, when Dr. Franklin in 1774 was preparing to quit the kingdom, he

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took part with a very worthy and patriotic friend in a conference with that distinguished character, at which those terms were freely canvassed upon which an amicable conclusion might yet be possible. It was at the solicitation of the late lord Clarendon that this friendly conference was held, and its result was communicated to him, and by him laid before the ministry; but though many of the terms would have been agreed to, some fundamental articles remained concerning which the differences were irreconcilable; and the negociation proved fruitless. The doctor did not, however, even after hostilities were begun, resign all hopes of terminating the unhappy quarrel, and exerted what influence he possessed with the persons in power to that end; but the causes of mischief lay too deep to be interrupted in their operation by such well-meant efforts. Few physicians have more liberally bestowed either their professional advice, or their pecuniary aid, at the call of charity; and few men of his fortune have expended so much in promoting science and useful knowledge. His mode of living was simple and unostentatious, suitable to the principles of the sect to which he belonged. His manners were highly pleasing, and his demeanor in a sick room was singularly calculated to inspire confidence. His conversation abounded with instruction, and was equally cheering and improving to the younger part of his acquaintance, whom he delighted to encourage. It may be added, that he was sincerely pious, and a firm believer in the promises of Revelation. His moral character cannot be better summed up than is done by his friend Dr. Franklin in a letter to Dr. Lettsom. "If we may estimate the goodness of a man by his disposition to do good, and his constant endeavours and success in doing it, I can hardly conceive that a better man has ever existed."

Dr. Fothergill lived in a state of celibacy, committing his domestic concerns to a worthy maiden-sister, and generally attended by some of his numerous relations. His constitution was delicate, but by great temperance and attention he resisted all the fatigues of his profession, till a suppression of urine carried him off on December 26, 1780, in the sixty-ninth year of his age. His works, consisting of his medical papers and pamphlets, of two elegant pieces of biographical eulogy (on Peter Collinson, and on Dr. Alexander Russel), and of some political and miscellaneous essays and letters, were published in a collective form, with Memoirs of his Life, by John Coakley Lettsom, M. D. in three volumes octavo, 1784. *Thompson's Mem. of Dr. Fothergill. Hird's Affectionate Tribute. Lettsom's Account of his Life.*—A.

FOUCAULT, Nicholas-Joseph, a respectable magistrate and promoter of letters, was the son of a secretary to the council of state, and was born at Paris in 1643. He was brought up to the bar, at which he obtained great distinction, and passed through various offices till he became a master of requests and chief of the council of madame, duchess of Orleans. He was successively intendant of Montauban, Pau, and Caen. At the revocation of the edict of Nantes he was resident at the second place, and by his prudence and mildness prevented those disturbances which that arbitrary measure might have caused in a district full of protestants. His merit on the occasion was testified by a medal struck by the states of Béarn. At the different seats of his intendancy he promoted the public good by procuring the most exact topographical descriptions of each province, by encouraging the construction of roads, canals, havens, bridges, &c. as well as of ornamental edifices, and by institutions for the promotion of the arts and sciences. His own valuable library and cabinet were open to all who were able to use them. He made the discovery in 1704 of the ancient town of the Viducassians, near Caen, of which he sent a particular and exact account to the Academy of Inscriptions. He also discovered in the abbey of Moissac the only manuscript of the work "De Mortibus Persecutorum," attributed to Lactantius. This virtuous and valuable man died in 1721. *Moreri.*—A.

FOUCHER, Simon, a French priest and philosophical writer of some celebrity in the eighteenth century, was a native of Dijon, where he was born in the year 1644. After passing through a course of education to fit him for the ecclesiastical profession, he was ordained priest, and was presented to an honorary canonry of the holy chapel at Dijon. This situation he did not retain more than two or three years, when he removed to Paris, in order that he might pursue with more freedom and advantage those philosophical studies to which he was attached. In that city, he acquired the esteem and friendship of many of the most eminent men of the time, and particularly connected himself with that class of literati who distinguished themselves as advocates for the revival of the academic, or more properly speaking sceptical, philosophy. To their opinions he was zealously devoted, and employed

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his pen, with considerable learning and ingenuity, in defence of them. By the closeness of his application, however, he shortened his days, and died at Paris in 1696, in the fifty-third year of his age. He had been admitted to the degree of bachelor in the Faculty of Theology. He wrote a variety of "Dissertations," "Criticisms," "Answers to Criticisms," "Letters," &c. which appeared at different periods from 1673 to 1693, and form together a collection in six volumes twelves. The title of each piece is given in Moreri. The design of the whole is to exhibit the history, and to illustrate and defend the principles, of the ancient academic philosophers. Much praise is bestowed upon the author by different writers. Baillet, in his Life of Descartes, gives him the title of "Restorer of the Academic Philosophy." And Menage, in his *Menagiana*, speaks in high terms of his History. The editors of that work have added, that it was a frequent observation of the author, that M. Foucher and M. Huet were better acquainted with the different sects of philosophers, than any of their contemporaries. M. Foucher was also the author of "A Treatise on the Wisdom of the Ancients," 12mo. 1682, intended to shew that the principal maxims of their morality are not contrary to the principles enforced by the christian code; a "Letter concerning the Morality of Confucius, the Chinese Philosopher," 8vo. 1688; "A Treatise on Hygrometers, or Instruments for ascertaining the Dryness and Humidity of the Air," 12mo, 1686, &c. *Moreri.*—M.

FOUCQUET, Nicholas, marquis of Belleisle, a celebrated superintendant of the French finances in the minority of Lewis XIV. was the son of Francis Foucquet, viscount de Vaux, and a counsellor of state. He was born in 1615, and early brought forwards in the departments of law. At the age of thirty-five he was created procureur-general of the parliament of Paris. The cardinal Mazarin made him superintendant of the finances in 1653, at a time when they were much disordered by civil and foreign wars, and still more by the insatiable cupidity of the cardinal himself, who demanded from the treasury an annual sum of twenty-three millions of livres for secret services, and bought up at a low price the old debts of the state, which he caused to be paid at full value. Foucquet participated largely in the public plunder, and few financiers have displayed more magnificent profusion. He is said to have expended eighteen millions of livres upon his seat of Vaux, where he gave entertainments in a style of royal splendor. He was extremely munificent towards the men of letters, and acquired many friends who remained attached to him even after his disgrace. It was to be expected that so high a fortune would be attended with much envy, and that the means he was obliged to employ for supporting the public credit would cause him many enemies. The cardinal did not love him, though he found it necessary to keep measures with him. He gave his chief confidence, however, to Colbert, whom he recommended to the king at the expence of Foucquet. The storm which had been long gathering, fell upon the head of the superintendant after the death of Mazarin in 1661. The king, whom he had offended by his attempts to gain the heart of Mad. de la Valiere, and by his ostentatious magnificence, was led to believe that he had a design of making himself duke of Brittany and the adjacent isles, and maintaining himself in independence with the aid of the English and other foreigners. Foucquet was artfully induced to resign his place of procureur-general, that the parliament might not interfere in his favour; and was then lulled into a state of security, till he was arrested at Nantes in September, 1661. He was committed to custody, and a commission was appointed to try him upon various criminal charges. He defended himself so well, that it was three years before sentence was pronounced. He was then condemned to banishment, which the king commuted for perpetual imprisonment; and he passed all the remainder of his life in the citadel of Pignerol. Of the crowds to whom he had been a liberal benefactor, scarcely any remained faithful to him except some of his literary pensioners. Of these were mademoiselle de Scuderi, La Fontaine, and Pelisson, the latter of whom defended him in several eloquent memoirs. Foucquet made an equal return of gratitude; for, being informed that Pelisson's pension was withdrawn on this account, he retrenched from his own expences a sum adequate to the amount, and remitted it to him by the hands of mademoiselle de Scuderi. He bore his change of fortune with firmness, and employed his prison-hours in the composition of various works of piety. He died in 1680. *Moreri. Siècle de Louis XIV. Nouv. Dict. Hist. Vies des Surintendans.*—A.

FOUILLON, James, a French catholic divine, and voluminous writer in the jansenist connection, was born at Rochelle, about the year 1670. He received his classical education at the college of the Jesuits, who, observing his rapid proficiency, and the marks of genius and penetration which he discovered, were

very desirous of having him entered a novice in their society. They were not gratified, however, in their wish; for he was sent to Paris in the year 1688, and placed in the college of St. Barbe, where he went through his courses of philosophy and theology with distinguished reputation. He was afterwards chosen to direct the theological studies of M. l'Abbé de la Vieuville, in the seminary of St. Magloire, where he continued after the term of his engagement expired, and entered into a close intimacy with many of the learned men who bore a conspicuous part in the jansenist controversy. He had not long entered into orders, before he was nominated to a prebend in the cathedral church of Rochelle; but he declined that appointment, and never afterwards obtained any other benefice than the commendatory priory of St. Martin de Pruniers, in the diocese of Mende. The part which he took relative to the celebrated *Case of Conscience*, obliged him in the year 1703 to withdraw into concealment, though he did not quit Paris. In this situation he continued for about two years, when he judged it expedient to consult his safety more effectually by taking refuge in Holland. About the year 1720, or 1721, finding his health much affected by the air of that country, which brought on him an asthmatic complaint, from which he never entirely recovered, he ventured to return to France. Soon after he had taken this step, the jesuit party obtained an order that he should fix his residence at Maçon, where he continued for some years. At length he obtained permission to return to Paris, where he was allowed to spend the remainder of his days. When he had found it necessary to fly to Holland, his priory was considered to be a vacant benefice, and bestowed on another ecclesiastic. Upon his return home, however, he took legal measures to gain repossession of it, and, after a tedious and difficult process, and an ultimate appeal to the king in council, he obtained his object in the year 1725. He died at Paris in 1736, in the sixty-sixth year of his age. He had a principal share in drawing up the "History of the Case of Conscience, signed by Forty Doctors of the Sorbonne," published in 1705, in eight vols. 12mo.; sustained a part in the abbé Boursier's "Action of God on the Creatures, or, Physical Premotion proved by Reasoning," in two vols. 4to. and six vols. 12mo.; also in the great work against the Bull *Unigenitus*, entitled, "Hexaples, &c." in seven vols. 4to. 1721; and was the collector and editor of the famous Arnauld's "Letters," in eight vols. 12mo., to which he added numerous notes. He was, likewise, the author of a multitude of treatises in the controversy between the Jansenists and Jesuits, the titles of which the curious reader may find in *Moreri*.—M.

FOULON, or FOULLON, JOHN ERARD, a learned Jesuit of Liege, was a descendant from an ancient and distinguished family, and born in that city in 1609. He entered into the order in the year 1625, and, possessing excellent natural talents, and a relish for study, acquired the applause and esteem of his superiors by his proficiency in the different branches of learning. Observing that his qualifications peculiarly adapted him for the pulpit, they took care to instruct him in the requisite preparatory knowledge; and he distinguished himself in the character of a public preacher for more than thirty years. He was successively appointed rector of the colleges at Huy and Tournay, and died in the latter city in 1668. Besides several devotional, controversial, and other smaller pieces, he was the author of "Commentarii Historici & Morales ad Libros I. & II. Machabæorum, additis liberioribus Excursibus," in two vols. folio, 1660 and 1664; and "Historia Leodiensis, per Episcoporum & Principum Seriem digesta, ab origine Populi usque ad Ferdinandi Bavari Tempora, &c." in three vols. folio, published long after the author's death, in 1735 and 1737. This work is praised more for the value of the curious materials which it contains, than for the precision with which it is executed. According to the abbé Lenglet, it serves to throw much light on the History of the Low-countries. *Moreri. Nouv. Dict. Hist.*—M.

FOURMONT, STEPHEN, a person distinguished for his knowledge of languages, was born in 1683, at a village near Paris. Becoming an orphan at an early age, he was placed by an uncle at the Mazarin-college in Paris, where he acquired a thorough grammatical knowledge of the Greek and Latin tongues. While yet a scholar, he published "The Roots of the Latin Language put into French Verse," which was well received, and used in various colleges. He then engaged in philosophical and theological studies, and began the study of the oriental languages. In the college of the Trente-trois into which he entered, he formed, in conjunction with the abbé Sevin, a society of young ecclesiastics ardent in literary pursuits, who privately read together the Greek and Latin poets, and borrowed part of the night for their conferences, so that it was thought necessary, in order to preserve the discipline of the college, to expel the two leaders. Fourmont then removed to the college of Montaigu, where he

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occupied an apartment which had once been possessed by the great Erasmus—a circumstance which augmented his ardour for study. By a translation of Aben Ezra's Commentary on Ecclesiastes, he obtained reputation as an orientalist, and acquired the esteem of several doctors of the Sorbonne. To his other pursuits he joined that of jurisprudence; and expecting success at the bar, he caused himself to be admitted an advocate, but he never practised in that profession. He continued to advance in credit as a man of learning, and was invited by the count of Toledo, minister of Spain, to settle in that country: he declined the proposal, but obtained by the count's means a pension from the Spanish court. In 1715 he was made Arabic professor in the royal college, and an associate in the Academy of Inscriptions and Belles-lettres. He afterwards gave public lectures in the Hebrew language, chiefly with a view of opposing the new grammatical system advanced by Masclef; and he put the Hebrew, Syriac, and Arabic roots, as he had before done the Latin, into French verse. He engaged in the dispute concerning Homer and the ancients, which then divided the French literati. His passion for languages was not satisfied without extending his researches even to the Chinese, on which he bestowed much labour, though with disputed success. Both by his countrymen and by foreigners he was regarded as an oracle in oriental learning, and the Royal Societies of London and Berlin aggregated him among their members. He died in 1745, at the age of sixty-two. This writer left a great number of works, among which are "Reflections critiques sur les Histoires des Anciens Peuples jusqu'au Tems de Cyrus," 1735, two vols. 4to.; "A Chinese Grammar in Latin," folio, 1742; "Meditationes Sinicæ," 1737, folio; and many dissertations in the Memoirs of the Academy of Belles-lettres.

Michael Fourmont, younger brother of the preceding, became a man of learning through the force of his own assiduous efforts, and in 1720 was made professor of Syriac in the Royal college. In 1728 he accompanied the abbé Sevin into the Levant on a mission for the discovery of manuscripts and antiquities. He copied a great number of inscriptions and other monuments of antiquity which were deposited in the Royal library. He was a member of the Academy of Belles-lettres, and several of his dissertations are published in their Memoirs. He died at Paris in 1746, at the age of fifty-six. *Moreri.*—A.

Fournier, Peter-Simon, an eminent engraver and letter-founder, born at Paris in 1712, excelled in the practice of the typographical art, and illustrated it by his writings. In 1737 he published a "Table of Proportions" to be observed in the height and size of the different characters. He also wrote several treatises on the origin and progress of typography, which were collected in one volume octavo, divided into three parts, the last of which contains a curious history of engravers in wood. His most considerable work is entitled "Manuel Typographique," two vols. 8vo. written for the instruction as well of men of letters as of artists. In this he gives specimens of his types, and also of some musical characters for printing which he invented, and which are equal in beauty to engraving. He was a man of great piety, fond of retirement, and extremely industrious. He died in 1768. *Nouv. Dict. Hist.*—A.

Fowler, Edward, a learned and respectable English prelate in the seventeenth and former part of the eighteenth century, was born in the year 1632, at Westerleigh, in Gloucestershire, of which place his father was minister, but afterwards ejected from it under the Act of Uniformity. He received his grammatical education at the college-school in his native city, and in the year 1650 obtained the appointment of one of the clerks to Corpus Christi college, in the university of Oxford. The seriousness of his disposition, and his facility at extemporary prayer, occasioned his being chosen one of the chaplains of that institution, in the year 1653; soon after which he took his degree of B. A. Retiring afterwards for some time to Cambridge, he took his degree of M. A. as a member of Trinity college in that university; and upon his return to Oxford was there incorporated in the same degree, in the year 1656. About this time he was made chaplain to Amabella, countess dowager of Kent, from whom he received a presentation to the rectory of Northill, in Bedfordshire. As Mr. Fowler had been educated in presbyterian principles, he for some time scrupled to comply with the terms of conformity established after the restoration of king Charles II.; but at length his views of things changed, and he was admitted a clergyman of the church of England, to which ever afterwards he continued steadily attached, and became one of its lights and ornaments. His principles were liberal, and he was an able defender of the necessity to salvation of a strict moral practice, in opposition to the enthusiasts of the age, who contended that faith was the only ground of justification, and by degrading

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morals certainly encouraged the neglect of them. It is honourable to his memory, that, because he insisted on the use of reason in matters of religion, and was accustomed to expatiate on the reasonableness of the christian precepts, he was by way of contempt classed, together with others among the more enlightened of the national clergy, under the denomination of rational preachers. The excellence of his writings in illustration of the uniform moral tendency of the christian system, induced archbishop Sheldon to consider him as a proper person to be introduced among the clergy of the metropolis. Accordingly, in the year 1673 he collated him to the rectory of Allhallows, Bread-street. In the year 1675-6 he was presented to a prebend in the cathedral church of Gloucester; and in the year 1681 was instituted to the vicarage of St. Giles's, Cripplegate. In the same year he accumulated the degrees of bachelor and doctor of divinity in the university of Oxford. During the struggle between the protestant religion and popery, towards the conclusion of the reign of Charles II. and in that of his successor, Dr. Fowler advantageously defended the interests of the Reformation, and did honour to the church of which he was a member, by the zeal which he displayed and the writings which he produced in support of the principles of protestantism. By his active exertions in this cause he provoked the resentment of the court, which, most probably, was the moving spring of an illnatured prosecution commenced against him by some of his parishioners, in the year 1685. He was accused of being guilty of whiggism; of having admitted to the communion excommunicated persons before they had been absolved, &c. In conformity with the court politics of the day, the matter was carried so far that he was tried for the alleged crimes at Doctors'-commons, and by the obsequious instruments of James II. was suspended, under the pretence of his having transgressed the canons of the church, &c. This treatment, however, did not intimidate him from resisting the unconstitutional attempts of king James to extend the regal prerogative, by assuming a power to dispense with the existing laws. For he was the second who, in the year 1688, signed a resolution entered into by the principal of the London clergy, not to read the king's new declaration for liberty of conscience. It should be recollected, according to the testimony of bishop Burnet, that this resolution was not founded on the result of any discussion of the question, whether such liberty of conscience was or was not expedient and right in itself, but on an opposition to the king's assumption of a dispensing power, which tended to the subversion of the constitution, and to invest him with arbitrary authority. In their resolution, the clergy were supported by the most respectable, and all the consistent friends to liberty among the dissenters from the establishment. After the Revolution, Dr. Fowler's learning and merits were neither forgotten nor unrewarded. In 1691 he was nominated to the see of Gloucester, upon the deprivation of bishop Frampton for refusing to take the oaths to government. In this situation he remained, discharging the duties of his office with fidelity and diligence, until he was disabled by his growing infirmities. He died at Chelsea, near London, in 1714, when he was in the eighty-second year of his age. Besides a vast number of single sermons, preached on particular occasions, some controversial treatises against Popery, others in defence of the doctrine of the Trinity, &c. for the titles of which we must refer to our authorities, bishop Fowler was the author of the following works, which reflect credit on his abilities, and on his disposition to propagate the true spirit of Christianity: "The Principles and Practice of certain moderate Divines of the Church of England, abusively called Latitudinarians (greatly misunderstood), truly represented and defended; wherein (by the way) some Controversies of no mean Importance are succinctly discussed, &c." 8vo. 1670; "The Design of Christianity, or, a Plain Demonstration and Improvement of this Proposition, viz. that the enduing Men with inward real Righteousness, or true Holiness, was the *ultimate End* of our Saviour's coming into the World, and is the *great Intendment* of his blessed Gospel," 8vo. 1671; a defence of the preceding against an attack made upon it by the celebrated John Bunyan, and entitled, "The Dirt wiped off, or, a manifest Discovery of the gross Ignorance, Erroneousness, and most unchristian and wicked Spirit of one John Bunyan, lay-preacher in Bedford, which he hath shewed in a vile Pamphlet published by him against the Design of Christianity, &c." 4to. 1672; and "*Libertas Evangelica*; or, a Discourse of Christian Liberty; being a further pursuance of the Argument of the Design of Christianity, &c." 8vo. 1680. *Biog. Brit. Wood's Athen. Oxon. vol. II. Burnet's Own Times, vol. I.*—M.

FOX, RICHARD, a celebrated English prelate and statesman in part of the fifteenth and sixteenth centuries, was descended from pa-

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rents in mean circumstances, and born at Ropesley, near Grantham, in Lincolnshire, about the latter end of the reign of Henry VI. He received his education in grammar learning at Boston, according to some writers, but according to others, at Winchester. When properly qualified for entering on academic studies, he was sent to Magdalen college, in the university of Oxford, where he acquired distinguished reputation by his proficiency in learning and knowledge. The plague having broken out at Oxford, he retired to finish his studies at Pembroke-hall, in Cambridge. When he had spent a competent time in the latter university, he went for farther improvement to Paris, where he studied divinity and the canon law. He is said to have been admitted to the degree of doctor-in-law at Oxford; but at what period cannot be ascertained. At Paris he obtained the acquaintance and friendship of doctor Morton, bishop of Ely, whom the persecutions of Richard III. had driven from his native country. The learning and ability of Dr. Fox engaged that prelate to admit him into his intimacy and confidence, and by him, most probably, he was introduced to Henry, earl of Richmond, who was then projecting a descent upon England, in order to dethrone the usurper Richard. To the cause and interests of that nobleman Dr. Fox zealously attached himself, and, together with the other Englishmen then residing at Paris, entered into an engagement by oath to embark in his undertaking. Dr. Fox soon acquired the favour of the earl, and was admitted into his most secret councils. As the object of the earl in visiting Paris was to obtain assistance from Charles VIII. king of France, in his intended expedition, and he was called away by multiplicity of business before he could finish his negociation, he gave a strong proof of the trust which he reposed in Dr. Fox, by leaving the completion of it to his management. The event shewed with what judgment he had chosen his agent; for Dr. Fox proceeded in the business with such diligence and prudence, that he soon procured the desired supplies of men and money from the court of France. After Henry had gained the crown of England in 1485, by the victory of Bosworth-field, he appointed Dr. Fox one of his privy-counsellors, and, next to Dr. Morton, admitted him to the greatest share of his confidence and familiarity. About the same time the doctor was collated to a prebend in the church of Sarum; and in 1485-6 to a second prebend in the same church. In 1486-7 he was nominated bishop of Exeter, and appointed keeper of the privy-seal: he was also made principal secretary of state, and master of St. Crosse, near Winchester. Bishop Fox was continually engaged by the king, either in the management of state affairs at home, or on important foreign embassies. In 1487 he was sent embassador, jointly with Richard Edgcombe, comptroller of the household, to James III. king of Scotland, and succeeded in concluding a treaty for the prolongation of the truce then existing between the two kingdoms. He was also employed in an embassy to the king of France, in 1491, together with the earl of Ormond, and the prior of Christ Church, in Canterbury. In 1491-2 he was translated from Exeter to the bishopric of Bath and Wells; whence he was removed in 1494 to the see of Durham. Some differences having about this time arisen between the Scotch and English nations respecting the fisheries of the river Esk, he was sent, in the year last mentioned, at the head of an embassy, to James IV. king of Scotland, in order to terminate them; but, with all his ability and address, was unable to bring the business to an amicable settlement. The animosity continuing to increase, in the year 1497 king James invaded England with a large army, and laid siege to the important castle of Norham, belonging to the see of Durham. As the bishop, however, had received information of the projected hostile incursion, he had taken proper measures to place that fortress in such a state of defence, and given such timely notice to the country people to withdraw their cattle and property into places of security, that the king of Scotland was foiled in his attempt, and by the advance of the earl of Surrey with a powerful force, was obliged to retreat to his own kingdom. Shortly afterwards the bishop was sent embassador to Scotland, where he signed a seven-years' truce between that kingdom and England. About that time overtures were made by king Henry, for a marriage between the king of Scotland and his eldest daughter Margaret; and as they were well received, bishop Fox was sent into Scotland to negociate that affair, which was not fully concluded before the beginning of the year 1501-2. In the mean time the university of Cambridge chose the bishop their chancellor, in 1500, which office he held for about two years; and in the same year he was translated to the vacant see of Winchester. Here he chiefly spent the rest of his life, in great affluence and prosperity, excepting, when state affairs required his attendance at court, or he was engaged in conducting negociations of moment with foreign powers.

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In such estimation, indeed, were his knowledge and experience held, even in matters of subordinate importance relating to public buildings and state ceremonials, that he appears to have been the oracle chiefly consulted in the direction of such concerns. In the year 1507 he was chosen master of Pembroke-hall, in Cambridge, which place he retained till the year 1519. His talents at negociation were again employed in 1507, and part of 1508, at Calais, with other commissioners, to bring about a treaty of marriage between Mary, the king's third daughter, and Charles, archduke of Austria, afterwards the emperor Charles V.; which was at length agreed upon, but broken in the reign of Henry VIII. who bestowed his sister on Lewis XII. king of France. Thus was bishop Fox engaged in matters of the greatest importance, and possessed of the greatest weight and influence in public affairs, during the whole reign of Henry VII. who appointed him one of the executors to his will, and particularly recommended him to his son and successor Henry VIII. In the reign of that prince, however, his influence soon greatly declined at court; for Thomas Howard, earl of Surrey and lord-treasurer, by his blind compliance with the will of his master, who was entirely devoted to his pleasures and diversions, began rapidly to gain an ascendancy over him in the king's regard. In order to supplant so dangerous a rival, bishop Fox introduced Wolsey, one of his chaplains, to court; where that able and artful man speedily succeeded in wholly engrossing the favour of Henry. And no sooner did he find himself secure of the royal attachment, than he engrossed also the sole administration of public affairs; and soon found means of driving from court all who could give him any jealousy on account of the king's esteem for them. In the year 1510, bishop Fox was sent on an embassy to France, with the earl of Surrey and the bishop of Durham, during which a treaty of alliance was concluded with Lewis XII. About the same time, a warm dispute arose between bishop Fox and Warham archbishop of Canterbury, concerning the extent of the jurisdiction of the prerogative court; which, after an appeal to the pope, and a reference back to the king, was terminated by the latter in the bishop's favour, against the claims of his metropolitan. In the year 1513 the bishop attended the king in his expedition into France, with a large retinue, and was present at the taking of Terouenne; and in the same year, jointly with Thomas Grey, marquis of Dorset, concluded with the emperor Maximilian a new treaty of alliance against France. But in 1515, chagrined at seeing his own interest with the king completely undermined by Wolsey, whom he had himself been the means of raising to power, and receiving from that ungrateful man insults and mortifications which his spirit could not brook, he retired in discontent and disgust to his diocese. The rest of his days were spent by him in acts of munificence and charity. To him is the university of Oxford indebted for the foundation of Corpus Christi college, on which he employed himself after he had withdrawn from court. It was his intention at first to erect his college as a seminary for the monks of St. Swithin's priory in Winchester; but he was persuaded to alter his design, by Hugh Oldham, bishop of Exeter, who contributed a considerable sum towards the building, and, next to the founder, stands the first among its benefactors. "What! my lord," said bishop Oldham, "shall we build houses, and provide livelihoods, for a company of bussing monks, whose end and fall we ourselves may live to see? No, no; it is more meet a great deal, that we should have care to provide for the increase of learning, and for such as by their learning shall do good in the church and commonwealth." Bishop Fox also shewed his regard for the interests of learning, by establishing free-schools at Taunton, in Somersetshire, where he had a manor as bishop of Winchester, and at Grantham, near his native place. During about the ten last years of his life he had the misfortune to be deprived of his sight; which circumstance, however, did not prevent him from attending the parliament in the year 1523. But Wolsey, meanly desirous of taking advantage of his infirmities, endeavoured to persuade him to resign his bishopric to him, and to be satisfied with a pension. Powerful as that minister was, he must have been mortified at the spirited answer which the old prelate returned to the proposal made to him. He ordered the person employed to deliver it to tell his master, "that though, by reason of his blindness, he was not able to distinguish white from black, yet he could discern between true and false, right and wrong: and plainly enough saw, without eyes, the malice of that ungrateful man, which he did not see before. That it behoved the cardinal to take care, not to be so blinded with ambition as not to foresee his own end. He needed not trouble himself with the bishopric of Winchester, but rather should mind the king's affairs." Bishop Fox died in the year 1528, at a very advanced age, leaving behind him a character very eminent for poli-

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tical sagacity, and the ability and address with which he conducted the most important and difficult state negociations of his time. He is said to have been a generous patron of learned men; and certainly is entitled to the gratitude of posterity, on account of the noble and useful institutions which he founded for the encouragement of literature and science. He does not appear to have published any thing; but a letter of his is printed in Strype's Memorials, and in the collections at the end of Fiddes's Life of Wolsey, on the subject of the cardinal's intended general visitation and reformation of the English clergy. That day, he says, he wished as ardently to see, as Simeon did to behold the Messiah; and he adds, that for three years past, almost all his studies, labours, thoughts, and cares, had been directed to that object within his own particular jurisdiction. *Biog. Britan.*—M.

FOX, EDWARD, an eminent English prelate and statesman in the sixteenth century, was born at Dursley, in Gloucestershire, but in what year we are not informed. He was educated at Eton school, whence he was sent to the university of Cambridge, and admitted scholar of King's college in the year 1512. He appears to have possessed excellent natural talents; and he so well improved by the advantages of his situation, that he acquired a high reputation for learning, and the other accomplishments of his time. Added to this, he was distinguished by great vivacity of temper, united to a degree of prudence which eminently qualified him for stations of activity and confidence. In the year 1528 he was elected provost of his college, and retained that post to the time of his death. Being recommended to cardinal Wolsey, as admirably qualified by his knowledge, his acuteness, and address, to conduct political negociations, he took him into his service; and in the year 1528 obtained for him the appointment of embassador to Rome, jointly with Stephen Gardiner, afterwards bishop of Winchester, in order to procure the bull of pope Clement VII. for king Henry VIIIth's divorce from his queen, Catherine of Aragon. At that time he was almoner to the king, and had the reputation of being one of the best divines in England. From the circumstances in which Clement was placed on the arrival of the embassadors at Rome, when the armies of the king of France, with whom Henry was in alliance, were likely to become possessed of the whole of Italy, they found that pontiff apparently disposed to grant whatever the king required; and accordingly obtained from him a bull, empowering the cardinals Wolsey and Campeggi to try the affair of the divorce in England. After his return home, Fox had the honour of being employed in embassies both to France and Germany. In the account which we have given of the life of archbishop Cranmer, we have already related how Fox was the instrument of his first introduction to the notice of the king, by relating to his majesty the conversation which himself and Gardiner had held with him on the subject of the divorce, and the advice which he had given, to be determined by the opinions of the most learned persons and universities in Christendom, instead of waiting for the slow and uncertain judgment of the court of Rome. When the king had resolved to follow Cranmer's counsel, he sent Fox and Gardiner to Cambridge; where, though not without much opposition from a party who entertained a rooted aversion to Luther's doctrines, to which the chief promoters of the divorce were favourable, they obtained the university's determination, "that the king's marriage was against the law of God." Preferments now began to flow in upon Fox, who was installed archdeacon of Leicester in the year 1531, and made archdeacon of Dorset in 1533. When after the fall of Wolsey an indictment was brought into the court of King's-bench against all the clergy of England, for having incurred a *premunire*, Fox had considerable influence in convincing the convocation of Canterbury of their perilous situation, and in persuading them to make their submission to the king; which they did, by acknowledging him the protector and supreme head of the church and clergy of England, and praying his acceptance of a hundred thousand pounds, by way of composition for their delinquency. In the year 1535 he was promoted to the bishopric of Hereford; and in the same year was sent embassador jointly with Heath, at that time archdeacon of Stafford, to the protestant princes of Germany, then assembled at Smalkalde, whom he exhorted to unite in point of doctrine with the church of England. He spent the winter at Wittemberg, where he had repeated conferences with the German divines, and endeavoured to conclude a treaty with them respecting many articles of religion; but after three months' negociation, nothing was effected. In the third volume of bishop Burnet's "History of the Reformation," the reader may find a particular account of this negociation. Bishop Fox returned to England in 1536; and, after having enjoyed his episcopate only two years and seven months, died at London in the year

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1538. He was a man of considerable abilities and learning, and an excellent preacher; but his inclination led him to devote himself more to the business of a statesman than to the duties of the clerical character. To the Reformation he was a secret well-wisher, and privately contributed by his influence and advice to the furtherance of the measures by which it was ultimately effected. But he did not act the same open manly part with Cranmer, and others of its friends, who did not conceal their wishes to proceed much farther than the king's bigotry and jealousy of the effects of innovations would permit. With the wariness which he had learned in the school of politics, he took care to avoid the hazard of persecution on account of his religion by avowing a greater latitude in opinion than was allowed by the statutes. He was the author of a treatise "De vera Differentia regiæ Potestatis & ecclesiasticæ, & quæ sit ipsa Veritas utriusque," 1534, which was translated into English by Henry lord Stafford. He also wrote "Annotations upon Mantuan, the Poet." In the account of Thomas lord Cromwell, in the second volume of Fox's "Acts and Monuments," there is extant an "Oration" of his; and a joint Letter from him and Gardiner, concerning their proceedings at Cambridge, may be found in the collection of records at the end of the first volume of bishop Burnet's "History of the Reformation." *Biog. Britan.*—M.

FOX, John, a learned and worthy English divine and celebrated church historian in the sixteenth century, was born at Boston in Lincolnshire, of respectable parents, in the year 1517. In consequence of his father's death when he was very young, and his mother's marrying again, the care of his early education devolved on his father-in-law, who gave him those advantages of instruction by which he became qualified for the university. At sixteen years of age he was entered at Brazen-nose college, Oxford. In the year 1538 he was admitted to the degree of B.A.; and having powerfully recommended himself to notice by his great abilities and extraordinary proficiency, was elected a fellow of Magdalen college, and proceeded M.A. in 1543. In his younger years he discovered a genius for poetry, and wrote several Latin comedies, the subjects of which were taken from sacred history. One of them, entitled "De Christo triumphante," was published at London in 1551, and at Basil in 1556, in octavo. It was afterwards translated into English by Richard Day, son of John Day, the famous printer in the reign of queen Elizabeth, and published at London in 1579, under the title of "Jesus Christ triumphant; wherein is described the glorious Triumph and Conquest of Christ over Sin, Death, and the Law, &c." octavo. But the strongest bent of his mind was to the study of divinity, to which he applied with the utmost fervour and assiduity, sparing no pains to make himself thoroughly acquainted with the controversies which then agitated the Christian world, and to discover, from his own enquiries, what was truth. From the account of his life written by his son it appears, that before he was thirty years of age he had read over all the Greek and Latin fathers, the schoolmen, the decrees of councils and consistories, and had also acquired a competent skill in the Hebrew language. His application was severe and incessant, frequently continued through the greatest part of the night, and leading him to divorce himself from company of every kind, and to shut himself up in the most solitary retirement. In the course of his enquiries he became thoroughly convinced of the errors of popery; and his alienation from the established church was suspected, in consequence of his absenting himself from public worship, on which he had used to be a constant attendant. His enemies, therefore, took such measures to be assured of the fact, as fully confirmed their suspicions; for he was too honest and open to disguise his real sentiments, and, upon being examined, avowed the change that had taken place in his religious creed. A charge of heresy was in consequence preferred against him, in the year 1545, and by the judgment of the college he was pronounced guilty of the crime, and expelled the house; it being declared at the same time to be a mark of favour and clemency towards him, that the punishment inflicted did not affect his life. By this event Mr. Fox lost the favour of his friends, who were unwilling or afraid to countenance and protect a person who had been convicted of so heinous a crime; and to add to his afflictions, his father-in-law took advantage of his situation to withhold from him his paternal estate; probably thinking that, as he was become obnoxious to the penalties of the law himself, he would with difficulty obtain relief from it if he ventured to vindicate his right. In these circumstances he was reduced to great distress, when he was taken into the house of sir Thomas Lucy, of Warwickshire, to be tutor to his children. He continued in sir Thomas's house till his pupils were grown up; during which time he married the daughter of a citizen of Coventry. Upon his removal from this

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situation he resided for some time with his father-in-law, and afterwards with his wife's father. A few years before the death of Henry VIII. he went to London, where, in consequence of not being able to obtain any employment, he was again reduced to extreme distress, and in danger of perishing through absolute want. He received relief, however, from a person unknown to him, who appears to have been affected with the picture of misery which he exhibited when sitting one day in St. Paul's cathedral; and soon afterwards he was so fortunate as to be taken into the duchess of Richmond's family, to educate the children of her brother, the famous Henry Howard, earl of Surrey, who were intrusted to her care when their father was sent by the tyrannical Henry VIII. to the Tower. In this family he continued to live at Ryegate, in Surrey, during the remainder of Henry's reign, the whole of that of Edward VI., and part of that of queen Mary, being protected in the latter period by the duke of Norfolk, who had been one of his pupils. Anthony Wood says that he was restored to his fellowship in Magdalen college, under the reign of Edward VI.; and he is reported to have been the first person who preached the doctrine of the Reformers at Ryegate. While the persecution against the Protestants was raging under the reign of Mary, Gardiner bishop of Winchester was devising means for seizing Fox in his asylum; which rendered it necessary to provide for his safety by sending him abroad. After many difficulties, in which he narrowly escaped falling into the hands of the bishop's emissaries, who had warrants for apprehending him, he arrived with his wife, and some other fugitives on account of their religion, at Newport in Flanders; whence they went to Antwerp, and Strasburgh, and afterwards to Basil. At Basil Mr. Fox gained a subsistence by correcting the press for Oporinus, a celebrated printer; and it was there that he formed the first plan of his "Acts and Monuments of the Church." He had before published at Strasburgh, in 1554, "Commentarii rerum in Ecclesia gestarum, maximarumque per totam Europam persecutionum a Wiclevi Temporibus ad hanc usque Ætatem Descriptarum." octavo, in one book; to which he added five more books, which were all printed together at Basil in 1559, in folio. During his residence in Germany, likewise, Mr. Fox had united himself with those English exiles who, instead of the order of church government and discipline appointed by king Edward's Service-book, had adopted the constitution followed by the French reformed churches, and that of Geneva. When by queen Elizabeth's accession to the throne the protestant religion was restored in England, Mr. Fox returned to his native country, where he was received in the most kind and friendly manner by his former pupil the duke of Norfolk, who maintained him at his house as long as he lived, and at his death settled a pension upon him, which was confirmed by that nobleman's successor, the earl of Suffolk. Mr. secretary Cecil, likewise, obtained for him, of the queen, a prebend in the church of Salisbury, of which Mr. Fox would have declined the acceptance. He had also many other great and powerful friends, as the prelates Grindal, Pilkington, and Aylmer; sir Francis Walsingham, sir Francis Drake, sir Thomas Gresham, &c. who would have raised him to very considerable preferments; yet he declined them, because he could not conscientiously subscribe to the articles enforced by the ecclesiastical commissioners, and disapproved of some of the ceremonies of the church. He was summoned, however, by archbishop Parker, to subscribe, that, according to the account given by Dr. Fuller, "the general reputation of his piety might give the greater countenance to conformity." Upon this occasion, he took the Greek Testament out of his pocket, and said, "To this will I subscribe:" and when required to subscribe to the canons, he refused, saying, "I have nothing in the church save a prebend at Salisbury, and much good may it do you, if you will take it away from me." Such respect, however, did the bishops, who were most of them his fellow-exiles, entertain for his age, parts, and labours, that they did not urge him any farther, and he was suffered to retain his prebend till his death. But though Mr. Fox could not conform to the ceremonies of the church, he behaved with great prudence and moderation, and disapproved of the warmth of some of the more zealous puritans. In the year 1564 he addressed a Latin panegyric to the queen, upon the indulgence which she shewed to some divines who scrupled a strict conformity and yet were suffered to hold their dignities in the church. In the subsequent periods of her reign, however, her majesty was pleased to depart from this delicacy in the treatment of tender consciences; to withdraw her protection from any of her subjects who directly or indirectly countenanced the alteration of any thing established in the church; and to require an absolute obedience to the ecclesiastical laws, under the penalty of severe punishment to any who should venture to infringe them. In the year 1575, a cruel persecution commenced against some of the German anabaptists, who refused

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to join with the Dutch or English churches; and who deviated from the established creed not only with respect to the subjects and mode of baptism, but in the ideas which they entertained concerning the person of Christ and the doctrine of the Trinity. Out of a number of them who were apprehended in a private house where they had assembled for worship, and afterwards tried for heresy, eleven, who refused to abjure their principles, were condemned to be burnt; of whom nine were banished, and two sentenced to the flames. On behalf of these men Mr. Fox wrote a Latin letter to the queen, in which, notwithstanding that his ideas of christian toleration were narrow and contracted, he exposed, with much force and pathos, the cruelty and iniquity of punishing with death persons guilty of error or obstinacy in judgment, and shewed how inconsistent such conduct was with the spirit and precepts of the Gospel. His intercession, however, was without effect; for though the queen is said constantly to have called Mr. Fox her father, yet she refused to listen to his prayer for these men unless they recanted; and upon their refusal, to the indelible disgrace of the reign of Elizabeth, they suffered the extremity of the fire, in Smithfield. Mr. Fox, as we have seen, could accept of no preferment in the church but his prebend of Salisbury, which he was permitted to hold without submitting to terms of conformity, of which he disapproved. He was, nevertheless, a frequent and zealous preacher, and embraced every opportunity of promoting, to the best of his abilities, the real interests of religion. Of his extensive acquaintance with theological learning and ecclesiastical antiquities, we have already made mention. His piety and zeal for religion were ardent and animated; his moral conduct strictly regular and unblamable; and he was also modest, humble, obliging, and remarkable for his humanity and kindness to the poor, to the utmost extent of his abilities. Such a character could not but be held in much estimation by all who knew him, and sincerely lamented after his death, which took place in 1587, in the seventieth year of his age. Besides the pieces already mentioned, he was the author of, "De Censura, seu Excommunicatione Ecclesiastica, Interpellatio ad Archiepiscopum Cantuarensem," octavo, 1551; "Tables of Grammar," 1552, which, according to Wood, were recommended by eight lords of the privy council, but soon laid aside on account of their being much more too short, than king Henry VIIIth's grammar was too long; "Articuli sive Aphorismi aliquot Joannis Wicklevi, sparsim aut ex variis illius Opusculis excerpti per adversarios Papicolas ac Concilio Constantiensi exhibiti;" "Collectanea quædam ex Reginaldi Pococki episcopi Cicestriensis opusculis exustis conservata, & ex antiquo Psegmate transcripta;" "Opistographia ad Oxonienses," which as well as the two preceding articles were printed at Strasburgh in 1554, together with the author's "Commentarii rerum, &c.;" "Locorum communium logicalium Tituli & Ordinationes 150, ad Seriem prædicamentorum decem descripti, &c.," quarto, 1557; "Eicasmi seu Meditationes in Apolypsin S. Johannis Apostoli & Evangelistæ," folio, 1587; "Papa confutatus, vel sacra & apostolica Ecclesia Papam confutans;" "Certain Notes of Election, added to Beza's Treatise on Predestination," octavo, 1581; "The Four Evangelists, in the old Saxon Tongue, with the English Version added to it," quarto, 1571; and several Controversial Pieces, Sermons, &c. which are enumerated in the first of our subjoined authorities. But the author's capital work is his laborious "History of the Acts and Monuments of the Church," commonly called "Fox's Book of Martyrs." He first applied himself to this undertaking while he was at Basil; but wrote it chiefly after his return to his native country, where he had access to more authorities, and the testimony of many living witnesses. For eleven years was it kept in hand, during which the author, to use the language of archbishop Whitgift, "very diligently and faithfully laboured in this matter, and searched out the truth of it as learnedly as any man has done." By the advice of Dr. Grindal, afterwards archbishop of Canterbury, Mr. Fox published at first, in separate pieces, at Basil, the histories of particular English bishops and divines, soon after their respective sufferings and martyrdoms. And when materials were afterwards obtained for a more complete history of the martyrs, their persecutions and sufferings, the former were incorporated in it, with such additional information as subsequent enquiries had furnished him with. It was published at London, in 1563, in one thick volume folio, with the title, "Actes and Monuments of these latter perillous Days touching Matters of the Churche, wherein are comprehended and described the great Persecutions and horrible Troubles that have been wrought and practised by the Romish Prelates, speciallye in this Realme of England and Scotland, from the Yeare of our Lord a Thousand unto the Time now present, &c." In 1583 a fourth edition of it was published at London, in two volumes

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folio; and it was reprinted in 1632 and 1641, in three volumes folio. The ninth edition appeared in 1684, in three volumes folio, with copper-plate cuts, instead of the wooden ones which accompanied the former editions. In queen Elizabeth's time an order was made, that this book should be placed in the common-halls of the archbishops, and of all bishops, deans, archdeacons, heads of colleges, &c. The Protestants, in general, set a very high value upon it, and with much zeal encouraged its circulation; but the Papists were exasperated at its appearance, and did all that lay in their power to blast its credit, and that of its author. They called it *Fox's Golden Legend*, and represented it to be an immense collection of notorious lyes and falsehoods. Indeed it is not to be wondered at, that they should have been desirous of discrediting it, since it abounds in such narratives and representations as must ever reflect the greatest infamy upon the catholic church. But some writers among the Protestants, and amongst others Mr. Collier, who was prejudiced against the character of Fox, have taken every opportunity of depreciating and undervaluing it. The last-mentioned writer, in his Ecclesiastical History, has accused the author of zeal too much embittered, disingenuity, ill-natured satire, and coarse language; and adds, that his work ought to be read with caution. It must be acknowledged that Mr. Fox has sometimes failed in temper, and decency of language, as was too generally the case with controversial writers of his time; and he has also occasionally fallen into mistakes and errors, from which it was not to be imagined that a work of such a kind, and of such a magnitude, should be entirely exempt. But that he has designedly misrepresented any facts, or obtruded tales upon his readers which were the offspring of malignant invention, is what his enemies have not been able to prove. And those who were the best qualified to judge of the truth of his work, and who have most accurately examined the authorities which he used, have acknowledged it to be very faithfully written; particularly bishop Burnet and Mr. Strype. The latter says, "Mr. Fox must not go without the commendation of a most painful searcher into records, archives, and repositories of original acts and letters of state, and a great collector of MSS. And the world is infinitely beholden to him for abundance of extracts thence, communicated to us in his volumes. And as he hath been found most diligent, so most strictly true and faithful in his transcriptions." It should also be remembered, that besides using the utmost care that no falsehoods might be obtruded on his readers, Mr. Fox was, from the first appearance of his work, always very ready to correct such undoubted mistakes and errors as were pointed out to him. *Biog. Brit. British Biog. vol. III.*—M.

FOX, GEORGE, the founder of the society of *Friends*, commonly called *Quakers*, was born at Drayton in Leicestershire, in 1624. His father was a weaver, much respected among his neighbours for his piety and virtues, and he appears early to have given to his son's mind a religious turn of thinking, and to have carefully educated him in sober and virtuous manners, and a gravity of deportment. Young Fox was put apprentice to a person who was a shoemaker, a dealer in wool, and a grazier. Much of his time appears to have been employed in keeping sheep; which was well suited to his disposition for contemplation and solitude. When he was about nineteen years of age, he one day experienced much trouble of mind, on having observed a disposition to intemperance in some persons professing to be religious, with whom he had gone into an inn or alehouse for refreshment. During the following night he could not sleep, but employed himself in walking, and in prayer; and while thus engaged, his mind was wrought into a persuasion that the following intelligence was communicated to him, as the command of God: "Thou seest how young people go together into vanity, and old people into the earth; and thou must forsake all, both young and old, and keep out of all, and be as a stranger unto all." Upon this he immediately broke off his familiarity with both young and old, quitted his relations, dressed himself in a leathern doublet, both on account of its simplicity and durableness, and wandered about from place to place. At length his friends, hearing that he was in London, persuaded him to return home, where they hoped they should be able to settle him in some regular course of employment. After staying some months with them, however, he again embraced his itinerant mode of life. He was accustomed to fast much, and often walked abroad in retired places, with no other companion but his Bible. He would sometimes sit in a hollow tree all day, and frequently walk about the fields in the night, like a man possessed of deep melancholy. Sometimes he employed himself in going in search of such persons as were noted for their extraordinary piety; and at other times in attending meetings, which he occasionally heard of among the various professors of the times. But he was dissatisfied with the private advice which

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he received, and with all the public teachers on whom he had attended; and after losing all hope of spiritual help from such sources, imagined that he heard a voice which said, "There is one, even Christ Jesus, that can speak to thy condition." He had now given up all public attendance in the churches, and entertained a conviction that a learned education in the universities was no qualification for a minister; that the office and maintenance of separate ministers was not warranted by the precepts or example of Christ and his apostles; that God who made the world did not dwell in temples made with hands; and that people should receive the inward divine teaching of the Lord, and take that for their rule. Towards the latter end of the year 1647, or the beginning of 1648, he conceived himself called to propagate the opinions which he had embraced, and commenced public teacher in the neighbourhood of Duckenfield and Manchester, insisting on the certainty and efficacy of experiencing the coming of Christ in the heart, as a light to discover error and duty, accompanied with power, to enable those who believe in it, to avoid the one, and to pursue the other. Afterwards he travelled through the counties of Leicester, Northampton, and Derby, addressing the people in the market-places, &c. enforcing the principles which he had adopted, and inveighing against injustice, drunkenness, and the other prevalent vices of the age. About this time he apprehended that the Lord had forbidden him to take off his hat to any one, high or low; that he was also required to speak to the people without distinction in the language of *thou* and *thee*; that he was not to bid people good-morrow, or good-night; nor to bend his knee to the chief magistrate in the nation, nor to take an oath on the most solemn occasion. In the year 1649 he suffered much severe and cruel treatment, partly in consequence of his own imprudent and unjustifiable behaviour. In a church at Nottingham, while the minister was instructing the people in his sermon that they were to try all doctrines, opinions, and religions, by the holy Scriptures; Fox stood up, and said, "Oh, no! it is not the Scripture, but it is the Holy Spirit, by which opinions and religions are to be tried; for it was the Spirit that led people into all truth, and gave them the knowledge of it." As he continued his speech, to the disturbance of the congregation, the officers were directed to turn him out of the church, and put him in prison. In that place he was detained, during the pleasure of the magistrates, without being brought to any trial, and afterwards released. After this he disturbed the minister of Mansfield, in the time of divine service; upon which a shameful riot took place in the church, and Fox, instead of being quietly taken away by the officers, was violently assaulted, beaten with fists and sticks, and then dragged out to the stocks, in which he was confined for some hours. Afterwards he was taken before a magistrate, who, perceiving what he had already suffered through the effervescence of popular fury, after much threatening, set him at liberty; but without granting him his protection, as he ought to have done, against the rude multitude, who pursued him out of the town with a shower of stones. He met with a similar treatment in several other towns, where it is not improbable but that his imprudent zeal led him to behave in a manner which, though indefensible, should not have exposed him to any barbarous and inhuman usage. In the following year, after the service was over at a lecture in Derby, Fox got up and addressed the congregation without being molested till he had finished his harangue; but when he had done he was taken into custody by an officer, and carried before the magistrates. Having examined him as to his sentiments, they arbitrarily committed him for six months to the house of correction, under the pretence of his having uttered divers blasphemous opinions; and when at the expiration of that period he refused to enlist as a soldier, he was ordered into the dungeon; a place without a bed, infested with vermin and stench, in which were thirty felons, with whom he was confined for near six months more. It was at Derby that the denomination of *Quakers* was first applied to Fox and his followers, as a term of scorn, either on account of the great agitation and *trembling*, with which the delivery of his addresses is said to have been usually attended, or because that, when brought before the magistrates, he exhorted them, and the other persons present, *to tremble at the name of the Lord*. After he was set at large, he continued his travels, and public declarations, as he termed them, through different parts of the north of England. In Lancashire he became acquainted in the family of Thomas Fell, of Swarthmore, a Welsh judge, whose wife became a convert to his opinions. In 1652 he was accused at the sessions at Lancaster of blasphemy; but the charge not being proved he was cleared with reputation. In the following year he was seized at Carlisle, while he was preaching, and

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committed by the magistrates to prison, as a blasphemer, heretic, and seducer. In this instance he was not allowed the privilege of a trial, but by the sole authority of the magistrates confined in a more loathsome dungeon than that at Derby, among the worst malefactors; where for six months he suffered much indignity and cruel usage, till he was released in consequence of an enquiry which was instituted in parliament concerning his situation. In 1655 he came back to his native town of Drayton, where he went on holding conferences, disputing, and preaching, till he was sent a prisoner by the noted colonel Hacker to Oliver Cromwell. Cromwell contented himself with demanding and obtaining from him a written promise, that he would not take up arms against him or the existing government; and, after entering into conversation with him on the subject of his peculiar principles, in which he treated him with much moderation and mildness, ordered him to be set at liberty. Fox now recommenced his ministerial labours at London, whence he made a progress through the eastern and midland counties; and he was about this time much employed in publishing his principles from the press, and in answering the pamphlets which began to appear against the society which he had been the means of gathering, and which in many places was become an object of public notice. He next proceeded towards the west of England, where he was committed to Launceston gaol, under a charge of having dispersed papers tending to the disturbance of the public peace, and refusing to take the oath of abjuration, or to give bail. At the assizes, when nothing criminal could be found against him, he was fined twenty marks for not having pulled off his hat in court, and ordered to lie in prison till the fine should be paid. As he scrupled to pay a fine imposed upon him for what he considered to be an adherence to his duty, he was ordered into a noisome hole, appropriated to condemned malefactors, where, in the midst of the most disgusting filth, he was not allowed a bed, or even straw. Upon an appeal to the sessions at Bodmin, the severity of his confinement was in some measure mitigated; and after he had been a prisoner about eight months, in consequence of applications made to Cromwell he obtained his discharge. Upon his return to London in 1656, he took occasion to lay before Cromwell the sufferings of his friends, which he again recommended to his attention in a conference to which he was admitted at Whitehall; but without obtaining the entire relief for which he applied. By this time the principles of the Quakers were much disseminated throughout the nation; and with their prevalence, had attracted not only persecution to those who avowed them, but increasing opposition from the press and from the pulpit. On this account Fox conceived it to be his duty to travel over the nation, in order to obviate the prejudices raised against them and their opinions. In the course of his progress he visited Edinburgh, where he was summoned to appear before the council, and ordered to leave the kingdom in a week's time. Yet he continued his travels in that country without being molested, and on his return to London disputed with a Jesuit, who had accompanied the Spanish embassador to England. The account which he has given of this conference is entertaining, and exhibits evidence of his familiar acquaintance with the language of Scripture, as well as not a little natural shrewdness and sagacity. He now employed himself in writing to Cromwell, soliciting his attention anew to the sufferings of his friends; and on hearing the rumour that the Protector was about to assume the title of king, Fox paid him a third visit, and remonstrated freely with him against such a measure, as what would bring shame and ruin on himself and his posterity. He also addressed a paper to the heads and governors of the nation on occasion of an appointed fast, on account of the persecutions of the Protestants abroad; in which he embraced the fair opportunity which such appointment offered, of holding up, in proper colours, the impropriety and iniquity of persecution at home. His history, from this time until the year 1666, consists of details of the various missions which he undertook to propagate his opinions, and of the repeated imprisonments to which he was subjected, sometimes under the pretence of his being a disturber of the peace of the nation, and at other times for refusing to take the oath of allegiance. He was released by king Charles II. in the year last mentioned, from a confinement in different prisons of nearly two years' duration, during which he met with much severe and inhuman usage from his different gaolers. After his liberation, he set about forming the people who had embraced his opinions into a more compact and united body. Their meetings hitherto had been principally either for worship among themselves, or for making known their doctrines more publicly to others. A few general meetings had also been held, in different places, for consulting about their common concerns; and in some districts such meetings had been held once in three months. But now, an increase

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of numbers, with the increasing necessity of providing for the occasions which arose among a people separated by their principles from other professions of religion, and the subjects of frequent persecutions, rendered expedient the establishment of a closer bond of union, and a more regular system of discipline; that the poor might be relieved, the refractory admonished, &c. Fox, therefore, after recommending the setting up of monthly meetings in London, travelled through most counties in the kingdom in the year 1667, to promote the object above mentioned, and met with very general success. He also sent letters recommending the same object to the American plantations, and to Ireland. The latter country he visited in the year 1669, in the exercise of his ministry; and after his return, married Margaret, the widow of judge Fell, at whose house he had been entertained, as we have seen, during his progress through Lancashire. The ceremony on this occasion was according to that simple form which is practised to this day among the people of his persuasion. He only acquainted his friends with his intention; and having, after a due time, received their approbation, he and Margaret took each other in marriage, by mutual declarations to that intent, at a meeting appointed on purpose at Bristol. Previously to this marriage, however, he had taken care to prevent Margaret's children from being injured by the second marriage of their mother. Not long after his marriage Fox resumed his travels, and his wife returned to the cares of her family at Swarthmore; whence she was taken, in the same year, and committed prisoner to Lancaster, on account of a *præmunire* which she had incurred some time before, for not taking the oaths to government. With some difficulty Fox obtained her release, by repeated applications to the king; and in the year 1671 he embarked for the American plantations, to confirm his friends there in their principles, and for the more extensive propagation of them. He spent the greatest part of two years in this excursion, during which he visited Barbadoes, Jamaica, Maryland, and New England; whence he returned southwards to Carolina, and afterwards embarked in Maryland for England. While he was in America he held several meetings at which the Indians were present, to whom he preached by means of an interpreter. Soon after his return to England he was taken into custody, and committed prisoner to Worcester county gaol, under the charge of having held a meeting *from all parts of the nation, for the terrifying of the king's subjects.* This indictment he traversed, and was proceeding to shew the errors that were sufficient to quash it, when the oaths of allegiance and supremacy were tendered to him; and upon his refusal to take them, he was found guilty by the jury. During his imprisonment after his trial, he was seized with an illness which reduced him to a very weak state, and rendered his recovery for some time doubtful. Some months afterwards his wife went to London to solicit his release of the king, who was willing to grant it by means of a pardon. Fox, however, declined obtaining his liberty in this mode, as he conceived that it would imply a tacit acknowledgment of guilt, and preferred having the validity of his indictment tried before the judges at the King's Bench bar. By this means he honourably obtained his discharge, after an unjust imprisonment of a year and almost two months, the judges unanimously concurring in opinion, "that the indictment was quashed and void, and that George Fox ought to be set at liberty." Fox now spent two years chiefly at Swarthmore, in which he was much employed in preparing different treatises for the press; and in the year 1677 he paid a religious visit to some places in Holland, and travelled on the continent as far as Frederickstadt, in Sleswick, having many opportunities of propagating his principles. After his return to England in the same year, he resumed his ministerial labours, and also made repeated applications to the legislature to obtain protection for his friends, and redress of their grievances; but without success. In the year 1681, a suit was instituted against Fox and his wife for the non-payment of tythes. According to his views of things, such payment was nothing less than a contribution to the support of a ministry which he considered to be unlawful, and therefore he considered it to be his duty to refuse it. But the laws of the land had made no provision for such scruples, and the issue of the suit, as may easily be imagined, proved unfavourable to the defendants. In the year 1684 Fox again visited the continent, and passed several weeks in some of the United Provinces, in his usual occupations. After his return from Holland, his health being greatly impaired by his incessant labours for more than forty years, and the hardships and inconveniences to which he had been exposed, he went no more out of the vicinity of London. He departed this life in 1690, in the sixty-seventh year of his age, not having been entirely incapacitated for public preaching till within a few days of his death. George Fox, though an illiterate man, was not

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deficient in good natural abilities; and was particularly conversant in the language of the Scriptures. Of his piety, sincerity, and purity of intention, he afforded throughout his laborious life abundant evidence. His imagination, however, was too fervid and visionary; and, at the opening of his career, led him into extravagances which were not only highly indecorous, but a species of that intolerance under which he was himself so grievous a sufferer. We more particularly allude to his interruptions of different ministers, while engaged in the discharge of the duties of their functions. Afterwards, however, he restrained his outrageous zeal, and proved a peaceful teacher of what he conceived to be dictated by the inward light of Christ within him; and was deservedly the object of commiseration for the shameful sufferings and persecutions by which he was harassed, and of praise for the fortitude and patience with which he endured them. The celebrated William Penn says, that he was a man whom God endued "with a clear and wonderful depth—a discerner of other men's spirits, and very much a master of his own; that he had an extraordinary gift in opening the Scriptures, but that above all he excelled in prayer. The reverence and solemnity of his address and behaviour, and the fewness and fullness of his words often struck strangers with admiration." He also speaks in high terms of his meekness, humility, and moderation, and says "that he was civil beyond all forms of breeding in his behaviour, very temperate, eating little, and sleeping less, though a bulky person." His writings, exclusive of some separate pieces not published a second time, form three volumes in folio: of which the first contains his "Journal," printed in 1694; the second, a collection of his "Epistles," 1698; and the third, his "Doctrinal Pieces," 1706. *Gough's Hist. of the Quakers, vol. I. Neal's Hist. Purit. Toulmin's edition, vol. IV. Private Communication.*—M.

FOX DE MORZILLO, SEBASTIAN, known by the name of *Sebastianus Foxus Morzillus*, a Spanish philosopher and man of letters, was born at Seville, in the year 1528. He pursued his studies both in Spain and the Netherlands, and soon after he was twenty years of age began to attract the notice of the learned world by his literary productions. He acquired so high a reputation, that Philip III. was induced to fix upon him for the office of preceptor to the infant Don Carlos. At the time when he was nominated to that honourable appointment, he resided at Louvain; whence he departed to proceed by sea to Spain. But the ship in which he embarked was unfortunately wrecked, and he lost his life when in the flower of his age. He was the author of several works, abounding in erudition; among which were, "De Studii Philosophici Ratione;" "De Usu & Exercitatione Dialecti;" "In Topica Ciceronis Paraphrasis;" "De Honore;" "De Juventute;" "De Regno & Regis Institutione, lib. III.;" "De Natura Philosophorum, seu de Platonis & Aristotelis Consensione, lib. V.;" "De Conscribenda Historia;" "In Platonis Timæum, seu de Universo Commentarius;" "In Phædonem," &c. *Moreri.*—M.

FRACASTORO, JEROM, one of the most eminent of the learned Italians of the sixteenth century, a physician, philosopher, and poet, was descended from an ancient family of Verona, where he was born in 1483. He studied at Padua, where he contracted a friendship with all the learned men then flourishing at that university, and was a disciple in philosophy of the celebrated Pomponazzi. Though medicine was his professional science, yet he pursued with ardour the study of classical literature, mathematics, astronomy, cosmography, and natural history; and few persons of his time became equally skilled in these points of knowledge, or pursued them with so much originality of genius. He was appointed professor of logic at Padua, at the age of nineteen; but quitted the chair within a few years, in order to attend to his other pursuits. He passed some years at Pordenone with the celebrated general Alviano, who had founded there an illustrious academy. Afterwards he retired to Verona, and passed great part of his life at his delightful seat on the hill of Incaffi, either in the bosom of his family, or amid a select party of friends, to whom he was endeared by the suavity of his manners, and the variety of his acquisitions. Of the manner in which he passed his time in this retreat he has left a most pleasing sketch, in an elegant epistle in Latin verse, to his intimate friend, Francis Turrianus. His reputation caused him to be appointed physician to the council of Trent; and it was from his advice that, through fear of a contagious disease, the assembly was transferred in 1547 to Bologna. Some writers have, indeed, supposed that he was induced to propose this removal by the pope, Paul III., who was desirous of withdrawing from the power of the emperor Charles V.; and this is not an improbable opinion, as Fracastoro appears to have had all the Italian attachment to the papal see. He died, at his country seat, of an apoplexy, in 1553, and was buried in the church of St.

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Euphemia at Verona, which city honoured his memory by a statue, erected at the public expence, in the principal square. Fracastoro is at present chiefly remembered in his poetical character; and it is generally allowed that he stands among the first of those elegant scholars of his country, who, in that century, obtained so much fame for Latin poetry. The principal of his compositions is a didactic poem relative to his own profession, entitled "Syphilis, sive Morbus Gallicus," an unfavourable subject, but less offensive to delicacy at that time than at present, on account of the prevalent notions of its mode of communication. He accordingly dedicated it, without scruple, to cardinal Bembo. He has with great art avoided, or touched slightly upon, the disgusting part of his topic; and has raised his work into poetry, by the introduction of many beautiful descriptions, and strokes of fancy. The diction of Virgil's Georgics is sometimes too closely copied, and the prosody is not always correct; but upon the whole it deserves a very high place among the poems of its class. Sannazaro is said to have preferred it to every contemporary performance, even his own laboured piece De Partu Virginis; and it has received the highest applause from other poets and critics. It was first published in or before 1521, and numerous editions and translations of it have been made. The author's other poems are "Aleon," or upon hunting-dogs; an unfinished poem on the life of Joseph, the languid performance of his advanced years; and several very agreeable epistles and smaller pieces. A few compositions in Italian verse which he left, display equal talents for vernacular poetry. He seems to have thought but slightly of his own poetical abilities, and to have bestowed little care in the preservation or correction of his pieces. His dialogue in Latin prose, entitled "Naugerius, sive de Poetica," contains the precepts of the poetic art, but given in a dry and uninteresting manner. Among his medical works may be reckoned the poem of "Syphilis," in which he supposes that disease to have been inbred in Europe, and owing to a particular planetary conjunction, and treats of its cure by guaiacum and mercurial unction. He also wrote "De Sympathia & Antipathia," and "De Contagiosis Morbis:" in the last he has the merit of rejecting bleeding and purgatives in malignant fevers, and recommending the use of antiseptics. His own composition of Diascordium, called also Confectio Fracastorii, has continued a celebrated medicine to the present times. In his work entitled "Homocentrica & de Causis Criticorum Dierum, &c." he attempts to explain the theory of critical days. Astronomy appears to have been one of his most favourite studies; and he attempted to illustrate its principles by the system of homocentric or concentric circles, which he derived from Giambattisto della Torre. He was also an attentive observer of the heavenly bodies, and appears to have made use of two lenses placed in a particular manner, previously to the invention of proper telescopes. The poetical and philosophical works of Fracastoro, have been many times published both separately and together. The best edition of the whole is that of Padua, in 1739, two vols. 4to. *Thuani Hist. Moreri. Tiraboschi. Baillet. Halleri Bibl. Med.*—A.

FRAGUIER, Claude-Francis, an estimable man of letters, was born of a good family at Paris in 1666. He received his education among the Jesuits, who happily cultivated his disposition for classical literature and poetry. He entered into their order in 1683, and being soon after sent to Caen, he contracted an intimacy with Huet and Segrais. A love of literary freedom caused him to quit his Jesuit's habit in 1694. He had hitherto been chiefly distinguished for his skill in the Latin language; but the society of Mad. la Fayette, and the celebrated Ninon de l'Enclos, formed him to a polite style in his own. He fixed his residence in Paris, and was elected a member of the French Academy, and that of Inscriptions and Belles-lettres. The abbé Bignon engaged his assistance in the "Journal des Savans," for which he was well qualified, as besides his acquaintance with ancient erudition, he possessed several of the modern languages. Fraguier was a great admirer of Plato, whose philosophy he put into very elegant Latin verse, in a piece entitled "Schola Platonica." He meditated an entire new translation of Plato's works; but his labours were interrupted by a disorder from accidental cold, which fell upon the muscles of his neck, and caused him to pass many years in a state of suffering and infirmity, which he bore with much composure. He was at length carried off by a fit of apoplexy in 1728, at the age of sixty-two. The candour, integrity, and mildness of his character rendered him greatly esteemed by his contemporaries. He obtained great reputation as a Latin poet; and a collection of his pieces, together with those of Huet, was published by the abbé d'Olivet in 1729: they were republished in a collection of the Latin poems of members of the French Academy, made in 1738. He wrote, in Latin prose, three

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dissertations concerning Socrates; and he was the author of several learned and ingenious dissertations in the Memoirs of the Academy of Inscriptions. *Moreri. Nouv. Dict. Hist.* —A.

FRANCESCHINI, MARC ANTONIO, a painter of eminence, was born at Bologna in 1648. He was first a pupil of Gio-Maria Galli Bibiena, and afterwards studied under Cignani. He improved greatly under the latter master, and was soon employed in great works. He designed correctly, was an excellent colourist, and possessed great freedom of pencil, and fertility of invention. He worked at first in partnership with Quani, whose sister he married, and they were together at Parma, Placentia, Modena, and other places, painting in churches and palaces. One of Franceschini's capital works was the ceiling of the great council-chamber at Genoa, in which he represented several of the principal actions of the republic, in a very grand style of composition. He painted, at the request of the senate of Bologna, several pieces to be sent to pope Clement XI., with which his holiness was so well satisfied, that he invited him to Rome, and employed him in a great design for a mosaic in one of the cupolas of St. Peter's. He was rewarded by being created a chevalier of the order of Christ; but he would not permit his friends, for some time after, to call him by his title, lest it should inspire jealousy in his old master Cignani. He carried this delicacy of sentiment so far as to refuse to undertake a work in rivalry to Cignani's son. He declined several invitations from foreign princes to settle in their states, as well through love of freedom and independence, as through unwillingness to give uneasiness to the painters already established there. The towns of Italy were the theatres of his labours; and during the course of a long and industrious life he filled many of them with monuments of his genius. At the age of seventy-eight he still painted with the spirit and facility of his younger days; and the peculiar elegance of his pencil did not quit him in the last year of his life. He died in 1729, at the age of [eighty-one. *D'Argenville Pilkington's Dict.*—A.

FRANCIS I., emperor of Germany, born in 1708, was son of Leopold duke of Lorrain. He served with reputation in his youth, in the wars of Hungary and Bohemia. He married, in 1730, Maria Theresa, daughter and heiress of the emperor Charles VI.; and having by the death of his father become duke of Lorrain, he ceded it to France, and obtained the duchy of Tuscany as an indemnification. After the decease of Charles VI. in 1740, Maria Theresa associated her husband in the administration of her estates; but it was not till September, 1745, that she was able to procure his election to the empire. The ensuing wars, terminated by the peace of Aix-la-Chapelle in 1747, and of Hubertburg in 1763, are an important part of the history of the time, but little concern the private history of this emperor, who seems to have acted but a second part at the court of Vienna. He bore the character of a very humane prince, sincerely desirous of the good of his subjects, and a liberal promoter of the arts and sciences, and all the plans for rendering his states flourishing. He lived in the greatest conjugal harmony with his august spouse, by whom he became the father of a numerous family. A sudden death carried him off at Inspruck in 1765. *Nouv. Dict. Hist.*—A.

FRANCIS I. king of France, born in 1494, was son of Charles of Orleans, count of Angoulesme, and of Louisa of Savoy, and was presumptive heir to the crown, in the reign of Lewis XII., who married him to his eldest daughter. At the death of that king he succeeded to the throne on Jan. 1, 1515, being then in his 21st year, of a martial figure, expert in warlike exercises, brave, and impatient to distinguish himself. He immediately resolved to assert the claims of his house upon the duchy of Milan; and passing the Alps with a potent army, entered that country. The Swiss, who were engaged as allies to Francis Sforza, the duke, attacked the French camp at Marignano near Milan, and a most bloody action ensued, which lasted till some hours after sunset that night, and was resumed the next day. It ended in the defeat of the Swiss; the remainder of whom, however, retired in good order. Francis behaved with the greatest courage, and slept, for a time, on the carriage of a cannon in the midst of the enemy. He displayed his chivalrous turn by receiving knighthood on the field of battle, from the famous chevalier Bayard. The Milanese afterwards fell under his power; and pope Leo X. thought it advisable to come to an agreement with him. The concordat made on this occasion was so favourable to the pretensions of the Romish see, that it excited great opposition in France, but the king's authority overcame all resistance. The ambition of Francis led him to be a competitor for the Imperial crown, left vacant by the death of Maximilian in 1519; but the superior interest of Charles V. carried it against him; and the rivalry between these young and potent monarchs began from that time to produce those hosti-

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lities which so long disturbed the peace of Europe. In order to gain Henry VIII. of England to his party, Francis procured that interview between them and their two courts, known by the name of *the field of the cloth of gold*; in which, after a display of unparalleled magnificence at a ruinous expence, no political purpose was effected. Charles, by his bribes and promises to Wolsey, easily destroyed all the impression which the frank and gallant manners of the French king had made upon the mind of Henry. Francis next over-ran the kingdom of Navarre, but soon lost it again. In the mean time the Milanese revolted from the French, and by the aid of the emperor and pope entirely expelled them. A principal cause of this misfortune was the want of sending the necessary supplies of money to Lautrec, the governor. The king's vain expences, and the avarice of his mother, were the causes of great disorders in the finances; and the superintendant, Baune lord of Semblançai (see his article), was most unjustly sacrificed to Louisa's rapacity. She was also the cause of that defection of the constable Bourbon (see his Life), which was the source of so many calamities. This prince, after defeating Bonnivet who was sent upon a new expedition into Italy, marched at the head of the Imperialists into France, and laid siege to Marseilles; but the place held out till it was relieved by the approach of Francis. Confident in his force, and urged by the rash Bonnivet, the king again crossed the Alps, and invested the city of Pavia. While he obstinately persisted in attempting the reduction of this place, the emperor's generals assembled a powerful army, with which they attacked the French in their lines. At this battle, fought on February 24, 1525, Francis, after the greatest exertions of personal valour, was obliged to surrender himself prisoner. The flower of his troops, and many officers of high rank and merit, fell in the field; and such was the extent of the disaster, that he wrote this short billet to his mother, "Madam, all is lost but our honour!" The royal captive was treated with every mark of respect, but when he was conveyed to the castle of Madrid, such hard conditions were proposed to him for his release, that he vowed to die in prison rather than accede to them. The emperor for a time abstained from visiting him: but finding that the health of Francis became affected by his melancholy reflections, and likewise that the king of England and other powers were beginning to interest themselves in his favour, he paid him a visit, and concluded a treaty for his release. The terms were still very hard, including a renunciation, on the part of Francis, of all his claims in Italy and Flanders, and the full cession of the duchy of Burgundy, besides other humiliating sacrifices; but Francis was chiefly solicitous to get out of the hands of his enemy at any rate, trusting to events to exonerate him from the most burthensome part of his engagements. It was agreed that the cession of Burgundy should not take place till after the king was set at liberty, which was, in reality, waving it altogether; although he solemnly promised to return to Madrid should this condition not be performed; and in the mean time left the dauphin and his second son as his hostages. But it appeared afterwards, that just before signing the treaty, he had secretly made a formal protest against its validity as being extorted by force. On the whole, the conduct of these mighty monarchs upon this occasion was discreditable to both. Charles, like an unfeeling corsair, resolved to make the most of the prize which fortune had thrown into his hands; while Francis scrupled no promises or engagements, under the determination not to be bound by them farther than he should be compelled by necessity. His liberation took place after a captivity of a year and twenty-two days. He was exchanged for his two sons in a boat in the midst of the stream which separates France and Spain, and instantly, upon touching his own shore, he mounted a Turkish horse, and waving his hand over his head, cried, "I am yet a king." He then rode full speed to St. John de Luz, and thence to Bayonne. His first measure, on resuming the reins of government, was to form a league with the pope, the Venetians, and the duke of Milan, against the emperor; and he without difficulty obtained from his holiness, Clement VII. an absolution from his oath to observe the treaty of Madrid. And when Charles sent embassadors to summon him to the performance of the conditions, Francis, for answer, introduced them to an assembly of the states of Burgundy, who, as was pre-concerted, explicitly declared that he had no right to alienate their country from his crown, and refused to be transferred to the emperor's dominion. It was easily perceived that this was no other than a solemn farce. Mutual reproaches in coarse terms took place, and a war ensued; the particular events of which it is not necessary here to relate: (see Charles V.). One of the principal military actions on the French part was the siege of Naples by Lautrec, which was rendered unsuccessful by the death of the general and great part of his army from the plague. The defection of

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Doria completed the ruin of the French affairs in Italy. At length the peace of Cambray, in 1529, gave a temporary respite to the hostilities of the two rivals. By this, the children of Francis were restored to him in consideration of a ransom of two millions of crowns, and the emperor for the present desisted from his claims on Burgundy, but without renouncing his right. Francis effected his marriage, agreed upon at Madrid, with the emperor's sister, the dowager queen of Portugal. He troubled himself little about the interests of his allies, and lost credit in Europe in proportion as his rival gained it.

Some years of peace ensued, in which Francis displayed the character of a splendid and enlightened prince. The encouragement which he gave to literature in his kingdom is one of the most striking features of his reign, and has conferred the greatest honour on his memory. The names of Budé, Du Chatel, and the brothers Du Bellay, decorate the literary history of France at this period; and many foreign scholars experienced the munificence of the king, among whom was Erasmus, who was strongly invited to take up his residence at Paris. Francis had really that love for letters, of which Lewis XIV., the emulator of his glory as their patron, was destitute. He always kept men of learning about his person, to whom he gave the heads of subjects on which he desired information, and it was their business at leisure times, especially at his meals, to read to him what they had drawn up. This was a kind of *royal road* to knowledge, but it was the only one which his other occupations would suffer him to follow. At the instigation of these men he collected manuscripts, augmented the royal library, founded a printing-office, and instituted the Royal college for the learned languages. He paid, however, a rational regard to the French tongue, in causing all public acts and law proceedings to be composed in it, instead of the barbarous Latin before in use. The fine arts accompanied the progress of letters. The palace of Fontainbleau and several other edifices are monuments of this reign. To Francis I. the French court principally owes that free intermixture of the fair sex which has since constituted its distinguishing lustre and amenity. At the same time it is acknowledged that to this circumstance have been owing a great licentiousness of manners in high life, and that female influence, which, through so many succeeding reigns, has fully avenged the sex in France of the unpoliteness of the Salic law. The king himself, by a boundless propensity to gallantry, set an example as well of debauchery as of weakness; and his favourite mistress, the countess d'Estampes, enjoyed her power as publicly as any later possessor of that important post.

One of the most political of the domestic acts of this period was the annexation of the duchy of Britany to the crown of France, which, after some contest, took place in 1532, with a reservation of its principal privileges. The progress of the Reformation in Europe excited the attention of Francis, as it did of the other princes. His own sister, the queen of Navarre, was addicted to the new opinions, which were received also by many of his subjects. Notwithstanding his loose life, he had or affected a great zeal for orthodoxy, and he caused several heretics to be burned with circumstances of extraordinary cruelty. His claims to the Milanese were too near his heart to suffer him to abandon the thoughts of recovering it. To strengthen his interest in Italy, he had married Henry, then his second son, and duke of Orleans, to Catharine de Medicis, niece to pope Clement VII. which was thought a great degradation of the French crown. As a farther preparatory step, he entered into a war with the duke of Savoy, and reduced great part of his country. This brought on a new quarrel with the emperor, and Charles in person invaded France and laid siege to Marseilles, but was obliged to quit his attempt with great loss. Francis, on his part, with an idle parade, caused Charles, as his vassal, to be summoned before the parliament of Paris, and condemned him for contumacy on his non-appearance: thus the animosity between the two rivals broke out with more asperity than ever. Francis, to strengthen his party, made an alliance with the Turks, a measure which excited the bitterest reproaches against him throughout Europe. The intervention of the pope, however, produced a truce of ten years between Charles and Francis; and the former soon after touching at Aigues Mortes, they held a conference together with the greatest demonstrations of mutual friendship and confidence. An incident took place in 1539 which strongly marked the characters of the two rivals. Charles, wishing to visit the Low-countries on account of a revolt of the people of Ghent, desired permission to pass through France, and put so much trust in the king's honour, that he refused any other security than his bare word. He farther gave a verbal promise of conferring the investiture of the duchy of Milan upon the king's second son, the duke of Orleans. Francis,

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whose open and generous spirit was delighted with this mark of confidence, received Charles at Paris with the greatest magnificence, and gave him every facility in the prosecution of his designs. After Charles had availed himself of this liberal conduct, and was got to his own dominions, he meanly cavilled about his promise, and in the end refused the performance. The anger of Francis at being duped first fell upon his counsellors and ministers; and a fresh provocation not long after gave rise to the renewal of the war. He joined his fleet with that of Barbarossa the Turkish admiral, and proposed an alliance with the German Protestants, while he was persecuting their brethren at home. Charles on the other hand formed a league with Henry VIII. The battle of Cerizolles, gained in Italy by the French, was one of the principal events of this war, which however was followed by no important consequences: and peace was restored with the emperor by the treaty of Cressi in 1544, and with Henry in 1546. A secret disease, the fruit of his licentious amours, had now been long preying upon the constitution of Francis, which received a farther shock from the death of Henry VIII. whom he always, notwithstanding occasional quarrels, seems to have regarded with affection. A hectic fever supervened, under which he sunk in March, 1547, in his fifty-third year, at a time when he had begun to attend more seriously to his affairs, and by economy had brought his finances into a good condition. He left two sons and four daughters by his first consort, Claude of France. By his second queen, Eleonora, he had no issue.

The personal qualities of Francis were such as threw a kind of lustre round his character, especially contrasted with the less generous nature of his great rival; yet the circumstance of that constant rivalry with a superior in power and fortune, was the source of many meannesses in his conduct which injured the reputation he might otherwise have acquired. His political capacity does not seem to have been of the higher kind, and his numerous foibles subjected him to the constant influence of mistresses and favourites. He oppressed his people by excessive imposts, and endangered his kingdom by ambitious projects. The title of *great*, therefore, which for a time was annexed to his name, could not stand the test of a sober estimate; and to that of *good* his claims were still inferior. The appellation of *patron of letters* has been more durable; and upon the whole it will be admitted that few sovereigns of his country have made a more distinguished figure in the pages of history. He is the founder of the *house of Valois*, that being his title when he assumed the crown. *Univers. Hist. Millot, Elemens. Robertson's Charles V. Moreri.*—A.

FRANCIS II. king of France, eldest son of Henry II. by Catharine de Medicis, was born in 1544. He married, at the age of fifteen, Mary Stuart, the beautiful and unfortunate queen of Scotland. He came to the crown on the death of his father in 1559, and his short reign was merely that of the factions by which the nation was controlled. It was a period of violence and disorder, which laid the foundation for those civil contentions with which France was so long afterwards afflicted. The three parties at court were the princes of the blood, headed by the king of Navarre, and his brother the prince of Condé; the Guises; and the Montmorencis. The queen-mother found it her interest to join the Guises, who were the chiefs of the catholic party, and uncles to the queen-consort. Measures were soon adopted against the Protestants which excited them to self-defence. An association was formed, the secret head of which was the prince of Condé; and a plot was laid, called the conspiracy of Amboise, the purpose of which was to get possession of the king's person, to banish or destroy the Guises, and to procure liberty of conscience. It was discovered and defeated, with the death of its acting leader, La Renaudie; and a dreadful execution was made of all who were concerned in it. Its natural consequence was to augment the power of the Guises, and render the Protestants still more obnoxious. In order to appease the disorders which were becoming general, an assembly of notables was first called, which was followed by an assembly of the states convoked at Orleans. The king of Navarre and prince of Condé who attended, were put under arrest; and the latter, who had escaped being implicated in the conspiracy of Amboise, was accused of forming a new plot, tried, and condemned to lose his head. While the execution of the sentence remained in suspense, the young king, who had always been of a weakly constitution, was seized with an imposthume in the ear, communicating with an abscess within the head, of which he died on December 5, 1560, before he had completed his eighteenth year. He had acted so entirely under the control of others, that scarcely any thing had appeared of his natural disposition; and the only eulogy that his courtiers could make of him was the title of "the king without vice." *Moreri. Univers. Hist. Millot, Elemens.*—A.

FRANCIS, OF ASSISI, a saint in the Romish calendar, and founder of the celebrated order

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of mendicant friars which goes by his name, was born at Assisi, an episcopal town of the province of Umbria, in Italy, about the year 1181. The name given him at his baptism was *John*, for which that of *Francis* was afterwards commonly substituted, either because of his father's commercial connections with France, or his own facility in speaking the language of that country. As his father was a merchant, Francis was brought up to the same profession, which he followed till the year 1206, leading for some time a most debauched and dissolute life. Upon his recovery from a severe fit of sickness, which was the consequence of his licentious conduct, he changed his mode of living, and, as extremes are natural to men of warm imaginations, resolved to retire from the world, and to practise the most austere and rigid devotion. He secluded himself so much from society, and mortified himself to such a degree, that he contracted a ghastly countenance, which led the inhabitants of Assisi, with no little reason, to suspect him of being distracted. His father now entertained thoughts of obliging him to resume the business to which he had been educated; and when persuasion and parental commands produced no effect upon him, adopted the severe method of throwing him into prison. When, however, he found that no means which he could devise produced any impression on his son's mind, he carried him before the bishop of the place, in order to make him resign all claim to his paternal estate. Francis readily complied with his father's wishes on this point, and stripped himself of all his clothing, even to his shirt, that he might be better able to repeat, he said, "Our Father who art in heaven!" Some time after this, in the year 1208, he happened to be in a church, where he heard this passage read from the Gospel of St. Matthew: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." "That," he exclaimed, "is the life I wish for:" and he threw aside his shoes, his wallet, his staff, and the little money he had, keeping only one poor coat, with a cowl, such as the shepherds in Italy then wore, girded round about with a knotted cord. He now considered a voluntary poverty to be the essence of the Gospel, and the soul of religion, and resolved henceforwards strictly to follow it, and to employ himself in recommending it to others. He was, no doubt, a very pious and well-meaning man, though very ignorant, and injured in his intellect either by the disorder which he had brought upon himself by his vices, or by the false ideas which he had imagined of devotion. From this time he commenced preacher, and, having soon attracted a number of followers, he formed the design of founding a new order of Mendicant Friars. He first drew up an institute, or collection of rules for the discipline of the proposed fraternity, according to which the members were not only to take the customary monastic vows of obedience, chastity, and poverty, but were to remain entirely destitute of all fixed revenues and possessions; to support themselves by the free contributions of the faithful; and on no occasion to receive any money. When he had obtained eleven disciples who were willing to submit to his regulations, he went to Rome, and presenting himself before pope Innocent III. entreated his confirmation of his new institution. That pontiff, after making some objections to the practicability of the scheme, gave it his sanction in the year 1210, which was confirmed in the Lateran council held in the year 1215. Afterwards it was solemnly confirmed by pope Honorius III. in the year 1223, when its progress had more than answered the most flattering expectations of its founder. Francis, out of his great humility, would not suffer the monks of his order to be called *Fratres*, i. e. *Brethren* or *Friars*, but *Fratriculi*, i. e. *little Brethren*, or *Friars minors*, by which denomination they continued afterwards to be distinguished. The fame of his sanctity, and the enthusiasm for entering into his order, soon produced a multitude of disciples, from whom colonies were sent into the different provinces of Italy, Spain, France, and other countries. So rapidly did his institutions increase, that in a general chapter of the order held near Assisi in 1219, more than five thousand monks were present. In the year 1214 Francis had projected a voyage into Syria, to convert the Mahometans to the christian faith, and, after obtaining the pope's permission, had actually embarked for that country; but was driven by a tempest into some port on the eastern coasts of the Adriatic, whence he returned into Italy. Afterwards he had set out on a journey through France and Spain, with the intention of passing over into Africa, to convert the Moors; but was prevented by illness from undertaking the latter expedition. Having returned into Italy, after the meeting of the general chapter of his order already mentioned, he embarked on a voyage to the East, for the purpose of visiting the holy sepulchre, and propagating the christian faith among the Saracens. In this wild scheme, as

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may be imagined, he met with no success, and was fortunate to escape with his life, after attempting to persuade the sultan to embrace Christianity. He offered, it is said, to commit himself to the flames, in testimony of the truth of that religion for which he pleaded; but the sultan would not permit him to give such a proof of the ardour of his zeal, for which he appears to have respected him, by suffering him to be civilly dismissed.

After his return to his native country, he employed himself for some time in extending his institutions, and in forming regulations for new branches of his order, comprehending laymen, as well as female devotees. When he had completed his plans, he resigned the generalship of his order to one of his disciples, and withdrew to indulge in contemplation, and practise self-denial and religious austerities, in a solitude among the Appenine mountains. In this solitude it is pretended that Jesus Christ imprinted on him the marks of his five wounds, concerning which numberless strange tales are related by the monks of his order, who obtained leave to dedicate a festival in honour of these holy prints. Those of our readers who are curious to have information concerning some other legends which are told of him, of his devices to mortify his carnal lusts, and of the ridiculous mad actions by which he was distinguished, we refer to the particulars that are selected under his article in *Bayle*. By the severe discipline which he adopted, of which repeated flagellation and fastings formed no inconsiderable part, he brought on himself a complication of disorders, which put an end to his life at Assisi, in 1226, when he was only forty-five years of age. He was canonised by pope Gregory IX. in the year 1230. His order soon rose to great splendor after the founder's death, and materially contributed to support the power and influence of the Roman see, by the zeal and activity with which the members employed themselves in discovering and extirpating heretics; the various negociations and embassies undertaken by them for the interests of the hierarchy; and their incessant labours to enforce an implicit obedience to the Roman pontiffs. But the particulars relating to it belong to the province of the ecclesiastical historian. St. Francis was the author of "Epistolæ," "Orationes," "Regulæ Monachis Præscriptæ," "Collectiones," "Sermones," &c. which were collected together and published at Paris in 1641, by John de la Haye, in one volume folio. *Cave's Hist. Lit. vol. II. sub. sec. Scholast. Moreri. Bayle. Mosh. Hist. Eccl. sec. XIII.*—M.

FRANCIS of PAULO, a Romish saint, and founder of the order of *Minims*, was born at Paulo, a town of Calabria, in the year 1416. In consequence of a vow made by his parents to devote him to a religious life, he entered into the Franciscan convent at St. Mark's, the episcopal town in the province, where he continued for one year. Afterwards he engaged in various pilgrimages, and then adopted the hermit's life, in a solitary spot not far from his native town. Finding, however, that in this situation he was exposed to the intrusion of too many visitors, he retired to a desert part of the sea-coast, where he found means to construct for himself a cell among the rocks. The fame of his great sanctity soon drew after him disciples, who in the first instance built a chapel and a small hermitage adjoining his cell; but their numbers rapidly increasing, a monastery was built upon the spot, which was the first belonging to a new order, of which the original denomination was that of *Hermits of St. Francis*. Our Francis was the founder, and nominated superior general, after his institute had received the approbation of pope Sixtus IV. in the year 1473. At a subsequent period he revised and altered his regulations, and obtained pope Alexander VIth's confirmation of them in their new form; on which occasion the name of the order was changed to that of *Minims*, because that out of his profound humility Francis wished himself and followers to be distinguished by the diminutive appellation of *Fratres Minimi*. The rules of his order were extremely rigorous, enjoining on the members a perpetual Lent, and great severity of personal discipline. Francis practised to an extreme the abstinence and mortifications which he prescribed to his followers; on no occasion taking any wine, meat, fish, or milk; contenting himself with bread and water; never tasting food till after sunset; going barefoot; sleeping on the floor of his cell, without any other pillow than a stone or a block of wood; and wearing a rough hair-cloth next to his skin, under a coarse and mean upper dress. And because he thus unnaturally cut himself off from partaking in the innocent enjoyments of life, and plagued and tortured himself, as though the God whom he wished to conciliate had been a malignant and hateful demon, delighting in the misery of men, instead of the kind and indulgent father of his creatures; so great was the ignorance and superstition of the times, that he acquired the highest character for piety and virtue by these austerities. His fame soon spread over Europe, in different parts of which many monasteries were

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erected for friars of his order. So high was the opinion entertained of his sanctity, and of the prevalence of his intercessions with Heaven, that when Lewis XI. of France was attacked by a dangerous distemper, he sent for Francis out of Calabria, hoping to obtain a cure by virtue of his prayers. To this journey he was much disinclined, and refused to undertake it, until commanded to do so by the pope. He was received by Lewis with the greatest honour, and had apartments assigned to him, and some of his religious who accompanied him in the palace of Plessis-les-Tours, where the king then resided. After the death of that prince, his successor Charles VIII. built a convent for Francis and his monks in the park belonging to that palace. In this convent Francis died, in 1507, at the advanced age of ninety-one years. Commines, in his "Memoirs," while he speaks in high terms of his sanctity, says, that he was a total stranger to literature, and scarcely knew any thing. He was canonised by pope Leo X. in the year 1519. In Paris the friars of his order were called *Bons-Hommes*, probably after the name of *Bon-Homme* given by the kings Lewis and Charles to their founder; and in Spain *Fathers of the Victory*, on account of a memorable defeat of the Moors by Ferdinand V. which it is pretended was foretold by St. Francis. *Moreri. Nouv. Dict. Hist.*—M.

FRANCIS XAVIER, a Romish saint, and commonly called *the Apostle of the Indians*, was the son of *John Jasse*, a gentleman of Navarre, and born at the chateau of Xavier, at the foot of the Pyrennées, in the year 1506. He was the youngest of a number of sons, who almost all of them entered into the military profession; but his inclination early prompted him to embrace a studious life. After having been instructed in classical learning in his native country, he was sent to the university of Paris, where he went through a course of philosophy, and was admitted to the degree of M. A. For some time he taught philosophy in the college of Beauvais, until he became acquainted with the famous Ignatius Loyola, who was pursuing a course of philosophy and theology at Paris. With Loyola he contracted a strict intimacy, and was one of the seven companions who entered into a vow in the church of Mont-Martre, in 1534, to conform themselves to a strict religious discipline, and to embark in a new undertaking for promoting the interests of the catholic faith, particularly by the conversion of infidels. From this time he renounced all prospect of any establishment in the world, and applied himself diligently to the study of theology. In the year 1537 he quitted Paris, and went to Venice, where Loyola, who had taken a journey into Spain to settle some affairs, met him and the rest of his companions, who were now ten in number. From Venice Francis Xavier and some others of the companions went to Rome, where they obtained leave from pope Paul III. to embark on a mission to the Holy Land, and also to be admitted to priest's orders. They then returned to Venice, where Loyola had continued, and prepared for their voyage to the East; but they were prevented from undertaking it by the restrictions which the grand-seignior had laid on the admission of pilgrims and missionaries into Palestine. Their attention was now engaged in increasing their numbers from among the members of the different Italian universities; in preaching, and instructing young persons; and in laying the foundation of the famous Society of Jesus. Soon after the pope had given his sanction to the establishment of that new order, John III. king of Portugal applied to the holy see for missionaries, to be sent to propagate the catholic faith in the East Indies. Francis Xavier was one of the persons selected for this arduous enterprise; and he possessed an undaunted resolution, together with a degree of genius and sagacity, of perseverance, patience, and zeal, that eminently fitted him for engaging in it. He embarked at Lisbon for the Indies in 1541, and in the following year arrived at the Portuguese settlement of Goa. For ten years he laboured incessantly in spreading the knowledge of the catholic faith in that city, the southern continent of India, Malacca, the Molucca islands, and Japan; and certainly prevailed on vast numbers to profess themselves Christians. In the latter island, especially, he with wonderful rapidity laid the foundations of the catholic church, which flourished for many years in that vast empire. It may be fairly doubted, however, whether the number of his converts was so great, in any of those places, as has been represented by the historians of the society; for when we find their narration interspersed with fabulous accounts of prodigies and miracles performed by him, we cannot but receive their representations with some degree of hesitation and scepticism. And in appreciating the benefits resulting from his labours, it might be questioned, whether the species of Christianity introduced by him and his coadjutors of the school of Loyola among the Pagans in Japan, accommodated as it was to their former notions and superstitions, were much preferable

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to the ancient idolatry of the country. From Japan, Francis Xavier departed for China, but he was taken sick on his voyage, and died in sight of that empire in 1552, when in the forty-sixth year of his age. He was beatified by pope Paul V. in the year 1619; and canonised by his successor pope Gregory XV. in the year 1622. He was the author of five books of "Epistles," published at Paris in 1631, octavo; a "Catechism;" and some other small pieces. *Moreri. Nouv. Dict. Hist. Mosh. Hist. Eccl. Sæc.* XVI.—M.

FRANCIS DE BORGIA, a Romish saint, was a Spaniard by nation, and born about the year 1511. He was the grandson of pope Alexander VI. and hereditary duke of Candia. He obtained the viceroyship of Catalonia, and from his birth and connections might have expected the highest honours which the king of Spain had to bestow; but he grew disgusted with the world, and determined to embrace the ecclesiastical life. One circumstance that contributed to produce this resolution was the loss of his wife, by whom he had a numerous offspring. Relinquishing to others the care of their education and welfare, he became a member of the society of Jesus in 1548, and in the year 1565 was raised to the post of general of that order. He frequently refused valuable ecclesiastical dignities, as well as the high honour of the cardinalate; and dedicated his whole time and labour to the advancement of the interests of his society. Pope Pius V. knowing his admirable talents for business, and entire devotedness to the Roman see, obliged him to accompany his nephew cardinal Alexandrinus, whom he sent legate into Spain, and Portugal, and afterwards into France. He died at Rome, in 1572, in the sixty-second year of his age, and was beatified by pope Urban VIII. in 1624, and canonised by pope Clement X. in 1671. He was the author of several theological and devotional pieces, written in the Spanish language, and much esteemed in his native country. They were translated into Latin by father Alphonsus Deza, a Jesuit, and published at Brussels in 1675, in folio. *Moreri. Nouv. Dict. Hist.*—M.

FRANCIS DE SALES, another saint of the Romish calendar, and founder of the religious order of *the Visitation*, was descended from one of the most ancient and noble families in Savoy, and born at the castle of Sales, near Geneva, in the year 1567. In his early years his mind was strongly impressed with virtuous and pious principles, and he recommended himself to universal esteem by the sweetness of his disposition, and amiableness of his manners. His elementary classical education he received at the college of Annecy; whence he was removed to the university of Paris, where he was perfected in the learned languages, and went through his course of philosophy, and also part of a theological course under the Jesuits. Among the other professors whose lectures he attended was the famous John Maldonat. Afterwards his father sent him to the university of Padua, to study jurisprudence under the celebrated Guy Panciroli. Having taken his degree of doctor in law, he returned into Savoy, and was admitted an advocate of the senate of Chamberry; but he soon renounced his legal profession, and embraced the ecclesiastical. After having taken orders, and being made provost of Annecy, he speedily acquired great reputation as a preacher; and as he was possessed of an ardent zeal for the conversion of those whom the catholic church was pleased to stigmatise by the title of Heretics, he was sent by his bishop on missions into the valleys of his diocese, to endeavour to bring back the disciples of Zuingle and Calvin into the papal fold. His labours are said to have been attended with wonderful success; in consequence of which he was judged to be the most proper person to succeed to the episcopal dignity in that diocese. With this view the bishop of Geneva chose him for his coadjutor: an appointment which he was desirous of declining, but was obliged to accept of it by the injunction of pope Clement VIII. and was consecrated to it under the title of bishop of Nicopolis. Soon afterwards he had occasion to take a journey to Paris, where Henry IV. made him considerable offers, in order to retain him in his kingdom; but he preferred his humble appointment in Savoy to the splendid bishoprics of which he might have had his choice in France, together with a cardinal's hat, and returned to his native country in the year 1602. It was in the same year that the death of the bishop of Geneva called him to the full exercise of the episcopal functions in that diocese, when he applied himself with great diligence to the reformation of abuses among the clergy, and the monastic institutions, and united to the character of a vigilant ecclesiastical superintendant, that of the good pastor, and beneficent friend of his flock. He visited the sick, relieved the poor, and was always ready to afford his assistance, in temporal as well as spiritual matters, to all who applied to him. And he exhibited in his own life, a commendable pattern of piety, purity, candour, and unaffected simplicity and urbanity. But what

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principally recommended him to the Roman see, was his zeal and activity in winning over the protestants, or half protestants, to the catholic faith. If we are to credit the accounts of his catholic biographers, he was the instrument of reconciling above seventy thousand heretics to the church of Rome, during the ten years before his succession to the episcopate of Geneva; and after that event persevered in the same course, with equal diligence and proportionate success. In the year 1610 he established, in conjunction with madame de Chantal, the order of *the Visitation*, for female devotees, of which the first institution was fixed at Annecy. In this order fewer austerities are enjoined on the professed than in most other monastic institutions; and it proved so popular, that during the life of madame de Chantal, the first superior, eighty-seven houses, governed by its regulations, were established in France and Savoy, whence they soon spread into Italy, Germany, and Poland. In the year 1622 the bishop received an order from the duke of Savoy to proceed to Avignon, to be present at an interview between that prince and Lewis XIII. of France; after which he went to Lyons, where he was cut off by a stroke of apoplexy in the fifty-fifth year of his age. He was canonised by pope Alexander VII. in the year 1665. He was the author of several works much esteemed by devout Catholics, of which the most valuable is entitled "An Introduction to a Devout Life," intended to shew that devotion ought not to be confined to persons immured in cloisters, or the religious by profession, but that its duties are perfectly compatible with the obligations of civil and secular life. He was also the author of a treatise "On the Love of God," in which there is a mixture of much mysticism with his pious reflections and exhortations. The same remark is applicable to his "Spiritual Letters," and other practical and devotional pieces. The whole of his works compose two volumes in folio. *Moreri. Nouv. Dict. Hist.*—M.

FRANCIS, or FRANCISCUS DE VICTORIA, so named from a town of Navarre, in which he was born, was a celebrated Spanish divine in the 16th century. He pursued his studies in the university of Paris, where he took his degrees, and afterwards returned to his native country. Having entered into the order of dominican preaching friars, he was appointed to the office of professor of theology, and delivered lectures at Salamanca and other Spanish universities. His merits were held in high estimation by his countrymen, and his works have met with a favourable reception in the catholic world. The most important of them is a collection of theological and moral lectures, which was published after the author's death at Lyons, in 1557, and afterwards in other places, under the title of "Theologicæ Prælectiones XIII. &c." in two volumes, which are analysed by Dupin. The author died at Salamanca, in the year 1549. *Dupin. Moreri. Nouv. Dict. Hist.*—M.

FRANCIS DE JESUS-MARIA; in Latin, FRANCIS A JESU-MARIA, a learned Spanish carmelite Monk, of the reformed order of St. Theresa, who flourished in the 17th century, was a native of Burgos, in Old Castille. He taught theology with much applause in the university of Salamanca, and discharged the office of definitor-general of his order with great reputation. He died in the year 1677. He was the author of "Cursus Theologiæ moralis Salmanticensis," published at Salamanca in 1665, in folio, and afterwards reprinted at Lyons, and Madrid; "Commentaries on the Apocalypse," published at Lyons in 1648, and 1649, in two volumes folio, &c. *Moreri.*—M.

FRANCIS, LAURENCE, a French abbé, and various writer, was born at Arinthod in Franche-Comté, in the year 1698, and died at Paris in 1782. For some time he belonged to the order of the Chevaliers of St. Lazarus, but, having quitted it, he removed to Paris, where he engaged in the line of private tuition. He was the author of several works, which, though not entitled to much praise for their elegance, or correctness of style, met, nevertheless, with a favourable reception from the public, on account of their utility. One was a treatise on "Geography," 12mo. known by the name of *Crozat*, because dedicated to a lady so called, for whose use it was compiled. It is commended as a perspicuous, methodical, and accurate performance, and has undergone a variety of impressions. The most important of his other publications, were designed to counteract the tendency of the insidious remarks and reflections disseminated throughout the writings of celebrated French philosophers, and men of letters, on the subject of revealed religion; and afford proof, that if the author could not vie with his opponents in eloquence and wit; he frequently shewed himself their superior in point of information on the subject; ingenuousness, and sound reasoning. Their titles are, "The Evidences of the Religion of Jesus Christ," in four vols. 12mo; "A Defence of Religion," in four vols. 12mo; "An Examination of the Catechism of an honest Man;" "An Enquiry into the Facts on which the Christian Religion is

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founded," in three volumes 12mo. 1767; and "Observations on the Philosophy of History," 8vo. *Nouv. Dict. Hist.*—M.

FRANCIUS, PETER, a celebrated Greek and Latin poet, was born at Amsterdam, in 1645. He was taught the rudiments of classical learning by Hadrian Junius, rector of the Latin school, who advised him to take Ovid as his model. He afterwards pursued his studies at Leyden, under John Frederic Gronovius, with whom he entered into a most intimate friendship, as well as with his son James. In the year 1669 he made a tour to England, from which he proceeded to France, and while in the latter country, he obtained the degree of doctor of laws at Anjou. After residing some time at Paris, where he formed an acquaintance with various men of learning, and particularly the Latin poet Rapin, he continued his travels to Italy. At Florence he was treated with great respect by the grand-duke, and at Rome, which he visited also, he was much noticed by the principal men of the city. In the year 1674, the magistrates of Amsterdam appointed him professor of history and rhetoric. In 1692 he was invited to Leyden to be professor of Greek; but the magistrates of Amsterdam having raised his salary, he declined this offer, and continued to discharge the duties of his office till the period of his death, which took place in the year 1704. In regard to his talents, they seem to have been held in high estimation by those who at that time were the best judges of literary merit. J. G. Gronovius, Rapin, and Gisbert Cuper, compliment him highly in their letters, for his skill in Latin poetry and oratory. His Greek verses, however, have been by some esteemed more than the Latin. How much he was attached to the Greek language may be seen by an oration he composed, "De Præstantia Linguæ Græcæ;" and hence Menage addressed to him a Greek Idyll.

Many of his poems were written on William III. king of England, Frederic-William, elector of Brandenburg, and his son the first king of Prussia; and after his death a number of gold coins, and other valuable presents, which he had received from these and other princes, were found among his property. His works are: "Specimen Eloquentiæ Exterioris, primum & alterum;" the first published in 1697 and 1700, and the second in 1699; "Poëmata," 1672, in 12mo. and 1697, 8vo.; "Orationes," 1692, and 1704, 8vo.; "Gregorii Nazianzeni Homilia 'De Amore Paupertatis,' ex Græca vernacule versa & notis illustrata," 1697, 8vo.; "Postuma," consisting of three orations, viz. Pro Eloquentia, Pro Poetica, De Usu Eloquentiæ in Sacris; and his Latin poems, viz. "Elegiarum, liber quintus; Odarum, liber tertius; Epigrammatum, liber tertius;" together with "Illustrium virorum ad P. Francium Epistolæ," being a collection of a hundred and eighteen letters, written to him in Latin by different men of learning, but chiefly by Grævius, James Gronovius, Nicholas Heinsius, Perizonius, Gisbert Cuper, Huet, Ryckius and Rapin, with two from Ferdinand Furstenberg, bishop of Paderborn. *General Hist. Dictionary, by Luiscius.*—J.

FRANCKE, AUGUSTUS HERMAN, a learned German lutheran divine, was descended from respectable parents, and born at Lubeck, in the year 1663. He had the misfortune to lose his father when very young; but his guardians took care to have him well instructed in classical learning, preparatory to his entering on academic studies. In the year 1679 he was sent to the university of Erfurt, and afterwards to that of Kiel, in both which places he distinguished himself by his diligence and improvement. In the year 1682 he spent some time at Hamburgh, to perfect himself in the Hebrew language under a learned Jew in that city, and then went to Gotha; whence, in 1684, he proceeded to Leipsic, where, in the following year, he was admitted to the degree of M.A. During his stay in that university, he established, jointly with some of his fellow-students, a society for conferences on theological and biblical topics, which is said to exist to the present time, under the name of *Collegium Philo-Biblicum*. From Leipsic he went to Wittemberg, where he met with a friendly reception from the learned men in that university; and by their persuasion was induced to place himself for some time at Lunenburg, under the instructions of the superintendant M. Sandhagent, who had acquired great reputation as a learned and critical interpreter of the sacred writings. From Lunenburg he returned to Leipsic, where he delivered public lectures on the Scriptures, in which he combined critical discussion with practical and useful reflections. He was so popular a lecturer, that his audience frequently consisted of near 300 students of the university. To whatever cause it was owing, whether to jealousy of his popularity, or, according to the representation of some authors, to the fanatical tendency of his instructions, it is certain that the leading men at Leipsic combined to subject him to so many mortifications, that he was obliged to relinquish his lectures, and to withdraw from that university. In the year 1690, he was

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called to undertake the office of the ministry in one of the churches of Erfurt; but in the following year was deprived of that situation, and ordered to quit the place, under the plea of his being a disturber of the public peace. Upon this event, the court of Gotha, satisfied of his innocence and of his merit, immediately offered him a choice of appointments; one in the college of Coburg, and the other in that of Weimar. But he gave the preference to another invitation which he received at the same time from the elector of Brandenburg, to accept of the professorship of the Oriental and Greek languages in the university of Halle, to which was added, the appointment of pastor to a church in one of the suburbs of that town. In the year 1698, Mr. Francke was appointed professor of divinity in ordinary; soon after which he resigned his professorship of the languages. Reflecting, about this time, on the ignorance and vice in which the children of the lower classes were involved, he was inspired with the benevolent design of attempting their reformation. For this purpose he at first employed himself in giving instructions to poor children for two hours every day, and engaged a student in the university to assist him in that charitable work. At the same time he solicited the benefactions of the well-disposed, to enable him to furnish them with the necessary books. He commenced his labours in this philanthropic field in the year 1695. He had soon a number of children placed under his care; but he was sensible that much of the benefit of his instructions must necessarily be lost, in consequence of their intercourse with the idle and vicious, when not immediately under his eye. He therefore projected an establishment, to be supported by charitable contributions, in which orphans, and other poor children, should not only be instructed, but entirely supported, until qualified to be sent out into the world. His humane design was no sooner known than it was patronised, and he was speedily enabled, by the benefactions which he received, to build a small house in his neighbourhood, in which he placed twelve orphans, under the care of a proper master, and supplied them with food and clothing. Soon afterwards he was enabled to extend his plan, and erect additional buildings; and in the year 1698, without any capital adequate to so great a work, but trusting that Heaven would dispose the humane and benevolent to enable him to complete it, he began, and in a few years finished, the hospital, or house for orphans, at Halle. This institution has been of essential service to the interests of humanity and good morals in Germany, and has rendered the projector's memory worthy of being cherished, as that of a true benefactor to his species. Mr. Francke lived to see his pious and benevolent labours so well seconded, that provision was made during his time, either in this institution or in others connected with it and under the same regulations, for the support and education of two thousand one hundred and ninety-six children. He was also enabled to establish, for the benefit of his institution, a printing-office, furnished with types of every sort, and even of such languages as are least generally known; a museum of natural curiosities, and a numerous library. It may not be improper to mention, that the schools for orphans at Petersburg, and at Potzdam, were founded on the model of this institution. By the great exertions which Mr. Francke made on behalf of his orphan school, and the attention which he paid at the same time to his pastoral and professional duties, his health became considerably impaired; on which account he took different journeys into Holland and other places, for a change of air. In 1718, Maurice, duke of Saxe-Zeist, having embraced the catholic religion, our professor was applied to by his duchess, to endeavour to bring him back into the protestant fold; in which business, after repeated conversations with him, he succeeded according to her wishes. M. Francke's infirmities now increased, but without entirely incapacitating him for public duty till 1727, when he died, in the 65th year of his age, regretted by all ranks in Germany, for the noble services which he had rendered to the interests of humanity and virtue. Besides sermons, and devotional treatises, well known in his native country, he was the author of "Programmata," 1712; "Prælectiones Hermeneuticæ," 1712; "Methodus Studii Theologici," 1723; "Introductio ad Lectionem Prophetarum," 1724; "Commentatio de Scopo Librorum Veteris & Novi Testamenti;" "Manuductio ad Lectionem Scripturæ Sacræ," 1693; "Observationes Biblicæ," 1695; "Idea Studiosi Theologiæ," 1712; and "Monita Pastoralia Theologica," 1717. *Moreri.*—M.

FRANCKEN, CHRISTIAN, a learned German unitarian divine, in the 16th century, was born at Gardleben, a town in the marche of Brandenburg, but in what year is not known. His parents were of the lutheran persuasion, in the principles of which he was at first educated; but he became early a convert to popery, and entered into the Jesuits' society in the year 1568. He was sent to Rome, to go through his noviciate; where, by his close application to his

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studies, and strict practice of mortification and penance, to a degree of rigour much beyond what was required of him, he greatly injured his health, and was obliged to be sent to the purer air of Naples, in order to re-establish it. After spending some years in Italy, he was recalled to Germany, where, if we are to credit the Jesuits, he wrote several treatises in favour of their society, and in opposition to the heterodox doctrines that were then propagating in that and the neighbouring countries. But they have not informed us of the titles, or particular subjects, of any such treatises; and the entire silence of other writers concerning them, affords reason to doubt of the accuracy of their statement. It appears, that after Francken's return to Germany, he for some time discharged the duties of philosophical professor at Vienna. Becoming convinced, however, that the doctrines of popery were unscriptural, he resigned that situation, and in the year 1579 withdrew to his native town. According to the representation of the Jesuits, he continued there for some time, undetermined with what persuasion he should connect himself, and afterwards successively adopted the lutheran and calvinist creeds. The same authorities inform us, that it was not long before he repented of his apostacy from the catholic belief, and addressed a letter to the Jesuits of Vienna, in which he declared his sorrow for having quitted the order, and published any treatises against the faith of the church. It is certain that a letter bearing his name, and to the purport just mentioned, was printed at Vienna, apparently in the year 1581; but its genuineness is not unquestionable. If, as the Jesuits relate, he again entered into their society, his renewed connection with them was but of short duration; for soon after the time in which it is supposed to have taken place, we find him a convert to the unitarian doctrine. After a temporary residence in different towns in Germany, and Bohemia, he joined himself to the unitarian communion in Poland, and became a strenuous and one of the most eminent advocates for the opinions which had drawn down the severity of protestant and unitarian persecution on the head of Francis David. In the year 1584 he held a dispute at Chmelnitz, a town on the borders of Lithuania, with the celebrated Faustus Socinus, in which he maintained the same sentiments with David respecting the adoration and invocation of Jesus Christ. He published an account of this dispute in the same year; which was afterwards republished by Socinus, with notes, remarks, and many corrections of what he was represented to have advanced. It is to be found at the end of the second volume of Socinus's works. At this time Francken was at the head of a seminary at Chmelnitz. Afterwards he removed to Transylvania, where he lived for some years, and taught philosophy in the unitarian seminary at Clausenburg. That situation he quitted in 1590, and removed to Prague, where he was patronised by Anselm de Vels, Aulic counsellor, with whom he continued little more than a year. He is said about this period to have returned again, for the third time, into the communion of the catholic church. Afterwards he went to Ratisbon, where Cæsar Speciano, the papal nuncio to the emperor, expressed his readiness to serve him; but he rather chose to listen to overtures made him by Ladislaus Popelius, one of the emperor's officers, who was attached, like himself, to the study of philosophy. With this patron and friend he lived till he had produced his "Analysis Rixæ Christian-, quæ Imperium turbat & diminuit Romanum." From this time we learn no farther particulars concerning him. He was the author of a severe satire on the Jesuits, entitled, "Breve Colloquium Jesuiticum, toti Orbi Christiano, ad recte cognoscendam hactenus non satis perspectam Jesuitarum Religionem, utilissimum; habitum a Sacræ Theologiæ Doctore & Professore Paulo Florenio cum Christiano Francken, &c." 1578.; "Præcipuarum Enumeratio Causarum, cur Christiani, cum in multis Religionis Doctrinis sint mobiles & varii in Trinitatis tamen Dogmate retinendo sint constantissimi;" "De Honore Christi, id est, utrum Christus, cum ipsa perfectissima ratione, Deus non sit, religiosa tamen adoratione colendus sit;" "Responsio ad tres Orationes Warcawicii Jesuitæ, quibus regem Stephanum (Bathori) & Senatores ad Protestantes persequendos incitat;" "Typus Veritatis Conscientiarum, &c." *Moreri. Toulmin's Life of Socinus, chaps. i. and iv.* —M.

FRANCKLIN, Thomas, D.D. a writer in polite literature, was born in London about 1720. His father, a printer, was publisher of the anti-ministerial paper called the Craftsman, supported by Bolingbroke, Pulteney, and other distinguished persons. The son, through the persuasion of Pulteney, who promised to provide for him, but afterwards neglected him, was brought up to letters, and sent to Westminster school. He was thence transferred to Trinity-college, Cambridge, where he distinguished himself, and of which, after passing through the usual degrees, he became a fellow. He was first known as an author in 1749, by a translation of

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"The Epistles of Phalaris," and of "Cicero on the Nature of the Gods." His reputation for learning received a sanction in 1750 by his election to the Greek professorship in the university of Cambridge. In 1753 he published a poem called "Translation," written in smooth and easy verse. He made an attempt, in 1757, on the cessation of the periodical paper entitled The World, to set on foot a new one, under the title of "The Centinel;" but it only added to the many unsuccessful efforts of the kind. He was at that time a preacher in London; and in 1758 he printed a "Fast Sermon." He was presented during that year to the livings of Ware and Thundridge in Hertfordshire. One of his greatest works, "A Translation of all the Plays of Sophocles," two volumes quarto, appeared in 1759. This raised him to, at least, a temporary celebrity, and was considered as no mean proof of learning and poetical talents. In a "Dissertation on Ancient Tragedy," he took occasion to speak with great contempt of the author of The Orphan of China, which gave rise to an acrimonious dispute, and may be thought to justify Churchill's censure of him, that "he sickened at all triumphs but his own." Neither is it to his credit that he presented to the public two tragedies, "The Earl of Warwick," and "Matilda," both taken from the French, without acknowledgment. He lent his name to a translation of all the works of Voltaire, but it is supposed that he executed little more than the version of his "Electra," and "Orestes," both which were acted. In his own profession, he was the author of several single sermons, and of a volume of "Discourses on the Relative Duties," published in 1765, and well received. "A Letter to a Bishop concerning Lectureships," represented with much humour the disgraceful steps taken in canvassing for those humble city preferments. Francklin was nominated one of the king's chaplains in 1767, and took the degree of D.D. in 1770. He did not, however, discontinue his literary employments, and even wrote a farce for the stage after this period. He concluded his labours by a translation of "The Works of Lucian," two vols. 4to. 1780, which is thought to afford a very good idea of the humour and vivacity of that celebrated ancient. He prefixed to it, by way of preface, a "Dialogue between Lucian and Lord Lyttleton in the Elysian Fields," which gave a lively account of the life and character of Lucian. Dr. Francklin held in his latter years the living of Brasted in Kent. He died in London in 1784. *Europ. Magazine. Monthly Review.*—A.

FRANCO, NICHOLAS, a man of letters, whose history is chiefly worth recording by way of a warning against the faults to which talents without principle or discretion are liable, was born at Benevento in 1510. His father was a schoolmaster, and it was probably under him that he acquired an acquaintance with the learned languages. He had the misfortune in his youth to contract an intimacy with the noted Peter Aretino, from whom he caught the spirit of personal satire, with a total disregard of moderation or decency. After he had made himself too many enemies in his own country to remain there with safety, he removed to Venice, where Aretino then was. Their union, which from the superior learning of Franco was advantageous to the other, did not long continue. The success of Aretino's Letters, published in 1573, excited the envy of Franco, who published his "Pistole Vulgari" in 1539, by way of rivalry; and immediately a fierce war broke out between them, sustained on each side with the greatest rancour and malignity. Franco left Venice with an intention of going to France; but on passing through Casal, he was received with so much courtesy by Fanzino, governor of Montferrat, that he took up his abode there for some time. There he published a dialogue, entitled "Delle Bellezę;" and also a collection of sonnets against Aretino, in conjunction with a "Priapeia Italiana," likewise in sonnets. Of this work Tiraboschi says, that "the grossest obscenity, the most unqualified abuse, the boldest satire against princes, popes, the fathers of the council of Trent, and other eminent persons, are the gems which adorn this infamous performance." This licentiousness of pen, however, did not injure his literary reputation. He was a principal member of the academy of Argonauti at Montferrat, and in that capacity wrote his "Rime Maritime," printed at Mantua in 1549. In this latter city he followed the profession of a schoolmaster. Thence he removed to Rome, where he published his Latin commentaries on the "Priapeia," attributed to Virgil, the copies of which were suppressed and burned by order of pope Paul IV. He continued under Pius IV. to indulge his virulence, but was preserved from personal chastisement by the protection of cardinal Morone. At length, his imprudence in writing a Latin epigram against Pius V. with other defamatory libels, brought upon him that punishment, which it is extraordinary that he

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should so long have escaped. He was taken from his study in his furred robe, and hanged on the common gallows. This catastrophe took place in 1569. It is affirmed, that some years before his death he had been ordained priest. A French writer in the "Année Littéraire," 1778, has thought proper to paint Franco as a man of a free spirit, moved with virtuous indignation against the corruptions he witnessed, and disdaining to flatter the great. But the infamous character of some of his writings will not justify so favourable an opinion of his moral principles. He possessed qualities, however, which have procured him praise from some of his contemporaries, and it is allowed that his talents and learning were considerable. Besides the works already mentioned, he published some dialogues, one of them entitled "Il Petrarchista," a romance called "Filena," and some poems printed in different collections. He left in MS. a translation of Homer's Iliad in ottava rima. *Moreri. Tiraboschi. Nouv. Dict. Hist.*—A.

FRANKLIN, Benjamin, a philosopher and statesman of great celebrity, was born at Boston in New England, in 1706. His family was originally from Ecton in Northamptonshire, where his ancestors for several generations possessed a small freehold. His father removed to New England to avoid the persecution carried on in the reign of Charles II. against nonconformists, and followed the occupation of a soap-boiler and tallow-chandler in Boston. The mother of Benjamin, his second wife, was a descendant of one of the first colonists in that province. The subject of our narrative has left in print an account of his own life to his twenty-fifth year, which, though terminating while he was yet in a humble station, abounds with incidents and observations which render it a most valuable lesson to young persons. We shall extract from it some of the most remarkable circumstances, deeply regretting that we lose its guidance at so early a period.

The indications Benjamin gave from his childhood of a disposition for literature, caused his father to destine him to the church; but the burthen of a large family prevented him from persisting in the education commenced for this purpose, and at the age of ten he was taken home to be employed in the servile offices of the family trade. With this change he was severely mortified, and he felt a strong desire of quitting his situation for a maritime life, but was opposed in it by his father. This parent, though in a humble condition, possessed a variety of knowledge, with great solidity of understanding, and took pains to form the minds of his children to those principles of good sense and moral rectitude which might give a proper direction to their conduct when left to their own control. In the scanty library of his father, young Franklin met with some books which gratified his passion for reading, though without selection. His own taste chiefly led him to voyages and travels, and history; but he also went through a course of polemical divinity, more, probably, to the advantage of his argumentative powers, than of his practical principles. He mentions a work of Defoe's upon Projects, as giving him impressions which influenced the principal events of his life.

A business was at length chosen for him, which was much better suited to his disposition than that of his father's shop. An elder brother having set up a printing-office at Boston, Benjamin, at the age of twelve, was articled to him as an apprentice. He soon rendered himself a proficient in the mechanical part of the trade, and he eagerly seized every opportunity it afforded of procuring new books to read, in which amusement he frequently spent the greater part of the night. It was not long before he began to imitate what he so much admired, and his first attempts were in verse. He wrote ballads and printed them; but notwithstanding their temporary success, his father was able to convince him that his talent was not poetry. His efforts to acquire a facility in writing prose were better directed, and pursued with great assiduity; and to their success may be chiefly attributed his early superiority to his brethren of the press, and his subsequent elevation to stations of public importance. With a passion for reading and writing, he imbibed the kindred one of disputing. This met with fuel from his familiarity with a youth of a similar turn, and he was for a time a very doughty and dogmatical polemic. The perusal of a translation of Xenophon's Memorabilia softened him into a Socratic, and he became very dextrous in the sly mode of confuting or confounding an antagonist by a series of questions. In such a course of mental exercise he naturally became a sceptic with respect to the religion in which he had been educated; and with the zeal of a convert, took all opportunities of propagating his unbelief. The unhappy moral effects this produced upon some of his companions, at length convinced him that it was unsafe to loosen the ties of religion without the probability of substituting others equally effi-

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cacious. The doubts which subsisted in his own mind, he appears never to have been able to remove; but he took care strongly to fortify himself with such moral principles of conduct as directed him to the most valuable ends by honourable means. He early obtained that dominion over his appetites which is so important a step in moral discipline. Of this, a remarkable instance was the effect produced upon him by reading in his sixteenth year a treatise by one Tryon in recommendation of vegetable diet. He immediately discarded animal food; and offering to his brother to maintain himself for half the sum paid for his board, he was able out of that allowance to make savings for the purchase of books. Though he afterwards relaxed in the austerity of his diet, the habit of being contented with a little, and disregarding the gratifications of the palate, remained with him through life, and was highly useful on various occasions.

His brother set up a newspaper, and Benjamin ventured anonymously to send some pieces for insertion, and had the satisfaction of finding them applauded by the best judges in the place. His conscious merit probably made him more impatient under the harsh treatment of his brother, who behaved to him more like a master than a relation. At length an arbitrary interdiction from the state to James Franklin, upon a political offence, to continue his paper, caused Benjamin's name to be employed as publisher, and in consequence, his indentures to be given up to him. He was obliged, however, to sign a private agreement for serving out his term; but not thinking himself bound by it (which he acknowledges to have been a fault), he secretly departed by sea to New York, whence he soon proceeded to Philadelphia. This event of his life took place in his seventeenth year. At that city he engaged in the service of one Keimer, a printer, whose affairs he soon put into better order. He contracted an acquaintance with several young men fond of reading, in whose society he spent his evenings, and improved his literary taste.

After some time he became known to sir William Keith, the governor of the province, who took much notice of him, and urged him to set up for himself, with many promises of support. At his instigation, Franklin paid a visit to his parents at Boston, in order to obtain an advance of money for his project; but though he was kindly received, he was unable to gain his point. Upon his return to Philadelphia, the governor offered to take the whole burthen upon himself, and proposed to him to make a voyage to England in order to furnish himself with all the necessaries of a new printing-office. Franklin gladly embraced the proposal, and set sail about the beginning of 1725, accompanied by his intimate companion, Ralph, who afterwards became a political writer in England of some note, and is commemorated in the Dunciad. Before his departure, he exchanged promises of fidelity with miss Read of Philadelphia, with whose father he had lodged. Upon his arrival in London, Franklin found that governor Keith, upon whose promised letters of credit and recommendation he had relied, had entirely deceived him. He was therefore obliged to have recourse to the business in his hands for a support, and engaged himself as a workman in the office of Palmer, a printer of note in Bartholomew-close. His friend Ralph, whose dependance was upon his head, did not so readily obtain employment, and he was long a drain upon Franklin's purse. The morals of the two friends did not improve from their society. Ralph forgot his wife and child in America, and Franklin forgot his miss Read. He has candidly marked this as another great error of his life; to which he has added the printing, about this period, of a "Dissertation on Liberty and Necessity, Pleasure and Pain," dedicated to Ralph, and intended as an answer to some of the arguments of Woolaston's Religion of Nature, which passed through his hands at the press. This piece, however, gained him some fame, and introduced him to the acquaintance, among others, of Dr. Mandeville, author of the celebrated fable of the Bees. In whatever other virtues Franklin might be defective, he retained in a high degree those of industry and temperance, which eventually were the means of securing his morals, as well as of raising his fortune. He has given a curious and instructive account of his endeavours, at the second printing-office in which he worked (Watts's, near Lincoln's-inn-fields), to reform the sottish habits of his fellow-workmen. He attempted to persuade them that there was more real sustenance in a penny roll than in a pint of porter; and though he was at first stigmatised by the name of the *American aquatic*, he was able in the end to induce several of them to substitute gruel and toasted bread as a breakfast, to their usual morning libation from the tankard. They who are acquainted with the London artificers, will consider this as no small proof of his persuasive powers.

After an abode of eighteen months in London, he returned in 1726 to Philadelphia, where he had engaged to act in the capacity of clerk to Mr. Denham, a worthy person, who,

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opened a warehouse in that city. He soon obtained a considerable knowledge of trade, and passed his time happily, till the death of Mr. Denham in 1727 dissolved the connection. He was again obliged to apply for support to the press, and accepted an offer from Keimer to become the superintendant of his office. In this situation he acquired general esteem, and improved his connections, so that at length he began to entertain thoughts of setting up for himself. This he brought to effect by means of a partnership with one Meredith, a fellow-workman, whose father was capable of advancing some money. They took a house in Philadelphia; and Franklin has recorded the extraordinary pleasure he received from a payment of five shillings, the first fruits of their earnings. "The recollection of what I felt on this occasion," says he, "has rendered me more disposed, than perhaps I should otherwise have been, to encourage young beginners in trade:" an amiable effect, indicating the radical benevolence of his heart. His habitual industry was now sharpened by the consciousness of working for his own benefit. It obtained the notice of some of the leading men of the place, and, joined to his punctuality, gave him increasing reputation. A club which he instituted, under the name of *the Junto*, for the purpose of the discussion of political and philosophical questions, proved an excellent school of mutual improvement among the members, and united them in supporting each other's interests. The queries put to the candidates for admission, by way of test, deserve copying, as indicating the liberal and philanthropical spirit of the founder. "Do you sincerely declare that you love mankind in general, of what profession or religion soever? Do you think any person ought to be harmed in his body, name, or goods, for mere speculative opinions, or his external way of worship? Do you love truth for truth's sake; and will you endeavour impartially to find and receive it yourself, and communicate it to others?" Franklin and his partner ventured to set up a new public paper, which his efforts both as a writer and a printer caused to succeed, and they also obtained the printing of the votes and laws of the assembly. In process of time, Meredith withdrew from the partnership, and Franklin met with friends who enabled him to take the whole concern, and add to it the business of a stationer. A discussion concerning a new emission of paper-money taking place, he wrote an anonymous pamphlet in favour of the measure, which was well received, and contributed to its success. This obtained for him farther countenance from persons in power, and ensured his prosperity. He confesses that at this time he was drawn into improper connections with the sex, owing, probably, to the disappointment he met with in the object of his first attachment, miss Read, who had been induced by his neglect to marry another person. From this man, however, she was soon separated, on account of a report that he had a former wife living; and he had removed to the West Indies, where he died. The lovers renewed their intercourse, and in September, 1730, they ventured to marry, though yet in some degree uncertain of her widowhood. She proved a good and faithful companion, and essentially contributed to his comfort and prosperity.

Hitherto we have been tracing the history only of an humble tradesman, rendered interesting by the example it affords of gradual advance by means of frugality and industry, and of the developement of a strong and sagacious mind. We are now to view his progress in the characters of politician and philosopher; but it is to be regretted that at the very commencement of this period we lose the thread of narration from his own pen, which has hitherto conducted us. His friend, Dr. Stuber, of Philadelphia, has in some degree supplied this defect; and other sources of information have not been neglected.

The establishment of the public library in Philadelphia, was one of the useful projects of Franklin, which he brought to effect in 1731. He had the satisfaction of seeing and aiding its advance to that flourishing state which it has long attained. In 1732 he began to publish his "Poor Richard's Almanac." This work became remarkable by the number of excellent prudential maxims occasionally inserted in it, distinguished by a proverbial point and conciseness, and calculated to be indelibly impressed upon the memory. They have been collected into a single short piece entitled "The Way to Wealth," which has been published in a variety of forms. His proper political career commenced in 1736, when he was appointed clerk to the general assembly of Pennsylvania. To this office he was re-elected for several years, till he became a representative. In the next year he obtained the valuable office of postmaster to the city of Philadelphia. In 1738 he improved the police of the city with respect to the dreadful calamity of fire, by forming a society called the fire-company, to which was afterwards added an insurance-company against losses by fire. In the French war of 1744,

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when it became a question to secure the province against the inroads of the enemy, a militia-bill was recommended by the governor to the assembly, which a dispute between the proprietary interest and that of the citizens at large prevented from being carried. Franklin at this crisis stood forth, and propos d a plan of voluntary association for defence, which was immedi tely signed by 1200 persons; and being circulated through the province, at length obtained 10,000 subscriptions. This may be reckoned a very important step towards acquainting America with her strength, and the means of bringing it into action.

It was about this time that he made a commencement of those electrical experiments which have conferred so much celebrity on his name. Peter Collinson (see his life) had sent, in 1745 to the Library-society of Philadelphia, an account of the curious facts relative to electricity which then engaged the attention of the European philosophers, together with a tube for experiments, and directions for its use. Franklin, together with some of his friends, immediately began to apply to the subject. His discoveries were communicated in three publications, entitled "New Experiments and Observations in Electricity, made at Philadelphia in America," in the form of letters to Mr. Collinson. Their dates are from 1747 to 1754. These were universally read and admired; and Dr. Priestley (History of Electricity) says of them, "It is not easy to say whether we are most pleased with the simplicity and perspicuity with which these letters are written, the modesty with which the author proposes every hypothesis of his own, or the noble frankness with which he relates his mistakes, when they were corrected by subsequent experiments." Referring to the work above quoted for a particular account of our philosopher's new ideas and discoveries, we shall only give a sketch of the most important of them. Having been led to think that in the excitation of the electric tube, the fluid was conveyed from the person who rubbed it, to him who touched it, he designated the state of the latter by the expression of being electrified *positively*, or *plus*, as having received more than his original quantity of electric fire; while the former was said to be electrified *negatively*, or *minus*, as having lost a part of his natural portion of the same. This led him to the capital discovery with respect to the manner of charging the Leyden phial; the theory of which is, that when one side of the glass is electrified *plus*, the other is electrified *minus*; so that in charging it, all that is done is to throw the electric fire from one side, and convey it to the other; while discharging it is the restoration of the equilibrium. This theory he confirmed by a set of very ingenious experiments, which have generally been thought decisive; and accordingly it has made its way against all opposition. He farther proved that the accumulated electric fire in the charged side of the phial resid d not in the coating, but in the pores of the glass itself. The most brilliant, however, of his discoveries, was that of the identity of the electric fire and that of lightning. Their similarity had been suspected, and some experiments, according to his directions, had begun to be made in France towards the verification of the fact; but Franklin completed the demonstration of it entirely by his own experiments. They were guided by the extraordinary power he had observed to be possessed by pointed bodies in attracting and throwing off the electric fire. The first positive proof he obtained of his problem was in June, 1752, when, by means of a silken kite furnished with an iron point, and having a key appended at the termination of its hempen string, he drew down from a passing thunder-cloud electric fire enough to yield sensible sparks from the key. He afterwards fixed an insulated iron rod upon his house, which drew down the lightning, and gave him an opportunity of examining whether it was positive or negative. As utility was in his mind the great end of philosophical investigation, he immediately applied this grand discovery to the securing of buildings from the effects of lightning, which are particularly alarming on the continent of North America. By means of pointed metallic conductors projecting from the top of the building, he conceived that the passing thunder-clouds might be made to discharge their fire silently and innoxiously; and such was the confidence in his opinion, that these conductors soon came to be generally used in America, and were adopted in England and other countries. He gave an instance of his application of physics to the purposes of common life by his invention, in 1745, of the Pennsylvania fire-places, combining the qualities of an open grate with that of a stove.

Politics continued to be a great object of his attention, as it can scarcely fail to be of every public-spirited man in a popular government. In 1747 he was elected a representative of the city of Philadelphia to the general assembly of the province. At that time a contest subsisted between the assembly and the proprietaries, chiefly with respect to the claim of the latter to have their property exempted from the pub-

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lic burthens. The principles of Franklin in favour of equality of rights led him to take the popular side of the question; and he obtained such an influence that he was regarded as the head of the party in opposition to the governors, who were always in the proprietary interest. This influence did not arise from his eloquence, for he spoke seldom, and never in the way of a harangue. But his shrewd pointed observations, and plain good sense, often disconcerted the most elaborate discourses on the other side, and decided the question.

Sensible of the great importance of liberal education in the members of a free state, he drew up a plan for an academy to be founded in Philadelphia, suited to the state of an infant country, yet providing for that future extension which might be necessary when the country itself should have attained that advancement, to which his prophetic eye was always turned in every thing relative to the American colonies. His plan was carried into effect in the beginning of 1750 by means of a subscription, to which the proprietors were afterwards liberal contributors. He himself took great interest in the rising institution, and vigilantly watched over its progress. He was also greatly instrumental towards the foundation of the Philadelphia hospital. The ability and punctuality he had displayed in his office of postmaster caused him, in 1753, to be raised to the important employ of deputy postmaster-general for the British colonies; and the revenue soon felt the benefit of his attentions. In 1754, when the depredations of the Indians upon the frontiers had excited such an alarm through the colonies, that commissioners from a number of them held a meeting at Albany for the purpose of a defensive union, Franklin attended with the plan of a general government in the colonies for this purpose, to be administered by a president nominated by the crown; and by a grand council chosen from the representatives of each colony, vested with extensive powers. This plan was unanimously agreed to by the commissioners present, and copies of it were transmitted to each assembly, and to the privy council in England. It was however finally rejected, and that, upon singular grounds. The English ministry thought it gave too much power to the representatives of the people; while each assembly objected to it as augmenting the authority of the crown. These contradictory objections were, perhaps, good evidences of the wisdom and moderation of the plan. When the expedition of general Braddock in 1755 to dispossess the French of some of their encroachments, was in preparation, a difficulty arose from the want of waggons. Franklin stept forward to obviate it, and in a short time procured one hundred and fifty. The unfortunate issue of this expedition having caused their destruction, he was in danger of a ruinous loss on this account, but was relieved from his obligations by the interference of the governor. He was afterwards instrumental in forming a militia bill; and he was appointed colonel of the Philadelphia regiment of twelve hundred men, and took a share in providing for the defence of the north-western frontier. The militia was however soon disbanded by orders from England; and Franklin, in 1757, sailed for London, in the capacity of agent for Pennsylvania, the assembly of which was involved in warm disputes with the proprietary. After several debates before the privy council, it was agreed that the proprietary lands should take their share in a tax for the public service, provided that Franklin would engage that the assessment should be fairly proportioned. The measure was accordingly carried into effect. He remained at the British court as agent for his province; and his reputation caused him also to be entrusted with the like commission from Massachussets, Maryland, and Georgia. The continual molestation received by the British colonies from the French in Canada induced him to write a forcible pamphlet, pointing out the advantages of a conquest of that province by the English. The subsequent expedition against it, and its retention under the British government at the peace, were probably much influenced by his reasonings. His philosophical merit was now duly recognised in Europe. He was received into the Royal Society of London, and into other scientific societies on the Continent; and the degree of doctor of laws was conferred upon him at St. Andrews, Edinburgh, and Oxford. Amidst his political avocations, he found time to cultivate experimental philosophy, and to entertain correspondences with many persons of eminence.

In 1762 he returned to America, and was welcomed by the thanks of the assembly of Pennsylvania for his services, which also received a handsome pecuniary recompence. He resumed his seat in that body, to which he had been annually elected during his absence, and continued to distinguish himself as a friend to the cause of the people. The part he took against the proprietary interest occasioned the loss of his election in 1764; but so powerful were his friends in the assembly, that he was immediately re-appointed agent for the pro-

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vince, and in consequence again visited England. It was at the period when the stamp-act excited such commotions in America; and Dr. Franklin was called to the bar of the house of commons to give evidence respecting the disposition of the people to submit to it. The strength and clearness of his representations had a material effect in producing the repeal of that obnoxious measure. In 1766 and 1767 he paid visits to Holland, Germany, and France, and met with a distinguished reception.

The flame kindled in the colonies was only repressed, not extinguished, and contentions ran high between the partisans of the British government and the friends of the people. It was known that letters were written from the governor and others in Massachusetts-bay to the British ministers, containing the most unfavourable reports of the conduct and intentions of persons in that colony, and advising coercive measures. Dr. Franklin, as agent for the colony, thought it his duty to obtain these letters, and transmit them to the legislature there, by whom they were published. As they had been clandestinely obtained, mutual suspicions fell upon two gentlemen, of which a duel between them was the consequence. Dr. Franklin was not apprised of their purpose soon enough to prevent it; but he immediately afterwards published a letter in the newspapers, acquitting both those gentlemen of any share in the transaction, and taking the whole upon himself. This occasioned a violent clamour against him; and upon his attending before the privy council to present a petition from the colony for the dismission of their governors, a most virulent invective was pronounced against him by Mr. Wedderburne (since chancellor), filled with all the intemperate abuse which too much characterises the eloquence of the bar. He bore it in silence, but probably never forgot it; and though his love for his native land made him sincerely desirous of preventing the catastrophe which soon followed, yet he seems to have felt a gratification in every event tending to humble the pride of the mother-country. His resentment was doubtless aggravated by being deprived of his office of postmaster-general. Soon after the commencement of hostilities in 1775 he returned to America, and was elected by the legislature of Pennsylvania a delegate to Congress. On the arrival of lord Howe in America, in 1776, he entered upon a correspondence with him on the subject of reconciliation. One of his letters strongly expresses his opinion of the temper of the British nation, to which, and not to any particular designs of the court or ministry, he imputed the fatal extremity then arrived. He was afterwards appointed with two others to wait upon the English commissioners, and learn the extent of their powers; and as these only went to the granting pardon upon submission, he joined his colleagues in considering them as insufficient. When the question of a declaration of independence was agitated, he was decidedly in its favour, and contributed much to bring over the public to the same sentiments. He afterwards sat as president of the convention assembled for the purpose of establishing a new government for the state of Pennsylvania. On this occasion his idea of the best form of a constitution seemed to be that of a single legislative and a plural executive. When it was thought advisable by the congress to open a negociation with France, Dr. Franklin was fixed upon as one of the residents at that court. The choice was judicious, both on account of his political abilities, and the high character he sustained as a philosopher, which secured him respect in a country where scientific reputation bears a peculiar value. He brought to effect the treaty of alliance offensive and defensive in 1778, which produced an immediate war between France and England. He was also highly serviceable to his country in keeping up its credit by his publications and personal influence. He was one of the commissioners who, on the part of the United States, signed the provisional articles of peace in 1782, and the definitive treaty in 1783. Before he left Europe, he concluded a treaty with Sweden, and with Prussia. In the latter are several most liberal and humane stipulations in favour of the freedom of commerce, and the security of private property during war, conformable to the principles he always maintained on those subjects. He obtained his recal from the busy station he had so well filled, in 1785, and returned to Philadelphia, where he was chosen president of the supreme executive council. In 1787 he sat as delegate from the state of Pennsylvania in the convention appointed to frame the federal constitution of the union. When the deliberations on this important affair were terminated, he delivered a truly wise and patriotic speech, recommending perfect unanimity in adopting the resolutions of the majority, though not entirely conformable to the opinions of individuals, as was the case with respect to himself. The high regard in which he was held by his fellow-citizens appeared in his being chosen president of various societies, among which were those for alleviating the miseries of public prisons, and for the abolition of slavery,

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objects of benevolence in which he heartily concurred. His increasing infirmities caused him in 1788 to withdraw from all public business; and on April 17, 1790, he closed in serenity and resignation his active and useful life of eighty-four years and three months.

Dr. Franklin perhaps has scarcely been surpassed by any man in that solid practical wisdom, which consists in pursuing valuable ends by the most appropriate means. His cool temper and sound judgment secured him from false views and erroneous expectations; he saw things in their real light, and predicted consequences with almost prophetic accuracy. In all his speculations and pursuits, something beneficial was ever in contemplation. He justly says of himself "I have always set a greater value on the character of a *doer of good* than any other kind of reputation." Though by no means inattentive to his own interest, as his rise in the world to high stations and an opulent fortune sufficiently proves, he never ceased zealously to promote the good of the society of which he was a member, and of mankind in general. It was impossible that the scenes of violent party contest in which he was engaged should not have exposed him to censure and obloquy from antagonists; but his general character is sanctioned by the esteem and veneration of his country, which ranks him among its best and most valuable citizens. As a natural philosopher, his fame is principally founded upon his electrical discoveries. He has, however, displayed great ingenuity and sagacity upon other topics, particularly relative to meteorology and mechanics. It was his peculiar talent to draw useful lessons from the commonest occurrences, which would have passed unnoticed by the generality of observers. As a political writer he is characterised by force, clearness, and simplicity. Of his miscellaneous pieces many are marked with a cast of humour, which renders them equally entertaining and impressive. Besides his publications already adverted to, there was published a collection of his "Political, Miscellaneous, and Philosophical Pieces," 4to. and 8vo. 1779. Several of his philosophical papers are also contained in the American Philosophical Transactions; and his "Essays, humorous, moral, and literary," with his "Life," written by himself, have appeared since his death in two small volumes. A complete collection of his works, with biographical memoirs, has long been expected from the hand of a relation. *Franklin's Life by himself, with Dr. Stuber's Supplement. Priestley's Hist. of Electricity. Monthly Review, &c.*—A.

FRANTZIUS, Wolfgang, a learned German lutheran divine, was born at Plawen, a town of the circle of Voightland, in Saxony, in the year 1564. He received the earlier part of his education at Frankfort on the Oder, whence he went to the university of Wittemberg. In the year 1598 he was appointed professor of history in that university, and was admitted to the degree of doctor of divinity. Three years afterwards he was appointed superintendant of the ecclesiastical district of Kemsperg, which station he filled until the year 1605, when he was appointed theological professor at Wittemberg. He died of a stroke of apoplexy in 1628, when he was about sixty-four years of age. Besides several smaller controversial pieces, orations, &c. he was the author of "Historia Animalium Sacra," 1671, 12mo. which was afterwards continued by John Cyprianus, a Polish divine; "Schola Sacrificiorum Patriarchalium Sacra, hoc est Assertio Satisfactionis a Domine nostro, J. C. pro Peccatis, &c." 4to.; "Tractatus Theologicus de Interpretatione Sacrarum Scripturarum maxime legitima, duabus constans Regulis, a Luthero ad Papatus Destructionem in Versione Bibliorum Germanica usitatis, &c." 4to.; "Disputationes quindecim per integrum Deuteronomium, quæ vicem Commentarii supplere possunt," 4to.; "Schola Sacrificialis, seu Prælectiones in Leviticum," 4to.; "Commentarius in Leviticum, in quo Leges Mosaicæ ceremoniales & rituales solidè explicantur," 4to.; "Augustanæ Confessionis Articuli priores decem, Disputationibus XII breviter explicati," &c. *Moreri. Nouv. Dict. Hist.*—M.

FRASSEN, Claude, a learned French monk of the franciscan order, was born in the vicinity of Peronne in Picardy, in the year 1620. When he was sixteen years of age he entered into a convent belonging to the order in his native town, and after his profession, was sent to pursue his studies at the great franciscan convent at Paris. He took his degrees regularly at the Sorbonne, and was admitted to that of doctor in divinity in the year 1662. From that time, excepting when employed on the business of his fraternity, he confined himself closely to his convent, of which he was frequently chosen superior. While he was a bachelor he had taught a course of philosophy; and after taking his degree of doctor, he filled the office of theological professor for about thirty years. In the year 1682, when father-guardian, he assisted at a general chapter of his order, which was held at Toledo in Spain, and, on account of his abilities and prudence, was elected definitor-general of the whole order; in which capacity he assisted at a general chapter held six years afterwards at Rome. So highly

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was he respected for his wisdom and integrity, that he was often consulted by Lewis XIV. the parliament of Paris, the higher orders of the clergy, &c. on business of peculiar importance and delicacy. He died in 1711, in the ninety-first year of his age. He was the author of "A System of Philosophy," of which the first edition appeared in one volume 4to. and subsequent ones in two volumes 4to. He was also the author of "Scotus Academicus, seu Doctoris subtilis Theologica Dogmata," in four volumes folio, 1672; "Disquisitiones Biblicæ," in two volumes 4to. 1682, afterwards reprinted with considerable enlargements at Lucca, in two volumes folio, 1764; and several devotional pieces which have undergone numerous impressions. *Moreri. Nouv. Dict. Hist. Dict. Bibl. Hist. & Crit.*—M.

FREDEGAIRE, named THE SCHOLASTIC, the most ancient of the French historians after Gregory of Tours, is supposed to have been a Burgundian by birth, and to have lived at least as low down as 658. Nothing is known of his history or profession. He composed a Chronicle in five books, the first four of which contain a chronological history from the creation to the death of king Chilperic I.; the fifth brings down the history to the fourth year of Clovis II. A.D. 641. It has been continued by different authors to 768. It is written in a barbarous style, defective in construction and arrangement, and passes too rapidly over important events, yet it is indispensable as authority for the history of three of the early kings. This chronicle is printed in the Collections of Ancient Historians by Du Chesne and Bouquet. *Moreri. Nouv. Dict. Hist.*—A.

FREDEGONDE, a woman famous in early French history for her political talents and her crimes, was descended from an obscure family in Picardy. She entered into the service of Audouaire, first wife of Chilperic I. king of France, and artfully procured her divorce. Chilperic then married Galsuintha, daughter of the Visigoth king of Spain, who was soon after found dead in her bed. He then, about 568, raised Fredegonde to the throne. Brunehaut, sister to Galsuintha, not doubting that she had been murdered to make way for this mistress, excited Sigebert and Gontran, Chilperic's brothers, to revenge her death. A civil war ensued, in which Fredegonde caused Sigebert to be assassinated, in the midst of his army. She afterwards brought to a like end Merovée, the son of Chilperic by his first wife, who had married Brunehaut. Pretextat bishop of Rouen was her next victim, whom she caused to be stabbed at the altar. Resolved to make the way clear for her own children, she then procured the death of Clovis, younger brother of Merovée, which was followed by that of their mother Audouaire. The loss of three of her own children by an epidemic distemper affected her cruel heart with some remorse, and she persuaded her husband to repeal some oppressive impositions upon his subjects. In 584 Chilperic was assassinated; and though it was never ascertained whence the blow proceeded, the suspicion fell upon Fredegonde, whose criminal passion for a lord named Landri, the king is said to have detected. The consequent loss of a crown, however, renders this imputed murder less credible. Fredegonde then, with her only remaining son, Clotaire II. then an infant, took refuge at the court of Gontran king of Burgundy, whom she found means to interest in her favour. After the death of this protector, Childebert attempted to possess himself of the estates of young Clotaire. Fredegonde raised troops, put herself at their head, gained a victory, took Paris and several other towns, triumphed over her detested rival Brunehaut, and died in 597, at the age of fifty or fifty-five, leaving the affairs of her son in a good condition. Her memory has met with defenders, as has that of Brunehaut; but upon the whole it cannot be doubted that they were two female furies, stained with all the vice and barbarity of the age in which they lived, but possessed of great vigour and resolution. *Moreri. Millot, Elemens.*—A.

FREDERIC I., surnamed BARBAROSSA, emperor of Germany, born in 1121, was the son of Frederic duke of Suabia, by Judith, daughter of Henry duke of Bavaria. He succeeded his uncle Conrad III. on the Imperial throne in 1152. His enterprising and martial disposition led him to assert all the prerogatives claimed by the German empire, and few sovereigns have passed a life of more incessant activity. In his second year he settled a dispute between two rivals in the crown of Denmark, and obliged Sueno, the successful one, to do him homage for his kingdom. Soon after, he heard the complaints of the distant Apulians against the king of Sicily, and declared his resolution of marching into Italy to redress the wrongs of his vassals. To manifest his independence on the pope, with whom, like his predecessors, he soon began to have disputes, he repudiated, by his own authority, his wife Adelaide, on account of consanguinity. The troubles of Italy called him into that country in 1155. He held an assembly in the plain of Roncaglia, in which he received the submission of most of the Italian great lords and cities. He was crowned king

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of Italy at Pavia; and had an interview with pope Adrian IV. at Sutri, to whom, somewhat unwillingly, he paid the homage of holding his stirrup. He then re-established his holiness in Rome, whence he had been expelled by a tumult, received the Imperial crown from his hands, and then returned to Germany, where his presence was required to restore the public peace, which had been violated by a quarrel between the archbishop of Mentz and the count-palatine of the Rhine. This he effected, and called a diet at Besançon. The pope's legates who attended that meeting gave so much offence by reading a letter from him, in which he pretended that he had conferred the empire upon Frederic by his own free grace, that they were ignominiously driven out, and the emperor publicly gave the lye to the pontifical pretensions. This dispute was compromised, and Frederic then reduced to obedience Boleslaus duke of Poland, who had asserted his independence. Having by his vigorous measures pacified all Germany, he again, in 1158, proceeded with a powerful army to Italy, where the claims of the empire met with a pertinacious opposition. "Frederic," says Gibbon, "invaded the republics of Lombardy, with the arts of a statesman, the valour of a soldier, and the cruelty of a tyrant. The recent discovery of the pandects had renewed a science most favourable to despotism; and his venal advocates proclaimed the emperor the absolute master of the lives and properties of his subjects." He everywhere arrogated the rights of unlimited sovereignty, and carried fire and sword through those places which ventured upon opposition. While he was thus engaged, pope Adrian died, and the new election gave rise to a schism. The majority of cardinals chose Alexander III. but a party, supported by the Romans, nominated Victor IV. The emperor called a council at Pavia to decide between the competitors. Alexander refused to submit his cause to their decision; and when they had declared in favour of Victor, he excommunicated the emperor and all his adherents. He was acknowledged by the kings of France and England, and by the states of Lombardy; but from the superiority of Frederic in Italy, was obliged to take refuge in France. The emperor, meanwhile, occupied himself in reducing the revolters, and though his arms underwent a check, he made himself master of Milan in 1163, and gratified his resentment by razing the city to the ground, sparing only the churches. This severe example put an end to farther opposition in Lombardy, and he returned to Germany, where the usual disorders had begun to prevail. These he appeased, and then set out to meet Lewis the Young, king of France, at a council to be held for terminating the papal schism; but it proved ineffectual. The reluctant obedience of the Italian towns soon gave way in his absence; and when in 1164 he again crossed the Alps, he found so formidable a league against him, that he was obliged to employ policy rather than force to counteract it. The cruel exactions, however, of his officers, in the places where his authority was still acknowledged, augmented the general detestation in which his government was held. He returned to Germany, and in the mean time pope Alexander was escorted to Rome by the king of Sicily, and took quiet possession of his see. Frederic revisited Italy, and various actions ensued between his troops and those of the revolters. He penetrated to Rome, which he entered in a hostile manner, and Alexander was obliged to make his escape in the habit of a pilgrim to Beneventum. The new antipope Paschal was seated in the chair, and crowned the emperor with his empress Beatrice. His success was, however, brought to a period by the plague, which made such ravages in his army, that he was constrained to commence a hasty retreat, which he did not effect without great difficulty. He reached Alsace with the wreck of his army, while the confederates in Lombardy took the opportunity of strengthening themselves, and pope Alexander received succours from Manuel the Greek emperor. Frederic occupied himself for some time in appeasing the disorders of Saxony, where the nobles had taken up arms against their duke, and in procuring the election of his eldest son Henry to the dignity of king of the Romans. He then sent the archbishop of Mentz with an army into Italy, who, notwithstanding some successes, was unable to break the confederacy of the towns. The emperor was detained some time longer by the troubles in Bohemia, where he was obliged to depose the king Ladislaus for his misconduct. He then once more marched into Italy, and reduced several towns; but at length fortune turned against him, and he was totally defeated in a battle at Signano. About the same time his son Henry lost a battle at sea against the Venetians, in which he was taken prisoner. His cause in Italy was now in such a state, that he proposed an accommodation with pope Alexander, and accordingly they had an interview at Venice in 1177. The emperor behaved with great submission to his holiness, who absolved him from all ecclesiastical censures, and communicated with him. Some historians have asserted, that on this occasion the pope, while the emperor was prostrate before

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him, insolently set his foot upon his neck, repeating the text, "Thou shalt tread upon the asp and the basilisk, and shalt trample under foot the lion and the dragon;" but others regard this as a fable. This reconciliation was followed by the treaty of Constance, in which Frederic confirmed the freedom of four-and-twenty cities, with a reservation of his rights as sovereign. The disturbances in the empire raised by Henry the Lion, duke of Saxony, next engaged Frederic's attention. On account of that prince's non-appearance at the diet of Worms, he was put to the ban of the empire, stript of all his dominions, and obliged to take refuge with his father-in-law, Henry II. king of England. In 1183, the treaty of Placentia confirmed the agreement made between the emperor and the Lombard towns. New troubles, however, arose in Italy, on account of Frederic's refusal of granting to the successive popes, Lucius III. and Urban III., the sovereignty of the countess Matilda's estates, called St. Peter's Patrimony. He seized the greatest part of this property, and by the marriage of his son Henry with the heiress of William king of Sicily, so far strengthened his interest in Italy, that the popes, though they had many causes of complaint against him, were afraid of proceeding to extremities. Frederic continued to support with a high hand the imperial prerogatives in Germany and the North, but was unable to prevent Canute king of Denmark from withdrawing, not only his Danish dominions, but those of Vandalia, from the sovereignty of the empire.

The news of the capture of Jerusalem by Saladin suspended domestic quarrels among the Christians; and the emperor, as the first prince in Christendom, took the cross in 1188, with his son Frederic, and a number of the principal nobles of Germany. Assembling an army of 160,000 men in the plains of Hungary, the aged chief proceeded at their head to the territories of the Greek emperor. The fears or perfidy of Isaac Angelus induced him to violate the promises of friendship which he had made, and the march of the Western host through his country was impeded by every act of hostility and ill-will. Frederic was compelled against his will to act as an enemy, and make his way by force. At length, with a greatly reduced army, he reached the Turkish frontier, took the city of Iconium, crossed mount Taurus, and was proceeding in a career of victory, when an accident brought his eventful life to a close. Tempted by the heat to bathe in a river of Cilicia, which is generally represented as the Cydnus, but was probably a less famous stream, he was carried away by the current, and drowned. This event took place in 1190, in the sixty-ninth year of Frederic's age, and thirty-eighth of his reign. His enterprise would probably have proved fatal, even had he escaped this misfortune; for his son, the duke of Suabia, and the greatest part of his army, afterwards perished of a pestilential disease before the walls of Acre. Besides the vigour and capacity in action displayed by this great prince, he possessed some literary talents, and drew up memoirs of his own life, which he gave to the historian Otho, bishop of Frisingen. *Moreri. Univers. Hist. Gibbon.*—A.

FREDERIC II., emperor, grandson of the preceding, and son of the emperor Henry VI. by Constance of Sicily, was born in 1194. He was created king of the Romans in his cradle, but the premature death of his father prevented his succession at the first vacancy. He was educated with great care by his mother, and became extraordinarily learned for the age, having acquired the Greek, Latin, German, French, and Saracenic languages. His hereditary possessions were very considerable, including the kingdoms of Naples and Sicily, and dukedom of Suabia, and other German territories. When the emperor Otho was excommunicated by the pope, young Frederic, by a partial election, was declared emperor in December, 1210; and after some years of contest, he became peaceable possessor of the Imperial throne by the retreat and subsequent death of Otho. He was solemnly crowned at Aix-la-Chapelle in 1215, and employed himself in composing the remaining disturbances in Germany. In 1220 he crossed the Alps, and proceeded to Rome to receive, according to custom, the crown from the hands of the pope, who was then Honorius III. At his coronation he swore to defend the possessions of the holy see, including the fiefs of the countess Matilda and the county of Fondi, and also to cross over into Asia with an army of crusaders at the requisition of the pope. He then marched into Naples, where the brothers of the late pope Innocent had excited a revolt, and soon reduced the country to his obedience. Then, carrying his troops into Sicily, he obliged the rebellious Saracens in that island to surrender, and transported them to the continent. The papal claims of sovereignty over the kingdom of Naples soon involved Frederic in disputes with the court of Rome, which brought upon him ecclesiastical censures. The difference, however, was accommodated; and the emperor, as an earnest of his sincere intentions of going in person to the Holy Land, according to his promise, engaged, upon the death of his wife Constance of Arragon, to marry the daughter of John de Brienne, king

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of Jerusalem. A confederacy of the Lombard towns against the Imperial authority occupied him some time, and he held an assembly at Cremona in 1226, and marched to Milan, but was not able to obtain admission into that city. A treaty in 1227, mediated by the pope, produced a temporary cessation of these disturbances. Gregory IX., who now succeeded to the papacy, urged Frederic to his crusade with so much importunity, that at length he set sail from Brundusium, but through real or pretended illness put back in a few days. The pope was so much incensed at this proceeding, that he fulminated a sentence of excommunication against the emperor, who, on his part, ravaged the lands of the church, and took vengeance on all the ecclesiastics who adhered to the papal cause. He also excited the Frangipani and other Roman nobility to commit hostilities against Gregory, who was obliged to take refuge in Perugia. On this occasion the parties of Guelfs and Ghibellines, which had lain dormant from the time of Conrad III., revived with great animosity in the Italian towns. In 1228 Frederic embarked in earnest for the Holy Land, leaving the duke of Spoleto as his lieutenant in Italy, who, on the pope's refusal to come to an accommodation, ravaged St. Peter's Patrimony with an army of Germans and Saracens. The pope's indignation pursued the emperor to Jerusalem; and through his suggestions, the grand-masters of the military orders refused to obey Frederic as commander-in-chief. He therefore found himself obliged to make a ten-years' truce with Meledin sultan of Egypt, on condition that the Christians should retain Jerusalem, in which city he was crowned. Upon his return to Italy his treaty was disavowed by the pope, who persisted in violent enmity to him, and endeavoured to procure the election of a new emperor. A reconciliation was, however, effected in 1230, after which Frederic employed himself in attempting to reduce the revolted cities in Lombardy. In the mean time his son Henry, king of the Romans, formed a conspiracy against him, which obliged him to visit Germany. He held a diet at Mentz, in which his son was convicted of rebellion, and was in consequence sent to Sicily. Frederic having composed the German disturbances, returned to Italy; and finding his son engaged in a new conspiracy, he imprisoned him in a castle of Apulia, where he soon after died. He then invaded the dominions of the duke of Austria, his son's accomplice, took Vienna, where he founded the university now subsisting, and having procured the election of his son Conrad as king of the Romans, returned with a powerful army to Italy. He obtained a considerable victory over the Lombard league, and treated the vanquished with great severity. He now became so formidable that the pope again openly took part against him, and renewed his excommunication. A furious war succeeded, which spread throughout Italy, almost every town being ravaged alternately by the two hostile factions. Gregory at length died; but Innocent IV., who succeeded after a considerable vacancy, continued the quarrel, and excommunicated the emperor in 1245. Troubles were excited against him in Germany, where the pope's party elected a new king of the Romans. An attempt was also made to poison the emperor, but was rendered abortive by a timely discovery. Frederic's obstinacy in pursuing the siege of Parma which he had undertaken, was the occasion of a total defeat of his army in 1248, which caused his party to be almost entirely deserted in the north of Italy, and brought his affairs into great disorder. He retired into his kingdom of Naples, where he died at Fiorenzuola in 1250, at the age of fifty-six. Some historians affirm that he was stifled with a pillow by his natural son Mainfroy. Frederic II. was a prince of many splendid qualities, though tarnished by ambition, violence, and an inordinate attachment to the fair sex. He was a great patron of learning, founded several schools, and caused the works of Aristotle and other ancients to be translated from the Greek and Arabic into Latin. He himself composed poems and some other works; and has been charged with a share in the famous treatise "De Tribus Impostoribus." He was addicted to the follies of judicial astrology, and is said to have been inclined to impious and atheistical opinions; but his continued quarrels with the popes may have brought upon him this last charge. He married six wives, the last of whom was a daughter of John king of England. *Moreri. Univers. Hist.*—A.

FREDERIC III., emperor, son of Ernest duke of Austria, succeeded his cousin Albert II. in 1440, being then in his twenty-fifth year. The long reign of this sovereign was productive of many events important in history, but in which he had little personal share, as might be concluded from his surname of *the Pacific*. Towards the beginning of his reign he convoked several diets, chiefly for the purpose of terminating the schism then subsisting in the papal see. This, however, was not effected till 1447, when Felix was prevailed upon to abdicate, and Nicholas V. was acknowledged as lawful pope. Troubles arose in various parts of Germany, which the authority of the sovereign was not adequate to quell; and it soon appeared that a

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more vigorous head was wanted for so turbulent a body. In 1451 Frederic visited Italy, in order to receive the Imperial crown from the pope, along with his betrothed spouse Eleanora, sister of the king of Portugal. This ceremony was performed; but it did not enable him to recover any of the rights of the empire which had been torn from it by various usurpers; and his visit left a very unfavourable impression of his talents upon the minds of the Italians. The capture of Constantinople by the Turks, and their progress in Hungary, could not rouse him to any spirited efforts for the christian cause. He was engaged for some time in domestic wars for the possession of the duchy of Austria, the whole of which he at length obtained, on the death of his brother Albert. In 1468 he again visited Rome in consequence of a vow, and held several conferences with the pope, Paul II., concerning means for resisting the progress of the Turks; but nothing of importance followed. The emperor was more intent upon the aggrandisement of his family, and the marriage of his son Maximilian to the heiress of the rich house of Burgundy. This at length took place after the death of her father, Charles the Bold; and thus Frederic, though one of the most supine and least adventurous of the Austrian emperors, had the fortune to be the author of the greatest accession of dominion his race ever acquired. This acquisition, however, seemed to render him more indifferent as to his other rights and possessions; for when Matthias king of Hungary in 1479 laid siege to Vienna, Frederic bought him off by renouncing all his own pretensions to Hungary, and granting him the investiture of Bohemia, with a sum of money. Six years afterwards, he suffered Matthias, upon a new quarrel, to take from him Vienna and all Lower Austria, while he retired from the disgraceful scene to his son Maximilian in the Low-countries. He had, however, the satisfaction soon after to see his son elected king of the Romans. Upon the death of Matthias, he obtained from his son Ladislaus the restitution of Austria; and afterwards regained Tyrol from the duke of Bavaria. At length he quitted the reins of empire, and retired to Lintz, where he occupied himself in the studies of chemistry, astrology, and astronomy. A period was put to his life in 1493, as some say, from a disorder occasioned by a surfeit of melons; according to others, from the consequence of an amputation of his leg for a cancerous ulcer. He was then in the seventy-ninth year of his age, and the fifty-fourth of his reign. His character was that of cold caution, and minute scrupulosity, attended with low cunning, avarice, and the absence of every strong or generous emotion. He was extremely sober, plain in his apparel, devout, and moderate to a degree which, in a lower station, would have passed for philosophy. It was his favourite maxim, "That the best remedy for irretrievable losses, was oblivion;" but an emperor should not have regarded as irretrievable, what might have been recovered by industry and courage. He chose for his device the five vowels, his meaning in which has been variously interpreted. *Univers. Hist. Moreri.*—A.

FREDERIC I., king of Denmark, son of Christian I., was born in 1473. By his father he was made duke of Sleswick, Holstein, Stormar, and Dithmarsh; but his elder brother, king John, wrested from him half his territories. He maintained a prudent caution during the turbulent reign of his nephew Christian II.; and when that bloody tyrant was deposed in 1523, Frederic was declared king in his stead, first by the Jutlanders, and then by the rest of the kingdom. He reduced Copenhagen in 1524, and was then publicly proclaimed. He was instigated to lay claim to the crown of Sweden; but finding Gustavus Vasa so well settled in the throne that nothing but a war could dispossess him, he wisely made a treaty of mutual friendship with that sovereign. The isle of Gothland, seized by the admiral Norby, was afterwards an object of contention between the two crowns; but Frederic, by his vigour and policy, finally annexed it to his own dominions. The progress of the Reformation in the last reign, had now brought religious differences to a crisis in Denmark; and in 1527 Frederic openly declared in favour of Lutheranism, and gave the ascendancy to that persuasion. The deposed Christian in 1531 making an attempt for the recovery of his crown, was obliged to surrender himself prisoner, and was committed to close custody by his uncle. Frederic died in 1533, at the age of sixty. His conduct obtained for him the title of *the Pacific*; and the historians of his country justly praise that prudence and moderation of his government which rendered his reign prosperous and happy. He left children by both his wives, one of whom was daughter of the elector of Brandenburg, the other, of the duke of Pomerania. *Moreri. Univers. Hist.*—A.

FREDERIC II., king of Denmark, son of Christian III., was born in 1534. He succeeded to the crown on the death of his father in 1558; and soon after his accession joined the duke of Holstein in a war against the people of

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Dithmarsh, who had made themselves independent. After a brave resistance, they were forced to submit to the law of the conqueror. Frederic next engaged in a war with Eric king of Sweden, whose embassadors, passing into Germany, he arrested, in violation of the safe-conduct he had granted them. Hostilities commenced in 1563, and were carried on with great mutual detriment and cruel devastations of both countries, till the deposition of Eric by his own subjects in 1568. Peace was then made, but upon terms so unfavourable to Sweden, that the war was renewed in 1569. A final treaty took place the next year, to the advantage of Denmark. Frederic soon after married the daughter of the duke of Mecklenburg, and thenceforth attended to the preservation of peace, and promoting the prosperity of his dominions. He augmented the university of Copenhagen, and patronised men of learning, among whom was the celebrated astronomer Tycho Brahe. His reputation stood high among neighbouring princes. Queen Elizabeth sent him the order of the Garter, and James VI., king of Scotland, entered into a treaty with him for obtaining in marriage his daughter Anne. He died in 1588, leaving behind him a high character, both public and private. *Moreri. Univers. Hist.*—A.

FREDERIC III., king of Denmark, born in 1609, was son of Christian IV. He had been archbishop of Bremen; but the death of his elder brother, a short time before that of his father, caused him to succeed to the crown in 1648. The nobility, who were become extremely powerful, made terms with him at his accession, which reduced his authority within very narrow limits; and the force of the kingdom was brought to a low condition by the wars of the late reign. A treaty with the Dutch was one of the first measures of Frederic's administration. He purchased the friendship of that nation by seizing in the port of Copenhagen a fleet of English merchant ships laden with naval stores; which step, while it involved him with the republic of England, obtained for him a subsidy and league of alliance from Holland. Several causes of difference soon arose between Denmark and Sweden, but it was not till 1657 that Frederic, stimulated by the Dutch, declared war against that country. The warlike king of Sweden, Charles-Gustavus, though at that time engaged with other enemies, soon repressed the progress of the Danes, and passing over the ice to Zealand, laid siege to Copenhagen. That capital was in a very defenceless state, and notwithstanding the courage and vigour displayed by Frederic, he was compelled, under the mediation of England and Holland, to make a peace upon disadvantageous terms. War, however, soon broke out again, and Copenhagen was closely invested by sea and land. The Swedes took the fortress of Cronenburg, and the capital was saved only by the arrival of a Dutch fleet. Charles made one more attempt to storm it, but was repulsed with loss. The mediators again interfered, but it was not till after the death of Charles in 1660 that peace was concluded. Its terms were the restitution of all the Danish isles of the Baltic, with the district of Drontheim, while Sweden retained the isle of Rugen, and the provinces of Bleking, Halland, and Schonen.

The great event of Frederic's reign, the change of the constitution from an elective and limited to an hereditary and absolute monarchy, followed in the same year. It was brought on by divisions between the different states of the kingdom, and the insolence and selfishness of the nobles, who would not consent to take their share with the commons, of the public burthens. The part acted by the king on this occasion is variously represented, but it is generally thought that he (or rather the queen, who much surpassed him in vigour of character) secretly fomented discontents which were likely to procure an accession of power to the crown, or at least to weaken that of the nobles. When the arrogance of this body in treating the commons as vassals had stimulated that order, in conjunction with the clergy, to a resolution of laying the liberties of the nation at the king's feet, he gladly made use of the occasion, and by means of the army overawed the nobles to a concurrence in the inconsiderate project. All the rights and privileges of the states were solemnly surrendered, and the king and royal family received the homage of the different orders in a public theatre erected for the purpose. The revolution was entirely bloodless; and whatever stain may attach to the Danish nation for this dereliction of their liberties, few political moralists will be found to blame the king for accepting the power so unconditionally offered him. It should be added, that he never abused their gift. The remainder of his reign was spent in forming political alliances, and restoring prosperity to his country by the arts of peace. The intimate connection between Holstein and Sweden, was the principal cause of his disquiet; and he was preparing to support his cause by arms, when he was carried off by a chronical disorder in 1670. By his queen, the daughter of George duke of Brunswick-Lunenburg, he left a numerous posterity. *Univers. Hist.*—A.

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FREDERIC IV., king of Denmark, eldest son of Christiern V., was born in 1671. He succeeded his father in 1699, and immediately made an attack upon the dominions of the duke of Holstein, expecting that he would derive little support from his brother-in-law, the young Charles XII. of Sweden. Frederic in person laid siege to Tonningen, while his general overran the rest of the duchy; but he was soon recalled to defend Copenhagen from the attack of Charles, who began his wonderful career by a spirited invasion of Zealand. Frederic found it expedient to sue for peace, which he obtained by repairing all the wrongs he had done to the duke of Holstein, and yielding him the full sovereignty of his dominions. When fortune had begun to declare against the Swedish king, and he was detained as a fugitive in Turkey, Frederic joined the new league against him, and invaded Schonen; but his troops met with an inglorious defeat. A subsequent invasion of Swedish Pomerania was not much more successful; and though Frederic afterwards made himself master of the duchy of Bremen, his army, in conjunction with that of the Saxons, was entirely defeated by the Swedish general Steenbock, with the destruction of the town of Altena. The Danes were more fortunate in 1714 and 1715, in which they gained advantages by sea and land, drove the Swedes out of Norway, and took several places. At length, in 1720, peace was concluded under the mediation of England, upon terms favourable to Frederic, who retained the duchy of Sleswick. From that time he governed his dominions in peace, and attended to their internal prosperity. He died in 1730, leaving the character of an able prince, but too much addicted to enterprise, and too readily listening to the schemes of projectors. *Univers. Hist.*—A.

FREDERIC V., king of Denmark, son of Christiern VI., was born in 1723, and succeeded his father in 1746. Pursuing the wise system of his father, he preserved his dominions in peace, and promoted commerce and manufactures, so as to make a large increase to the wealth of his people, and his own revenues. He formed commercial treaties with various powers; established a Greenland company at Aalburg; laid open to all his subjects the trade to the American colonies; encouraged agriculture and the working of mines; and laid out new roads. Nor was he less attentive to promote the arts and sciences. He founded the academy of Soroe, and established seminaries at Bergen and Drontheim for the instruction of the Laplanders. He instituted academies of painting, sculpture, and architecture; and sent a mission of learned men into the Levant for the purpose of making discoveries in natural history and antiquities. A prudent attention to economy, and constant application to the duties of his station, joined with a beneficent disposition, marked the whole of his reign, and distinguished him as one of the wisest and most patriotic monarchs of his age. On his death-bed he could console himself with the reflection that "he had never injured a single individual, and had not a drop of blood to answer for." How few sovereigns could ever make such a boast! He died in January, 1766. Frederic V. was twice married; first to Louisa, daughter of George II. of England, by whom he had the present king; and then to Juliana-Maria, daughter of the duke of Brunswick-Wolfenbuttle. *Univers. Hist. Nouv. Dict. Hist.*—A.

FREDERIC-AUGUSTUS I. king of Poland and elector of Saxony, born in 1670, was the son of the elector John-George III., by a daughter of Frederic III., king of Denmark. He was distinguished from his youth by great strength of body and dexterity in manly exercises, and early displayed his courage in some campaigns on the Rhine against the French. He closely attached himself to the interests of the house of Austria, and was the particular friend of Joseph, afterwards emperor. In 1692 he married a daughter of the margrave of Brandenburgh-Culmbach. By the death of his elder brother he succeeded to the electorate of Saxony in 1694; and the magnificence and gallantry of his disposition rendered his court at Dresden the most splendid in Europe next to that of Lewis XIV. In 1695 the command of the christian army against the Turks was conferred upon him, and in the ensuing year he gained against them the battle of Oltatsch. At the vacancy of the crown of Poland in 1697, amidst a number of candidates who offered themselves, Frederic-Augustus declared himself, and in a short time the competition was confined to him and the prince of Conti. As a preliminary step, he openly abjured the protestant religion, which, it is said, he had secretly done two years before. By lavishing the Saxon treasures, he was able to counterbalance the art and eloquence of the abbé de Polignac, the French negociator. A double election was made, and Poland was thrown into general disorder by the efforts of the two parties. At length, Augustus marched a German army into the country, and gained possession of Cracow, where he was crowned; and in fine he was universally acknowledged as lawful king by the Polish nation. A civil war in Lithuania,

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incursions of the Tartars, and jealousies entertained by the Poles of the Saxon troops, disquieted the beginning of his reign. In order to give a diversion to the discontents, and gratify his own ambition, he joined the league against the young king of Sweden, Charles XII., and in 1700 invaded Livonia. He obtained some successes against the Swedes, and formed the siege of Riga; but the defeat of the Russians before Narva caused him to relinquish the enterprise. Apprehending an attack from Charles, he thought it necessary to ally himself still more closely with the czar Peter, with whom he had an interview at Birzen, in the beginning of 1701. The two monarchs passed a fortnight together in riotous festivities carried to the extreme of intemperance, which did not prevent them from settling a formidable plan of warlike operations in concert. The speedy advance of the young conqueror disturbed their projects. Charles crossed the Dwina, defeated the Saxon general, over-ran Courland, and entering Lithuania without opposition, formed a resolution to dethrone that king who had begun with unprovoked hostilities against him. This project was the more likely to succeed, as the Polish diet had opposed the rupture between Augustus and Charles, and, together with the Lithuanian states, wished to remain neuter. Charles, however, invaded Poland. He took possession of Warsaw without opposition, and defeated Augustus at the battle of Clissow. Other successes rapidly followed on the part of the Swedes, and though Augustus exerted himself with courage and vigour, the inflexible resolution of Charles prevailed. He had intended to place on the throne of Poland James Sobiesky, son of the late king; but Augustus caused him and his brother to be carried off and confined in Germany. His own deposition, however, was not prevented: the cardinal-primate, who had long acted a double part, at length declared against him and proclaimed a vacancy; and in July, 1704, Stanislas Leczinski, by a forced election, was elevated to the throne. Augustus was not a prince to lose a crown without a struggle. He employed with skill all his remaining resources, and even surprised Warsaw, whence his rival was obliged to make a precipitate retreat. The Swedish arms, however, were resistless; repeated battles were fought, which terminated disgracefully for the Saxons and Poles of their party; and at length, in 1706, Charles, in order to put an end to the war, entered Saxony. He took entire possession of that unfortunate country, from which he exacted large contributions. Augustus, at length, subdued by the calamities of his native electorate, consented to sign in September, 1706, the treaty of Altranstadt, by which he for ever renounced all claim to the crown of Poland, abrogated his treaties with the czar and his other allies, restored all prisoners he had made, and, what was the hardest condition to a man of honour, gave up the unfortunate Livonian nobleman Patkul to Charles's resentment, though at that time he was invested with the character of the czar's embassador. The deposed king was even obliged to write a congratulatory letter to his successful competitor.

Augustus returned to Dresden, where he received that extraordinary visit from Charles, mentioned in the life of that king. He afterwards joined in the alliance against France, and made a campaign *incognito* in the Low-countries in 1708. The fatal defeat of Charles at Pultowa in 1709 was the signal to Augustus to make an effort for the recovery of his crown. Like almost all other princes, he considered a forced resignation as binding no longer than while the power of compulsion existed; and he had the ready plea of an alleged violation of some of the articles by the Swedes, to justify his own disregard of the treaty of Altranstadt. Preceded by a manifesto, and strengthened by a brief from the pope liberating the Poles from the obligation of their oaths to Stanislaus, he entered Poland with a Saxon army. His rival and the remaining Swedish troops retired into Pomerania, and Augustus again ascended the throne without opposition. For some years his reign was disquieted by jealousies on the part of the Poles, who were never reconciled to the presence of Saxon troops in their country; and several confederacies were formed for the protection of the public liberty. At length the civil divisions were terminated, and the remainder of the reign passed in peace. Augustus chiefly resided in his electoral states, in which he was much beloved. He introduced an improved code of laws, founded several professorships and a college for educating the nobility at Dresden, and was the author of other useful and splendid establishments. Though he had himself conformed to the Romish religion, he protected the Polish protestants from persecution. His own consort continued in the profession of the reformed religion till her death, whence she was never crowned queen of Poland. In 1733 Augustus undertook a journey in the winter to Warsaw, whither he had convoked a diet. This exertion so much increased a disorder of his thigh to which he had been some time subject, that a gangrene

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supervened, of which he died soon after his arrival at Warsaw, at the age of sixty-three. With the faults of ambition and love of pleasure, this prince possessed many amiable and estimable qualities. Besides his legitimate son and successor, he had, by the beautiful countess Koningsmark, the celebrated Maurice count Saxe. *Voltaire Siècle de Louis XIV. Univers. Hist. Moreri.*—A.

FREDERIC-AUGUSTUS II., king of Poland and elector of Saxony, son of the preceding, was born in 1696. He publicly declared himself a Roman-catholic at Vienna in 1717, where he married the eldest daughter of the emperor Joseph. At the death of his father, in 1733, he succeeded to his electoral and hereditary dominions. A contest arose for the crown of Poland, the French party having set up Stanislaus-Leszinsky; but the Austrians and Russians supporting Frederic-Augustus, he was crowned at Cracow in 1734, and after some contest obtained quiet possession of the kingdom. His reign was attended with few important events, but the latter part of his life was embittered by the calamities of his electoral dominions, of which the king of Prussia took a temporary possession in 1745, after defeating the Saxon and Austrian army; and which he again occupied in 1756, retaining them till the peace of Hubertsburg in 1763. In October of that year, Frederic-Augustus died. He was a prince of many private virtues, but did not possess talents and activity sufficient to preserve his rights amid powerful and ambitious neighbours. He left several children, one of whom was dauphiness of France, and mother of the unfortunate Lewis XVI. *Univers. Hist. Moreri. Nouv. Dict. Hist.*—A.

FREDERIC king of Sweden, prince of Hesse-Cassel, born in 1676, was eldest son of Charles landgrave of Hesse-Cassel. He married for his second wife Ulrica-Eleonora, sister of Charles XII. king of Sweden, who, upon the decease of that monarch in 1719, was elected by the states his successor, upon conditions of great limitation of the royal authority. In 1720 she obtained the consent of the states to resign the crown to her husband, who received it with all those stipulations which rendered it the most limited monarchy in Europe. Either his want of sufficient power, or the broken spirits and strength of the Swedish nation, rendered him unable to resist the invasion of the Russians in 1741, who pillaged the country, and did great injury to the iron and copper mines. On a subsequent renewal of the war, the superiority of the Russians was still more manifest. The Swedes were routed at every encounter, great part of their army was made captive, all Finland lost, and, finally, Sweden was brought to the necessity of making a peace upon hard conditions. Such was the change which had been effected since the victories of Charles XII.! Frederic died, without posterity, in 1751. *Univers. Hist.*—A.

FREDERIC-WILLIAM, elector of Brandenburg, surnamed *The Great Elector*, son of the elector George-William, was born in 1620, at Berlin. He was brought up in arms, and served in the camp of Frederic-Henry prince of Orange, where the jealousy of his father's minister Schwartzenberg detained him as long as possible. The succession to his hereditary estates fell to him in 1640. He found them almost ruined by the Swedes and other powers which had seized and ravaged them in the late administration. With consummate prudence he began by restoring order in the finances, and correcting abuses of various kinds. He received the investiture of Prussia from the king of Poland in 1642; and in the next year made a truce with the Swedes, with the condition of their evacuating the greatest part of his states. At the treaty of Munster he ceded Hither Pomerania to the Swedes, and in return received some secularisations of the German bishoprics. In fine, he recovered the whole of his dominions. When Charles-Gustavus king of Sweden made a commencement of his ambitious projects, the elector, apprehending for the security of his states, entered into a defensive alliance with Holland, and also courted the friendship of Cromwell, and of Lewis XIV. He found himself obliged, however, to conclude a treaty in 1655 with the Swedes, whose army he then joined in an invasion of Poland. He contributed to the victory gained near Warsaw, and obtained for his services the entire sovereignty of Prussia. Very soon after, in consequence of a powerful league formed against the king of Sweden, the elector deserted his party, and made peace with the Poles, on the same condition respecting Prussia. If it is necessary to justify morally the political changes of princes, it may be observed, that he was forced into the alliance with Sweden; and that a weak power placed between two stronger ones is never, in fact, suffered to act independently, and therefore may be allowed, in self-defence, always to consult existing circumstances. The elector exerted himself vigourously in favour of his new allies, and the war in the north subsisted with various success, till the death of Charles-Gustavus in 1659. This

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event was soon followed by the general peace of Oliva, which guaranteed Prussia to the elector. The states of that country, however, made some opposition to a transfer in which they had not been consulted, and tumults ensued, which were at length appeased. Some ensuing years of tranquillity gave Frederic-William an opportunity of displaying the beneficence of his character, and his talents in promoting the arts of peace. He rebuilt the fallen towns and ruined villages, converted forests and deserts into cultivated fields, facilitated commerce and navigation by a canal from the Spree to the Oder, and set on foot a variety of establishments calculated to render his dominions prosperous, and his people happy. He also attended to exterior concerns, and omitted no occasion to secure and extend his territorial possessions. Although Lewis XIV. had prevailed upon him to remain neutral during the invasion of Flanders; yet when the ambition of that prince threatened Holland, the elector concluded a treaty with the United States, by which he engaged to furnish them with twenty thousand men in case of an attack. Joined by the Imperial troops, he began his march in 1672, but was stopt by Turenne, who took possession of all his territories in Westphalia. An offer made him by an assassin to rid him of his formidable enemy was rejected with horror by the elector, who sent information to Turenne of his danger. Soon after, making use of the pretext of the non-payment of the stipulated subsidies by Holland, his usual prudence led him to come to an agreement with the stronger, and he made a separate peace with France, by which he regained all his lost provinces. He had, however, reserved himself the liberty of defending the empire if attacked, and he exerted it in 1674 by joining the allies with a body of troops in Alsace. The French, in order to free themselves from this enemy, instigated the Swedes to invade the marches of Brandenburg. This step recalled the elector to the defence of his subjects. He pushed on with equal celerity and secrecy, and in June, 1675, gained the battle of Fehrbellin against a superior Swedish army. He then followed the retiring enemy into Pomerania, where he took several places, and the capital Stettin. After another successful campaign, he was summoned to repel an invasion of Prussia by the Swedes. He marched in the midst of winter, crossed the Frisch-haff and the gulf of Courland with his army in sledges over the ice, and surprising the Swedes in their quarters, forced them to a precipitate retreat from Prussia, with the loss of the greatest part of their forces. This spirited enterprise, however, was only glorious to him; for the French insisted upon the restoration of every thing which had been taken from the Swedes; and, upon his hesitation, over-ran the duchy of Cleves and principality of Minden. At length he agreed to the peace of St. Germain in 1679, by which he restored all his conquests upon the Swedes, and abandoned the king of Denmark. In return the French evacuated his Westphalian dominions, and paid him a sum of money. This was the conclusion of the elector's military exploits. He thenceforth attended only to the improvement of his states, and to his political connections. His wisdom and equity caused him to be chosen mediator on various occasions between contending sovereigns; and he lost no opportunity of making good such claims as he possessed over neighbouring districts. He attached himself to the interest of the emperor Leopold, whom he assisted with some troops against the Turks, obtaining in return the investiture of the duchy of Magdeburg, the right in which had fallen to the house of Brandenburgh. The revocation of the edict of Nantes gave him an accession of industrious subjects, who enriched his country with their arts and manufactures. A French colony was formed at Berlin, which flourished greatly in consequence of the privileges he conferred upon it. The peace of Germany and the North was again upon the eve of being disturbed, when a dropsy, succeeding the gout, put a period to the life of the Great Elector in April, 1688, at the age of sixty-eight. He beheld the approaches of death with the greatest tranquillity, and employed his last hours in cares for the public good. Frederic-William was twice married; first to Henrietta of Orange, then to Dorothea of Holstein; and he had issue by both. In private life he was kind and generous, fond of society, quick in his temper, but readily appeased. He is charged with no other weakness than uxorious attachment to his second wife. He is considered as the boast and ornament of his house, and the chief founder of its solid greatness. *Mém. de Brandenburg.*—A.

FREDERIC, I. king of Prussia, III. as elector of Brandenburg, son of the preceding by his first wife, was born at Konigsberg, in 1657. Being deformed, and of a weak constitution, his education was neglected; and the artifices of his step-mother so prejudiced his father against him, that he was inclined to have deprived him of the succession. In fact, the elector made a will, by which he devised all the

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acquisitions of territory he had himself made, to be divided among his children of the second bed. This disposition, however, did not take place, and Frederic succeeded to the whole inheritance in 1688. About that time war broke out between the empire and France, and a grand alliance was formed against the latter power, which Frederic joined. He himself took the command of his troops in the campaigns upon the Rhine in 1689, 1690. He had an interview in 1691, with king William, which the difference of their characters rendered little satisfactory. William was cold, simple in his manners, solid in his views. Frederic was impatient, filled with notions of his own grandeur, and rigidly attentive to all points of etiquette. The distinction of a chair with arms and without, was near embroiling them for ever; but the elector at length agreed to send 15,000 men to join William's army in Flanders. He likewise sent a considerable succour to the emperor in his war with the Turks. The great object of his ambition was to obtain the rank of royalty. For this purpose he favoured the erection of Hanover into a ninth electorate; and to this end he directed all his politics. His ministers, who opposed the project as chimerical and frivolous, were disgraced. He purchased the good-will of the emperor, by resigning to him the circle of Schwibus; and he continued, while the war lasted, to send his troops to the Imperial armies. It was not, however, till the war on account of the Spanish succession, that he ventured to open his design. He then made it a principal condition of his co-operation with the emperor, that he should be recognised king of Prussia; and a treaty to this effect was concluded at Vienna in 1700. It was concurred in by the powers of the North and England, and the coronation took place in 1701. At this solemnity it was remarked that he himself put the crown upon his head; and certainly no monarchy has been less clogged with conditions on the part of the people. Though his own inducement to assume royalty was chiefly a frivolous love of pomp and title, yet the descendant who occupied his throne with so much distinction has, in the Memoirs of his family, considered this step as eventually a master-stroke of policy, and that which raised the house of Brandenburg to its independence on that of Austria. Prince Eugene viewed it in the same light, when he said, "The emperor ought to hang those ministers who had given him such a perfidious counsel." At the time, it was generally thought that Frederic had solicited an honour which his power was inadequate to support. Even his consort, Sophia-Charlotta of Hanover (sister to George I.), a woman of a superior understanding, and truly philosophical temper, was so little pleased with her elevation, that she said to one of her women, "She was extremely mortified to go to Prussia and act the part of a stage-queen in presence of her Æsop." An anecdote is related, which curiously marks the opposite characters of the royal pair. As they sat in high state, opposite each other, during the performance of the coronation ceremony, the queen, who could not exist without perpetual snuff-taking, gently stole her hand to her box at an instant she thought herself unobserved. The king, however, watched her so closely, that he perceived it; and immediately sent a gentleman to ask her, "Whether she remembered the place where she was, and the rank she held there?"

It was to be supposed that a sovereign of such a disposition would dignify his new title by all the magnificence he was capable of displaying; and Frederic was profuse in this respect, to a degree which his country was ill able to support. One laudable direction of this spirit was the institution of the Royal Academy of Sciences at Berlin, in consequence of the solicitations of his queen, who persuaded him that it was a fit appendage of royalty. The remaining events of his reign were not highly important. When Charles XII. of Sweden became formidable by his victories, he obtained a neutrality for Prussia. On the decease of king William, he asserted his right to the succession of part of his estates in consequence of the testament of his grandfather Frederic-Henry prince of Orange. His troops continued to serve against France in the succession war, and he even declared war against Lewis XIV. In 1705 he lost his queen Sophia-Charlotta, who was his second wife. She died with the most philosophical calmness, and her husband consoled himself with the magnificence of the funeral solemnities. By the persuasion of his ministers he married in 1709, for a third wife, a princess of Mecklenburg-Schwerin, though he was then in an infirm state of health. In the ensuing year Prussia suffered greatly from a pestilential disorder, which was attended with the deepest distress among the people, and carried off great numbers. The court did nothing for their relief, all the revenues being absorbed in vain and ostentatious expences; but the prince-royal at length obtained the dismission of his ministers, who had abused the king's confidence. Amidst the subsequent disturbances of the North, Frederic employed his efforts to recon-

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cile the different parties, and preserve his own dominions in quiet; but he did not live to see the establishment of a general peace. The effects of a slow disease carried him off in the beginning of 1713. His descendant has sketched his character with a very free pencil. The following sentence deserves particular remark, as written by a king: "He was magnificent and generous; but at what a price did he purchase the pleasure of gratifying his passions! He trafficked in the blood of his people with the English and Dutch, like the wandering Tartars, who sell their herds to the butchers of Podolia." The epithet of *carcase-butchers*, applied to the petty princes of Germany, is then sanctioned by the authority of a royal author, of their own country! The sum of the character is, that this prince "was great in little things, and little in great things." *Mém. de Brandenb.*—A.

FREDERIC-WILLIAM, king of Prussia, the I. of both his names, the II. as *Frederic*, was the son of the preceding, by Sophia-Charlotta, of Hanover. He was born in 1688, and at an early age displayed a passion for military exercises. He served in the allied army against the French, and distinguished himself at the siege of Menin and the battle of Malplaquet. In 1706 he married the princess Sophia-Dorothea, daughter of the elector of Hanover, afterwards king George I. He succeeded to his father's crown in 1713. Of a character in many respects the direct reverse of that of his predecessor, he immediately made great reductions in all the establishments of royal pomp; and applied his whole attention to secure the two great points in which he conceived the true strength of a kingdom to consist, a full treasury and a powerful army. He set an example of contempt of luxury and parade in his own person, by the utmost plainness of apparel, and by laying aside the formalities of his station. He applied closely to business, saw every thing with his own eyes, was easy of access, and received and answered letters from the meanest of his subjects. On the other hand he was stern, violent, and arbitrary, and on every occasion shewed himself the despotic master rather than the gracious sovereign. By the reforms he introduced into the finances and expenditure, he was soon enabled to gratify his first wish of keeping a great military establishment; and he made the commencement of that exact discipline and regularity for which the Prussian troops have been so much admired. It was a childish passion which rendered him so fond of tall men for soldiers, and he indulged it to a degree of ridiculous extravagance. He had a regiment composed solely of giants, whom he picked up from all the neighbouring countries at a vast expence. Many of these were entrapped, or forced into his service, and he was involved in several quarrels on account of these irregular practices. He was equally attentive to propagate the breed, by matching them with the tallest women in his dominions, who were arbitrarily compelled to the union. Nothing, indeed, could be more despotic than his whole military system. He appointed to every captain a certain district throughout the extent of his dominions, out of which he might take such recruits as he should choose, without distinction, provided they were unmarried men; and no young man was permitted to marry without the consent of this officer. As far, however, as could be compatible with such a galling servitude, he studied the happiness of his subjects and the prosperity of his states. He abolished all useless expences, and applied his savings to the encouragement of manufactures and agriculture. He repeopled the countries desolated by the plague, by means of colonies drawn from the neighbouring states, which he settled with great advantages. He liberally rewarded the industry and ingenuity of the introducers of new arts; and many of the richest fabrics in the country owe their establishment to him. But his favour was entirely confined to what he deemed useful. Being himself void of science and ornamental literature, and not possessing sufficient enlargement of mind to perceive their connection with the public prosperity, he regarded them with contempt and dislike, and treated their professors with every species of discouragement. Poetry and abstract philosophy were equally his aversion. He banished a man of letters for placing some Latin verses over the gate of the palace, and expelled the celebrated Wolf for his metaphysical opinions: to the last act, indeed, he seems to have been instigated by his theologians. He was a great lover of order in every department; and impartial in the administration of justice between man and man; but rigorous in his punishments, and more inclined to aggravate than mitigate them. He caused all sentences of the civil and military courts to be laid before him, and altered them at his pleasure; which practice, though perhaps sometimes favourable to equity, yet substituted his own despotic will to law.

The public events of Frederic-William's reign were of no great importance. Soon after his accession, he was recognised as king of Prussia in a treaty with France, and his right to the sovereignty of Neufchatel and Valangin was

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confirmed. He preserved a neutrality with respect to the war then subsisting among the Northern Powers till after the return of Charles XII.; when that monarch not agreeing to the proposal of his forbearing to carry his arms into Poland or Saxony, the king of Prussia in 1715 declared war against him. Joining his forces to those of Denmark, he took Stralsund. No other action of consequence followed; and after the death of Charles XII. peace was restored between the two crowns. He interfered with spirit and effect in favour of the Protestants of some neighbouring countries who were oppressed and ill-treated by their catholic sovereigns; and particularly interested himself in the atrocious affair of Thorn. A dispute occasioned by the conduct of his enlisting-parties in Hanover produced a violent quarrel between him and his brother-in-law George II. (between whom and himself a mutual antipathy prevailed from their infancy), which brought on a challenge to single combat between the monarchs. It ended, however, in idle vapour, as such royal bravadoes have always done; and a congress at Brunswick settled the matter in debate. A singular domestic event took place in 1730, which strongly characterises the disposition of this sovereign. His eldest son, the prince-royal, had acquired a great fondness for polite literature and music. As both of these were objects of his father's detestation, his tastes were continually thwarted in the most forbidding manner; and his situation was in other respects rendered so uncomfortable, that he took the resolution of privately quitting the Prussian dominions, and travelling to France or England. His design was discovered, and its execution prevented; and the prince himself, with two young officers whom he had made his confidents, were proceeded against as criminals. One of them had the good fortune to make his escape. The other, named Katte, an amiable youth, son to a general officer, was condemned to death by the stern and relentless monarch, who obliged his son to be a spectator of the execution. The prince was confined in the citadel of Custrin; and it seems probable that his father entertained serious intentions of beheading him for his disobedience; and that he was saved only in consequence of the interposition of the emperor and some other princes, and the earnest entreaties of the queen. After a close confinement of several months, the prince at length received his pardon; and some time after, the king went to Custrin and was formally reconciled to him: but such a parent could never thenceforth inspire any other affection than that of terror. He had about the same time caused a young woman of Potsdam, suspected of an intrigue with the prince, to be publicly whipped through the streets of Berlin. In 1734 the king sent a body of troops to the Rhine to act under prince Eugene in favour of the emperor against the French; and he himself, accompanied by the prince-royal, repaired to the imperial camp. No military action of consequence, however, took place. Frederic-William about this time fell into a bad state of health, which increased the natural violence and irritability of his disposition. He behaved with brutality to his physicians, but was held in some respect by the spirited remonstrances of the celebrated Hoffman. At length he became tranquil and resigned, and died without a struggle in May, 1740, in his 52d year. He held several conferences before his death on public affairs with the prince-royal, for whom he testified great regard. If, as is affirmed, he pleaded with him in favour of his tall regiment, his recommendation proved fruitless. He left to his son a fine army and a full treasury; which, by his own confession, prepared the extraordinary efforts and successes of the following reign. His issue was four sons and six daughters, one of whom became queen of Sweden. *Mém. de Brandenb. Moreri. Nouv. Dict. Hist. Towers's Life of Frederic III.*—A.

FREDERIC II. king of Prussia, by some reckoned the IIId. but better distinguished by the title of *The Great*, which he deserved beyond any monarch of his time, was son of the preceding, and was born at Berlin on January 24, 1712. He was baptised by the name of *Charles-Frederic*, but afterwards chose entirely to drop the former of these names. When a child, he was committed to the care of a French governess, from whom he derived a readiness in that language, and a predilection for it which he retained during life. In the progress of education, he enjoyed few advantages; for it was his father's principal object to render him thoroughly versed from childhood in military discipline, and in this he succeeded at the expence of other acquisitions. As he grew towards manhood, however, a decided taste for polite literature began to display itself. It was formed by the French books which were put into his hands, and to which all his reading was confined; and it fostered that gentleness and polish of manners which distinguished him the more, from the contrast it afforded to his father's roughness. He became likewise a great lover and a practitioner of music; and such was his apparent character at this period, that the baron de Pollnitz predicted a mild and peaceable

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reign, should he arrive at the crown. His attempt in 1730 to escape from his father's tyranny, and its violent consequences, have been related in the life of that king. A degree of discountenance, which continued to be shewn him after the public reconciliation, was of service by affording him the leisure to pursue his studies in retirement; and he added mathematics and other solid attainments to the more amusing branches of literature. In 1733 his tranquillity was disturbed by a command from his father to marry Elisabeth-Christina, a princess of the house of Brunswick Wolfenbuttle. Though extremely averse to the union, he obeyed, but he refused to cohabit with his consort, and adhered to this resolution as long as he lived. It is supposed that this conduct was not the mere consequence of personal dislike; but that some physical cause existed, which, from the time of his maturity, for ever withdrew him from the empire of Venus. His father's succour to the imperial army in 1734, gave him the treat of a conversation with prince Eugene on military affairs; and a visit in 1735 to Stanislaus, king of Poland, then a fugitive at Konigsberg, gratified him with the friendship of an amiable and lettered sovereign. His connection with men of letters was extended; and in 1736 he began a correspondence with the great object of his admiration, Voltaire, who had so considerable a share in forming his taste and opinions. Whether he derived more benefit or injury from the lessons of this celebrated man, will be differently determined by different judges; but if it was Voltaire who principally impressed him with that spirit of religious toleration which ever distinguished his reign, it may be asserted, that, as a sovereign, he could scarcely receive a more valuable gift. We may add, that Voltaire's philosophy led him to inculcate upon his pupil the duty in a governor of promoting the happiness of the people committed to his charge by justice, humanity, and the arts of peace; and that it was not his fault if Frederic afterwards gave way to the seductions of ambition and military glory. Baron Bielfeld, and other persons of literary distinction, formed a part of the prince's little court at Rheinsberg, which is represented as being the seat of the muses and graces; and the character sustained by the prince himself at this period, was that of one of the most polite and fascinating young men in Germany.

In May, 1740, Frederic succeeded to the throne of Prussia, and immediately obtained the possession of all that popularity which usually waits upon a young sovereign, especially when occupying the place of an unamiable predecessor. His very first act was to disband the tall regiment, which, if not done in spite to his father's memory, proved that he already entertained much more solid ideas of military power, than those of idle parade. His liberal and enlightened mind displayed itself in the institution of a new order of knighthood, called that *of Merit*, which was to admit persons of desert in arms or arts, without distinction of birth or country. He wrote to several of the most eminent men of letters in different countries, inviting them to settle in his dominions; and he recalled the philosopher Wolf, and made him head of the university of Halle. Voltaire, with Maupertuis and Algarotti, had an interview with him near Cleves; the two latter soon after took up their residence with him. He became an author himself, and published "Anti-Machiavel," a work intended to refute the dishonest maxims of the celebrated Italian, relative to the morals of sovereigns. This, indeed, was written while he was prince; and it was unfortunate that one of his first practical comments upon it should be a seizure by military force of some districts in the bishopric of Liege, upon which he had an obsolete claim, and which he afterwards restored for a large sum of money. We shall soon see from other examples how far he thought the common rules of morality binding upon a sovereign.

The death of the emperor Charles VI., in October, 1740, had left a vast inheritance to his daughter Maria Theresa, which, though guaranteed by almost all the powers of Europe, was instantly regarded as a tempting prey by all her neighbours. Among these, the king of Prussia was the first to begin the meditated rapine. Among his motives, he has honestly enumerated, "An army fit to march, a treasury ready prepared, and, perhaps, the ambition of acquiring renown." (Hist. de mon Temps.) The immediate object was the seizure of the rich and contiguous province of Silesia, to parts of which his family had some antiquated claims. These, however, were so little producible, that he rather chose the plea of entering Silesia, "in order to cover it from being invaded and attacked." He knew, however, that the sword only could make good such a pretext; and he accordingly assembled a choice army of 30,000 men, at the head of which he put himself (though not recovered from an intermittent fever) in the middle of December of that year, beginning his march immediately after a grand masked ball. A feeling of propriety induced him to erase the word *Deo* from the motto of

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his standard, in which it was joined with *pro Patria*; and he caused the appropriate Roman eagle to be borne before his regiment of guards. This biographical sketch would swell into a volume, were even an abridged account of the king of Prussia's campaigns to make a part of it. We shall therefore attempt nothing beyond a notice of the principal events and their results.

He penetrated into Silesia with little opposition, took Glogaw by a *coup de main*, but soon afterwards found his progress arrested by an Austrian army, which engaged him at Molwitz. In this first battle the king was carried away in the rout of his cavalry, and his behaviour subjected his courage to some imputation. It may be admitted that he did not at once exhibit the absence of fear which characterised a Charles of Sweden; yet if Frederic of Prussia has not established a reputation for military valour, it will be difficult to say how it is to be acquired. The Prussians were finally victorious in this combat, and the king made a peaceable entry into Breslaw, the capital of the province, where he received the homage of the states. He returned in triumph to Berlin towards the close of the year, having sent a detachment of his troops to aid the French and elector of Bavaria in their invasion of Bohemia and Moravia. The successes of the Austrians against his allies called him away in the midst of winter to the scene of action. In the month of May, 1742, he engaged prince Charles of Lorrain at Czaslau in Bohemia, and obtained a well-contested victory. Soon after, finding, as usual in confederacies, that his allies were consulting their own interests, and that the Austrian arms were gaining a preponderancy, he made a separate treaty at Breslaw with the queen of Hungary, who was glad to free herself from so dangerous an enemy by ceding to him all Silesia, except three duchies, and also the principality of Glatz in Bohemia. A treaty of mutual defence and guarantee with the king of Great Britain was concluded in the same year. Thus Frederic's first attempt for his aggrandisement by conquest was crowned with complete success.

He employed the interval of peace in improving the internal government of his dominions, and forming establishments calculated to promote their prosperity. The academy of sciences founded at Berlin by Frederic I. had, through the discouragements of the succeeding reign, fallen to decay. He instituted it anew, gave it a more enlarged plan, comprising the belles-lettres and speculative philosophy, as well as pure science, provided it with able members, and wrote an ode in honour of its renovation. The marriage of his sister Louisa Ulrica to the prince-royal of Sweden, gave occasion to a display of court magnificence, which no one better understood than he, when he chose to practise it. These pacific cares were, however, soon interrupted by a new war. Conscious of the circumstances of compulsion under which Austria had made a peace which deprived her of a rich province, he felt no confidence in its duration. A war had broken out in the beginning of 1744 between France and England, and the latter power was supposed to have entered into a defensive alliance with Saxony and Austria, which might in process of time become offensive against Prussia. In short, it was the king's interest to depress the house of Austria, and he was resolved to effect it. The refusal of the queen of Hungary to concur in the election of Charles VII. to the empire, was the immediate pretext for hostilities; but it is needless to consult the language of manifestoes and memorials, when the true motives of political transactions are to be found in the obvious interests of sovereigns. In August, 1744, Frederic marched with an army of 80,000 men into Bohemia, and laid siege to Prague, which surrendered after a severe bombardment. The advance of prince Charles of Lorrain, joined by a Saxon army, obliged him, however, to quit that capital and retreat into Silesia; and the result of the campaign was so little satisfactory to him, that upon his return to Berlin he forbid all persons to speak of it, well or ill. He returned to the scene of action the next spring, and by a series of masterly movements brought prince Charles to an action at Friedberg in June, 1745, and gained a complete victory over him. He advanced again into Bohemia; and being attacked by a much superior Austrian army at Sohr, obtained another victory. While he was pursuing his successes in this quarter, his general, the prince of Anhalt, entered Saxony, and gave a signal defeat to the Saxon army at Kesseldorff. The king then joined him, and proceeded to Dresden, which soon surrendered. He entered that capital, and acted the conqueror with the utmost politeness, while he exacted heavy contributions. A treaty was set on foot under the mediation of the English minister; and his Polish majesty, the elector of Saxony, was allowed to re-possess himself of his dominions, paying a large sum to the victor. The queen of Hungary was admitted as a party in the treaty of Dresden, and confirmed the cession of Silesia according to the terms of the

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peace of Breslaw, while Frederic agreed to acknowledge her husband, the duke of Tuscany, for emperor. Thus, by his extraordinary vigour and conduct, a second war was sucessfully terminated.

The interval of repose in Germany, which commenced with the year 1746, was employed by Frederic in renewed attentions to the internal regulation and improvement of his states. He engaged in the arduous task of a reform in judicial proceedings, which he designed to simplify and render uniform throughout all the different parts of his dominions. The fruits of his labours and those of his chancellor Cocceii was the *Frederician code*, a body of laws affirmed to be "founded on reason and the constitutions of the country." It was in many respects an improvement upon the former practice; and in particular, it had the merit of abolishing torture for the purpose of forcing confession, and of diminishing capital punishments. An open toleration of the rites of the Roman-catholic religion in Berlin, was a farther proof of the liberal spirit of the monarch. About this time he appeared as an author in two works, which are among those that have done him most honour. They are written in French, the only language which he used in the capacity of a man of letters; for he seems ever to have disliked his native tongue, and to have despised German literature. His "Mémoires pour servir à l'Histoire de la Maison de Brandebourg," is a concise account of his electoral and royal house, written in a good taste, and with much apparent impartiality. The reflections are in general just and philosophical; but he has occasionally given way to his prejudices, and misrepresented incidental matters of fact. His "Poem on the Art of War," in six books, is the most considerable of his productions of that class, and may rank among the most splendid and best planned of didactic works in verse. The composition of these and other literary pieces, his various studies and amusements, and the journeys he occasionally made to different parts of his dominions, occupied all the leisure he could command from those royal duties which he always performed with the greatest exactness. He had, from his accession, entirely debarred himself from the pleasures of the chace, by which the time of so many princes is vulgarly consumed. If he could be said in any respect to be wasteful of his hours, it was in the practice of music: all his other relaxations partook of something mental. He indulged his taste for the fine arts in decorating the royal palaces, and erecting many splendid edifices at Berlin and Potzdam, which during his reign became, in their exterior, equal to the finest places in Europe. Their internal opulence and comfort, however, did not keep an equal pace; indeed, the richest architectural beauties were often lavished upon buildings which were in reality only military barracks.

Although Prussia can scarcely be regarded as a maritime power, the king thought it due to his character and consequence to insist upon the right of free navigation for his subjects, without molestation from the contending fleets of other nations; he is therefore regarded as the original author of the system of armed neutrality, which has since produced so many important events. He sent memorials on this subject to the states of Holland, and to the English court. From the latter he had a reply which he thought unsatisfactory, and he adopted other measures to secure his point. He also kept a vigilant eye upon the politics of the north of Europe, and vigorously opposed the influence of Russia in Sweden.

In 1750 Frederic was made happy in a visit from the great object of his admiration, or rather adoration, Voltaire. No literary man was probably ever received by a sovereign with more distinction and cordiality; and for a time his presence seemed to inspire the monarch with all that pleasure which a perpetual flow of wit, seasoned with good sense and refined taste, was calculated to produce in a cultivated mind. He likewise derived from him much instruction in the arts of writing and criticism, and much useful correction in his own compositions. It will rather belong to the life of the wit, than of the king, to give a detail of those literary squabbles, and other circumstances of disgust (if they are at all worth detailing), which terminated in Voltaire's departure or dismission from the court of Berlin in 1753. Both of them lost credit by their connection; the king, perhaps, the least; though the arrestation of Voltaire at Frankfort, upon his return, was a very unhandsome measure, and too much savoured of German despotism.

At the commencement of the war between England and France in 1755, the former power entered into a subsidiary treaty with Russia, the principal purpose of which was to secure the Hanoverian territories from invasion. At this the king of Prussia took umbrage, and openly declared that he would not suffer any foreign troops to enter Germany. Upon further consideration, it appeared to the British court that the end it had in view would best be answered by engaging the friendship of the king of Prussia, with whom, accordingly, a treaty was made in January, 1756. Its effect

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was to produce an alliance between France, Austria, and Russia; and thus the whole political system of the continent was changed. As Frederic had never ceased, in the midst of his pacific occupations, to attend to the improvement of his army in force and discipline, and as he had sufficiently proved himself little scrupulous in his plans of aggrandisement, it is no wonder that his neighbours all regarded him with suspicion, and formed schemes for the reduction of his power. Austria, moreover, was not likely ever to regard her cession of Silesia in any other light than as a temporary sacrifice to superior force. Thus the seeds of a new war were abundantly scattered, and they soon ripened into events more extraordinary and interesting than Europe had for a long time witnessed.

The *seven-years' war* began in 1756 with the march of the king of Prussia, who could not obtain satisfaction from the empress-queen relative to her military preparations, and resolved to strike the first blow. Considering the dangers he was going to encounter, he has been thought by some to have been precipitate; but probably they could not have been finally averted, and it better suited his vigorous character to anticipate, than to seem to fear them. Intending an invasion of Bohemia, he required a passage for his army through the electorate of Saxony; and he did not wait for permission to enter that country. The king of Poland, the elector, who had already experienced his power, assembled his troops at the strong camp of Pirna, and repaired thither in person, leaving his queen at Dresden. Frederic, who by the treachery of a Saxon secretary had been informed of the king's negociations with his enemies, thought himself justified in seizing to his own use all the public revenues of Saxony, and breaking open the secret cabinet in the royal apartments, notwithstanding the personal opposition of the queen. He then assumed the entire government of the electoral dominions, and dismissed the Saxon council and ministers of state. The next great object was to gain possession of the camp at Pirna. Frederic closely invested it; and by repulsing at the battle of Lowositz the Austrians who came to its relief, he brought it at length to surrender. He immediately compelled all the common men of the Saxon army to enter among his own troops; and this, which was his constant practice towards a vanquished enemy, was perhaps the most flagrant instance of contempt of the rights and feelings of mankind that tyrannic power ever exhibited. But it seems to have been his general maxim, that soldiers were to be regarded as mere machines, to be set in motion according to the will of the master to whom the laws of war had for the time subjected them. No army, therefore, was so liable to desertion as the Prussian, and nowhere was it punished with more rigour.

At the beginning of 1757 the enemies of the king of Prussia were assembling forces against him on all sides, while all means were employed to excite abhorrence and alarm for his conduct, and he was put under the ban of the empire with all the customary formalities. Undismayed, and determined to carry first the war into the enemy's country, he advanced with four separate bodies into Bohemia, which he united under his own command. On May 5, he fought the battle of Prague against the Austrians under prince Charles of Lorrain and marshal Brown. It was obstinately contested and extremely bloody, but at length terminated decisively in favour of the Prussians. The Austrians were forced to take shelter in the city of Prague, which Frederic immediately invested. He gave it a terrible bombardment, and reduced the inclosed army to great straits for want of provisions. The approach of the great Imperial general, marshal Daun, at length changed the fortune of the campaign. His entrenched camp at Kolin so impeded the operations of the king of Prussia, that he resolved upon attacking it. With an inferior force Frederic long persisted in a most desperate action, and was finally obliged to retreat with great loss. He immediately raised the siege of Prague, and retired into Saxony, whither he was followed by the Imperialists. Meantime an army of French took possession of Hanover, after driving out the duke of Cumberland; and about the same time the Russians and Swedes invaded the Prussian territories from the north. The king's affairs were now in an extremely critical state, and nothing less than activity and resolution equal to what he possessed, could have extricated him. He first attacked the combined army of French and Imperialists of double his own number, at Rosbach, and gave them an entire and disgraceful defeat. Then marching into Silesia, where the Austrians had taken Breslaw, he obtained a signal victory over them at Lissa, and recovered the capital. The Russians, under Apraxin, after an indecisive battle at Gross Jagersdorff, had suddenly retreated from Prussia, and the Swedes had been forced to take the same step. The Hanoverians, who were disarmed by the convention of Closter-seven, had resumed their arms, and formed a large force under prince Ferdinand of Brunswick, in co-

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operation with the Prussians. And thus, the close of 1757 saw Frederic victorious, and freed in every quarter from the enemies which had so closely pressed upon him.

The splendour of the king of Prussia's actions had now rendered him the object of general admiration; and in England, where the public opinion is usually governed by fits of inconsiderate ardour and credulity, he was regarded not only as a great man, but as the *protestant hero*, fighting for the cause of religion and liberty. This popular enthusiasm admirably seconded the plan of George II. and his ministers, to support him as affording a powerful diversion to the French arms, and forming a barrier to the electorate of Hanover. A subsidiary treaty was accordingly concluded in 1758, by which England agreed to pay a sum amounting to six hundred and seventy thousand pounds sterling to the king of Prussia, for which he was bound to no specific services, but only to keep up his forces, and act for the best interest of the common cause. At the same time the army under prince Ferdinand was strongly reinforced by British troops. Frederic received the money with great satisfaction; (it afterwards became an annual subsidy); but he declined the offers of some English noblemen and gentlemen to serve in his army as volunteers, alleging that he was afraid the example of their luxury and profusion might prove contagious. Indeed, he seems at that time to have had but a mean opinion of the English military character. In the campaign of this year, the king first penetrated into Moravia, and laid siege to Olmutz. It was saved by the conduct of marshal Daun, who intercepted the Prussian convoys, and obliged the king to withdraw into Bohemia. Thence he was called to oppose the Russians, who were besieging Custrin in Brandenburg. The king fought them at Zorndorff, and after a most obstinate combat, gave them a terrible defeat. Marching thence into Lusatia, he underwent a surprise and a defeat from his vigilant foe Daun, at Hochkirchen, and Dresden was in consequence invested by the Austrians. The Prussian commander set fire to its magnificent suburbs, and the approach of the king soon after raised the siege. The unhappy country of Saxony, alternately possessed and pillaged by each party, though it had declared for neither, was the greatest sufferer during the whole war; and the king of Prussia, in particular, exacted immoderate contributions from it with extreme rigour. An irruption of the Swedes into Brandenburg, and their expulsion, were among the events of this campaign.

The year 1759 began with the king's attempts to free himself from the renewed attacks of the Russians, who were become a very formidable enemy. He sent a large detachment into Poland, which destroyed some vast magazines which they had collected in that country. The Russian army however advanced under general Soltikow, and having defeated a body of Prussians at Zulichau, took possession of Frankfort on the Oder. This brought the king in person to oppose their progress, and on August 12 was fought the battle of Cunnersdorff, one of the most murderous in all this destructive war. The success of the Prussians at the beginning of the day was such, that the king dispatched a billet to the queen at Berlin, preparing her to expect a glorious victory; but persisting afterwards, contrary to the advice of all his generals, in a new attack of the enemy, now restored to order, and still much more numerous than his own troops, he was compelled, after prodigious exertions, to quit the field. His second billet ran thus: "Remove from Berlin with the royal family. Let the archives be carried to Potsdam. The town may make conditions with the enemy." Berlin, however, did not fall. Such was the admirable skill and presence of mind of the king in repairing a disaster, that soon after his defeat he awed the Russian general in such a manner as to occasion him to march into Lusatia and join marshal Daun, instead of entering Brandenburg. Another misfortune soon after deprived the king of a whole army, consisting of fifteen thousand men, who, under general Finck, were surrounded at Maxen by the Austrians, and obliged to surrender as prisoners of war. A smaller body under general Diercke was also made captive. But a timely reinforcement from prince Ferdinand's army rendered Frederic still so formidable, that Daun was contented to occupy the strong camp at Pirna, and cover Dresden. The following spring produced some fruitless overtures for peace; for though each of the belligerent powers, with the accustomed cant, declared its wishes to put a stop to the effusion of human blood, none were willing to make any sacrifices. The Prussians met with a fresh disaster at Landshut, where a considerable body was defeated and made prisoners by general Laudohn. The king, by a masterly manœuvre, deceived Daun, and suddenly appeared before Dresden. The Austrian commander refusing to surrender, he ruined some of the finest parts of that unfortunate city by a furious cannonade, which continued, even after the approach of Daun rendered his capture of it impossible. He

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then marched into Silesia, where he gained the battle of Lignitz. Meantime his cruel foes the Russians, with an army of Austrians and Imperialists, entered Brandenburg, and made themselves masters of Berlin. That capital was saved from pillage by composition; but besides the heavy contributions raised, immense losses were sustained in the destruction of the magazines, arsenals, &c. and several of the royal palaces were plundered. The king's favourite Sans-Souci escaped through the polite attention of prince Esterhasi. Berlin was soon evacuated by the enemy; and the king, who was hastening to its relief, turned off to Saxony. There, the desperate condition of his affairs induced him to attack Daun, who was strongly posted at Torgau. After an obstinate and very bloody action, in which Daun was wounded, he forced the Austrians to retreat. The Russians and Swedes also quitted his dominions, and he gained a fresh breathing-time in Saxon winter-quarters.

In 1761 it was apparent that the losses of the king of Prussia in so many bloody campaigns had reduced him to a state of langour. He occupied a strong camp in Silesia, in which he remained immoveable, while he kept a watchful eye upon his enemies. He could not, however, prevent Laudohn from taking Schweidnitz, and the Russians Colberg. From the latter formidable foe he was however unexpectedly freed early in 1762 by the death of the empress Elizabeth, and the accession of Peter III. The new sovereign was so much his admirer, that he not only immediately made peace with him, but formed a treaty of alliance; and this sudden change was the favourable crisis of the king's affairs. It was soon followed by a peace with Sweden; and though the speedy dethronement and death of Peter deprived him of the aid of Russia, yet his successor Catharine II. faithfully observed a neutrality in the remaining contest. The king then retook Schweidnitz; his brother prince Henry defeated the Austrians and Imperialists at Freyberg in Saxony; and in 1763 a Prussian army made an irruption into Franconia, where it raised contributions and recruits. Peace had now been signed between Great Britain and France, and Austria was left alone in the war. The empress-queen was therefore obliged, though reluctantly, to conclude the peace of Hubertsburg in February, 1763, with an inveterate enemy, whom she doubtless hoped to have laid at her feet. This treaty was formed upon the basis of those of Breslaw and Berlin, and confirmed to the king of Prussia all his former Silesian acquisitions. The two powers mutually guaranteed the whole of each other's German possessions, and the only compliance made by Frederic was a promise to vote for electing the archduke Joseph king of the Romans. The electoral king of Poland was at the same time restored to his wasted dominions without any compensation. Thus, after this immense loss of human lives, and accumulation of human misery, the political balance was left just in its former state!

It remains to view the king of Prussia as tranquil sovereign of extensive dominions, which interest, independently of feeling, would prompt him to render flourishing by all the means his experience and sagacity might suggest. His power being essentially warlike, he would not sacrifice his army establishment to any other object, but kept it up even in peace to the number of two hundred thousand men, fully equipped and disciplined; which vast force, however, he maintained at less cost than any other prince in Europe. He was also extremely attentive to his treasury, which he kept better filled than those of the sovereigns of much wealthier states. It is true, he was not in the least scrupulous in his projects for this purpose; and no prince with more barefaced injustice practised the scandalous measure of debasing the coin which he issued from his mint, and then refusing to take it at its nominal value in the public payments. Subjects and foreigners were equally the sufferers by this knavery. He patronised many schemes for the promotion of manufactures and commerce, and was not sparing of his largesses on such occasions; but according to the usual fault of absolute governments, these schemes were generally partial monopolies; and he appears to have misunderstood the true spirit of trade. Rapacity still characterised the Prussian eagle. The privileges of the free city of Dantzick were shamefully violated, and extortions of various kinds practised against it. The partition of Poland, which we have since seen carried to the total extinction of the name and geographical existence of the country, is said to have been first planned by him. He received for his share Western Prussia, the most commercial though the smallest portion of the first division. He had before committed great exactions in the Polish territories, from which he had carried off numbers of the inhabitants in order to people the uncultivated parts of his own dominions. On some districts he had imposed a very singular tax, that of a proportion of their marriageable young women, each provided with a.

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dowry, who were thus torn away from their country and friends to be settled among strangers. Such were some of the methods by which he repaired the ravages of war! He did himself more honour by several splendid and useful institutions at Berlin and other places, and his continued zeal in the promotion of letters, good taste, and the fine arts. The literary character whom he seems most to have esteemed at this period was D'Alembert, whom he was very desirous of settling in his dominions; but the philosopher was too much attached to the society of Paris, and too little moved by interest or ambition, for such a change. Many confidential letters passed between them, which have been published in the king's correspondence. He was also reconciled to Voltaire, and renewed a literary commerce with him, though their mutual esteem and affection appears never to have been perfectly restored.

Of the remaining public events of Frederic's life, one of the most important was the part he took in preventing the projected dismemberment of the electorate of Bavaria by the court of Vienna. It is unnecessary here to enter into a statement of the case: suffice it to observe, that the king on this occasion was the assertor of the liberty and independence of the Germanic body, and the opposer of lawless ambition. He took the field in person in 1778, with a powerful army, and marched into Bohemia. He was opposed by an equal force, commanded by the emperor Joseph, assisted by Laudohn. An admirable chess-play of moves and counter-moves between these great masters succeeded, without any one considerable action. At length a negociation was set on foot; and the treaty of Teschen in May, 1779, produced an abandonment of the designs of the Austrian court. When, in 1785, a new scheme was formed by the emperor of exchanging with the elector-palatine the Low-countries for Bavaria, the king of Prussia defeated it by proposing a confederation for maintaining the indivisibility of the empire and the laws of the Germanic constitution, which was joined by several of the principal members of the empire. An interference less justifiable, but conformable enough to the usual practice of sovereigns, was that of the Prussian court with the states of the United Provinces in 1783 and 1785, concerning the limitations of the power of the stadtholder which were then in agitation. The king shewed a determination to support the prince of Orange (who had married his niece) in all the prerogatives which the constitution had given him; but it was not till the next reign that the Prussian arms were actually employed in this contest. A treaty of amity and commerce concluded in 1786 between Prussia and the United States of America was a model of liberal policy relative to the respective rights of two independent nations both in peace and war: it was only to be lamented, that the small degree of connection between the two parties, diminished the weight of its example, as applied to states whose mutual concerns were more intimate and complex.

It is to the honour of Frederic's character, that advancing years rendered him milder and more humane, more attentive to the real welfare of his subjects, and more disposed to prefer the useful to the splendid. His beneficent exertions in promoting agriculture, manufactures, and those arts of life by which the lower and middle ranks are rendered comfortable and flourishing, were unrivalled by those of any sovereign of his time; and the vast sums he expended upon these objects imply an economy in the management of the public revenue which is perhaps the most valuable of all qualities in a ruler. The details of these matters given by his minister count Hertzberg are equally pleasing and extraordinary. They may be somewhat partial; but the authenticated increase of population and commerce in the Prussian dominions during the latter part of Frederic's reign is a substantial evidence of the general fact. His public cares were unremitted even after he had begun to suffer severely under the symptoms which attended his gradual decline. These were gouty and asthmatical, terminating in confirmed dropsy. His complaints were aggravated by his irregularities in regimen; for an uncommon appetite prompted him to indulge in high living beyond his accustomed measure (which was yet sufficiently ample); and his attendants were equally astonished at his inability to resist the temptations of his table, and the patience with which he bore the daily torments consequent upon indigestion. He viewed with philosophic serenity his approaching end, and continued to exercise with his usual regularity the functions of royalty till within two days of his death. This event took place on August 17, 1786, in the seventy-fifth year of his age, and forty-seventh of his reign.

Frederic undoubtedly deserves a conspicuous place among *great princes*. As a general, though he committed faults, yet his celerity and enterprise, his quickness in seizing the precise moment of advantage, the comprehension and accuracy with which he directed complicated plans, his foresight in providing for all wants

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and exigencies, the boldness of his designs and vigour of his execution, have perhaps scarcely been surpassed since the time of Cæsar. He was somewhat inclined to rashness, but his situation often justified great hazards. That he was lavish of the lives of his soldiers, was rather a defect in feeling than in judgment. They were the instruments with which he was playing a great game, and he made it finally a winning one. His political talents were very considerable, and well adapted to absolute monarchy. As a man of letters he would probably have shone even independently of his rank, or rather, perhaps, the more, had he had the education and employment of a mere man of letters. His judgment was naturally solid, but in some degree perverted by his early prejudices in favour of the superficial French school. His conversation was lively and brilliant, often sarcastical. He was quick at repartee, and readily felt it. A declared unbeliever in revealed religion, his notions as to natural religion seem to have fluctuated; but his morals were uniformly guided by no other rule than his pleasure and interest. He appears to have had little sensibility, and was capable of severe and even cruel actions. Voltaire once characterised him from a marble table that stood before him—as *hard* and *polished*. Yet love of justice and humanity took their turns in his mind, and many examples are related of his clemency and placability. Besides the works already mentioned as written by him, he published "Military Instructions;" and a variety of pieces in verse and prose, on miscellaneous topics, all composing four volumes 8vo. under the title of his "Œuvres Primitives." After his death appeared his "Œuvres Posthumes," in fifteen volumes 8vo., of which the principal are the "History of his own Time;" the "History of the Seven-Years' War;" "Memoirs from the Peace of Hubertsburg to the Partition of Poland in 1775:" all these contain much valuable information, with as much impartiality as could be expected. Of his correspondence alone there are seven volumes, much of it very interesting. Frederic in person was below the middle stature, but well made, and of a graceful figure when young. His face was rather handsome, with fine blue eyes full of fire and penetration, and a very animated expression of countenance, especially when speaking. His tone of voice was clear and sweet; his usual manner mild and gentle. His health was generally good, and his constitution was rendered hardy by habit and exercise. He was a very early riser, and no man gave less of his time to languor and inaction. *Ann. Regist. Mem. of Frederic III. King of Prussia, by Dr. Towers.*—A.

FREIND, John, a learned and eminent physician, was born in 1675, at Croton in Northamptonshire, of which place his father was rector. He was educated at Westminster school under Dr. Busby, and was thence elected in 1690 into Christ-church college, Oxford. He became one of the ornaments of that seminary, then flourishing under the conduct of dean Aldrich, who gave an undoubted testimony to his classical reputation, by selecting him, together with Mr. Foulkes, for the task of publishing a Latin translation of the oration of Æschines against Ctesiphon, and of Demosthenes de Corona. Soon after, he also edited a corrected edition of the Delphin Ovid's Metamorphoses. A Latin ode addressed to Dr. Hannes upon the death of the duke of Gloucester in 1700, distinguishes the name of Freind as a polite scholar, in the Musæ Anglicanæ. Before this time he had commenced the study of physic, and in 1699 communicated to the Royal Society an account of a remarkable hydrocephalus, which is published in their Memoirs. Another communication to the Society, in 1701, contains a relation of singular convulsive and spasmodic symptoms affecting two poor families in Oxfordshire. A work which immediately brought him into notice as a physician and physiologist was his "Emmenologia, in quâ Fluxus muliebris menstrui phænomena, periodi, vitiæ, cum medendi methodo, ad rationes mechanicas exiguntur," 8vo. published in 1703. In this piece he took his station among the mechanical physicians, whose sect then flourished under the auspices of Baglivi and other learned men. Deriving the cause of the evacuation in question from plethora, he considers the effects of lentor in the blood and rigidity in the vessels on the one hand, and of the opposite states in both, on the other, and adapts his pathological and curative ideas to this theory. The work was very favourably received, and though it met with oppugners, raised him into general reputation. In 1704 he was appointed to read chemical lectures before the university. In these he attempted to explain all chemical operations upon mechanical and physical principles. Dr. John Keil was the first who made this attempt, and Freind pursued it with ingenuity and clearness of method, though his success has not been sufficient to place him high among chemical philosophers. The lectures were some years afterwards published, with a dedication to sir I. Newton. They are nine in number, very con-

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cise, and written in Latin. Tables are added of the rarefaction of different liquors, and of specific gravities. In 1705 he accompanied the earl of Peterborough in his Spanish expedition, in quality of physician to the English troops. He was abroad nearly two years, and returned through Italy, taking Rome in his way, where he visited the eminent physicians Baglivi and Lancisi. It appears that he was much in the confidence of lord Peterborough, whose conduct he vindicated after his return, in a publication printed in 1707. During that year he was created doctor of physic by diploma, and published his chemical lectures. He was afterwards admitted into the Royal Society. In 1712 he attended the duke of Ormond as his physician in his campaign in Flanders. From this time he resided chiefly in London, where he rose to high professional reputation, and was received as fellow of the College of Physicians in 1716. He published in that year the first and third books of "Hippocrates de Morbis Popularibus," Greek and Latin, subjoining to them a "Commentary on Fevers," in nine parts. This is a performance of great erudition, affording a perspicuous view of the practice of the Greek physicians, of which he is for the most part a zealous defender. It also touches upon some points of modern practice, and in particular recommends the use of purgatives in the secondary fever of the confluent small-pox. This opinion was animadverted upon by Dr. Woodward in a publication entitled "The State of Physic and Diseases," written with unbecoming acrimony. To this, Dr. Freind first opposed a ludicrous reply, in the name of a noted empyric, one Byfield. At length he thought proper to give a serious answer, in a Latin letter addressed to Dr. Mead, and entitled "De Purgantibus in secunda Variolarum Confluentium Febre," 8vo. 1719; which contains many valuable observations elegantly expressed, and much contributed to establish the practice for which he contended. He passed through the offices of the college during this period, and in 1720 delivered a Harveian oration, which was much applauded. We are not acquainted with the reasons which induced him, while pursuing with so much success his medical career, to engage in political life; but in 1722 he entered into parliament as burgess for Launceston. His connections were with the party at this time in opposition to the court; and as the times were critical, and his attachments warm, his conduct soon exposed him to suspicion. Bishop Atterbury's plot for the restoration of the Stuart family was the leading topic of this period, and when a motion against the prelate was made against him in the House of Commons, Dr. Freind was among the speakers in his favour. As the circumstances of the time had given the ministry a pretext for the suspension of the Habeas Corpus act, several persons of consequence were committed to custody, among whom was our physician, charged with suspicion of high-treason. The opposition suggested that the only ground for this was his parliamentary conduct; but Walpole declared privately to several persons, that there was positive proof of the blackest treason against him. This, however (as in many instances of a similar kind), was never brought forward; and, after a confinement in the Tower from March 15, 1723, to June 21, of the same year, he was admitted to bail, his sureties being Dr. Mead and three others of his brethren. He appeared at the King's-bench on his recognizance in November following, and was finally discharged. His mind was tranquil enough on this occasion to suffer him to employ his leisure in the Tower in drawing up a second Latin epistle to Dr. Mead concerning the small-pox, entitled "De quibusdam Variolarum generibus Epistola," 1723. In this he treats of several varieties of this disease, denoting danger or malignity, even though the pustules are distinct. He also laid the plan of his greatest work, of which the first part appeared in 1725, and the second in 1726. This was "The History of Physic from the Time of Galen to the Beginning of the Sixteenth Century, chiefly with Regard to Practice, in a Discourse written to Dr. Mead, by J. Freind, M. D." two volumes 8vo. This learned performance was meant as a kind of supplement to the History of Physic by Daniel Le Clerc. It is divided into three parts, treating respectively of the Greek physicians after Galen, of the Arabians, and of the moderns. It does not attempt to give an exact analysis of the works of the several authors, but only notes what is peculiar and original in each, occasionally interspersing observations of his own. In general there is much judgment shewn in the selections made of passages, and his remarks upon them; and few works contain a greater variety of matter with less prolixity. It was much read both at home, and abroad in translations, and continues to be a standard work. Some severe strictures made in it upon the plan of a continuation of medical history annexed to his work by Le Clerc, occasioned some animadversions in the Bibliothêque ancienne and moderne, t. 24, by the celebrated John Le Clerc, brother to Daniel; and the controversy

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was maintained for some time by the interference of other writers on both sides. The errors of Le Clerc, pointed out by Freind, are, however, acknowledged, as well as some mistakes of his censurer.

Whatever political suspicions might have fallen upon Dr. Freind in consequence of his connections, the stain of disaffection to the reigning family must be regarded as obliterated by his appointment, on the accession of George II. to the post of physician to queen Caroline. He did not long, however, enjoy this honourable trust, for a decline of his constitution put a period to his life in July, 1728, as early as his fifty-second year. He was buried in the church of Hitcham in Buckinghamshire, near which he had a seat; but a monument to his memory, with an elegant Latin inscription, was erected in Westminster-abbey. From a clause in this inscription, *societatis & convictuum amans* (strangely mistranslated in the Biog. Brit.), it may be inferred that he had acquired that love of conviviality, which at that time was the usual concomitant of the classical taste imbibed at Christ-church. With this, it may be well believed that he possessed the benevolence, generosity, and warm attachment to his friends, attributed to him in the same composition.

The Latin works of Dr. Freind were published by Dr. Wigan in a folio volume, *Lond.* 1733, with a Latin version of the History of Physic, and a Life of the author prefixed. Several foreign editions of the same have been given. *Biog. Brit. Halleri Bibl. Med. Pract.* —A.

FREHER, Marquard, an eminent jurist and man of letters, was born in 1565, at Augsburg, of a family distinguished in the law and magistracy. He studied first at Altdorff, and was thence sent to Bourges, where he received his licence in law from the celebrated Cujas, in 1585. He was made a counsellor to the elector-palatine, John-Casimir, and in 1596 obtained the professorship of law in the university of Heidelberg. The elector Frederic IV. employed him in various important concerns, and created him vice-president of the senate. He distinguished himself by his dexterity in negociations at the courts of the king of Poland and several German princes; at the same time he did not neglect his literary pursuits, which were particularly turned to history and antiquity. Freher died at Heidelberg in 1614, at the age of forty-nine. He was the author of a variety of works esteemed by the learned. Of these the principal are, "De Re monetaria veterum Romanorum, & hodierni apud Germanos Imperii, Lib. II:" "Parergon, Lib. II:" "Rerum Bohemicarum Scriptores varii:" "Rerum Germanicarum Scriptores a Carolo Magno ad Fredericum III.:" "Corpus Histor. Franciæ:" "Originum Palatinorum Comment." He was a collector of ancient paintings, and possessed a well-chosen cabinet of consular and imperial medals, several of which he elucidated in his writings. *Freheri Theatr. Vir. Erudit. Moreri.*—A.

FREINSHEIM, John, was born of respectable parents at Ulm, in 1608. He studied at the universities of Marpurg and Giessen, whence he was transferred to Strasburg. Some German poems of his composition made him known to Matthew Bernegger, who took him into his house, and gave him the use of his library. The young student improved this advantage with incessant diligence, and carried his researches into every part of literature. Bernegger, it is said, by way of a trial of his capacity, put into his hands a Florus, which historian he had not yet read. Freinsheim perused it in six hours, and returned it with several corrections of the text. His knowledge of languages was uncommonly extensive, comprehending not only those of antiquity, but most of the modern European dialects. In 1634 he was invited to Metz, to the post of interpreter to the king's secretaries. After occupying it for three years, he returned, and married the daughter of Bernegger, with whom he took up his residence. He accepted, in 1642, an invitation to undertake the professorship of politics and eloquence at Upsal. There he continued five years, when queen Christina engaged him at a liberal stipend to act as her librarian and historiographer. In 1651 he requested permission, on account of his health, to return to Germany; and in the next year he was invited to Heidelberg by the elector Charles-Lewis, and created electoral counsellor, and honorary professor in the university. In this situation he cultivated an extensive correspondence with the learned throughout Europe, and was also honoured with the friendship and esteem of many persons of rank. He died at Heidelberg in 1660, at the age of fifty-two. This learned man rendered himself eminent by his services to classical literature. He illustrated with learned commentaries, tables, &c. the Latin historians Florus, Q. Curtius, and Tacitus; and composed supplements for the lost books of Livy, which are much esteemed. He also published some Latin orations, poems, and dis-

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sertations. He was assisted in some of his classical labours by his brother, Melchior Freinsheim. *Freheri Theatr. Moreri.*—A.

FREIRE DE ANDRADA, HYACINTH, a Portuguese ecclesiastic and writer, was born about 1597, of a noble family at Beja. He was brought up at the university of Coimbra, where he took the degree of doctor in canon law, and also applied to the study of theology. He likewise took a part in political discussion, and wrote a treatise in Spanish, entitled "Portugal Restaurado," in which he maintained the right of the house of Braganza to the crown. After receiving priest's orders, he went to the court of Spain, where he was well received by the count-duke, first minister of Philip IV. who consulted him upon affairs of importance, and conferred upon him a valuable abbacy in the province of Beira. His patriotic freedom of speech, however, destroyed his prospects of advancement, and brought him into personal danger. Being one day interrogated by the count-duke respecting the rights of the king of Spain to the crown of Portugal, he replied, "That they were only those of force and usurpation;" and having soon after composed a work in favour of the title of Catharine duchess of Braganza, orders were issued for his arrestation. He had time, however, to escape to his abbey, where he remained till the accession of John IV. to the crown of Portugal in 1640. Upon that event, he repaired to Lisbon, where he was received with distinction by the king and the prince of Brazil, and was offered the post of preceptor to the prince Alfonso, which he declined. The king then proposed to nominate him to the bishopric of Viseo; but Freire, foreseeing that the pope, who recognised no other king of Portugal than Philip, would refuse his bulls of confirmation, rejected the offer, saying that he did not choose to be a bishop as players were kings and emperors. It was in contemplation to employ him in some embassies to foreign courts; but the openness and inconsideration of his character were made objections to this destination. Dissatisfied with the court, he returned to his abbey, where he passed some years, in disgust with the solitude of the place and the rusticity of its inhabitants. Upon the death of his father he returned to Lisbon to settle his family affairs, and continued there, devoted to his studies, till his death, in 1657. Freire de Andrada was an elegant writer in his own language; and his "Life of Don John de Castro" is reckoned one of the best-composed works in the Portuguese. It has been translated into Latin. He also wrote a few poems, which are contained in a collection printed at Lisbon in 1717, under the title of "Fenix Renacida." He was of a frank and generous character, pleasant in conversation, liberal to the poor, and attached to his friends, whom he defended in their absence, though he freely reproached them with their faults face to face. *Moreri.*—A.

FREMINET, MARTIN, a French painter, was born at Paris in 1567. He was brought up under his father, a painter of little merit, but soon displayed a genius superior to his education. At the age of twenty-five he visited Italy, in which country he remained fifteen or sixteen years. He was captivated with the sublime character of Michael Angelo, but also adopted the style of Parmegiano in the contour of his figures and air of his heads. He was employed for some time in the palace of the duke of Savoy; but returning at length to his own country, he was made first-painter to Henry IV. who committed to him the decoration of his chapel at Fontainebleau. After the death of that king, he was continued in the same employment by Lewis XIII. who created him a knight of the order of St. Michael. Freminet was a friend of the poet Regnier, one of whose satires is addressed to him. This painter is reckoned to have excelled in composition, and to have been well acquainted with anatomy, perspective, and architecture. But he delighted in shewing his skill by giving extraordinary outlines to his figures, by marking the muscles and sinews with great distinctness, and putting them into violent and constrained motions. His style of painting is hard, and there is little of beauty or grace in his works. It is said that he trusted so much to his skill in drawing, as to make his figures by parts, without any general sketch, and to fit the hand or foot he had painted, with a body as occasion required. He died in 1619, while finishing the chapel of Fontainebleau. The ceiling of this edifice is the most considerable of his works: it is divided into several compartments, forming different pictures on sacred subjects. Nine prints of scripture pieces have been engraved from this master, *D'Argenville Vies des Peintres.*—A.

FREMONT D'ABLANCOURT, NICHOLAS DE, nephew of the celebrated Perrot d'Ablancourt, was carefully educated under his uncle, and early distinguished himself by his knowledge and talents. Through the recommendation of M. de Turenne he was appointed, in 1663, envoy from France to the court of Portugal; and in 1675, resident at Strasburg. After the death of his patron he returned to France, and spent his time in study and the society of the learned. As he was a steady Pro-

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testant, the revocation of the edict of Nantes caused him to quit his country, and he took up his abode in Holland. He was highly esteemed by the prince and princess of Orange, and obtained a pension from them with the title of historiographer. One of his principal correspondents was the learned Richard Simon, in whose letters he is usually designated under the name of *Caraïte*. This estimable person died in 1693. He added to his uncle's translation of Lucian the Dialogue between the Letters of the Alphabet, and the Supplement to the True History. In 1664 he published some elegant Dialogues. He defended his uncle's translation of Tacitus against the strictures of Amelot de la Houssaye in a publication in 1686, written with an acrimony not expected from one of his mildness in conversation. He published a French catechism; and after his death appeared his "Memoirs concerning the History of Portugal, from the Treaty of the Pyrenées to 1668," 12mo. *Paris*, 1701. *Bayle Dict. (Art. Perrot). Moreri.*—A.

FRENICLE DE BESSY, Bernard, a celebrated French mathematician in the 17th century, was the intimate companion of Des Cartes, Fermat, Mersenne, and the other learned mathematicians who were contemporaries with them at Paris. He particularly excelled in the science of arithmetic; and Des Cartes frequently expressed his surprise at his expertness in solving the most difficult problems without the aid of algebra. He was chosen a member of the French Academy of Sciences in 1666, and died in 1675. In the fifth volume of the Ancient Memoirs of the Academy, several of his pieces are inserted: among which are, "A Method of resolving Problems by Exclusions;" "A Treatise of right-angled Triangles in Numbers;" "A Short Treatise on Combinations;" "Tables of Magic Squares, &c." In the "Commercium Epistolicum de Quæstionibus quibusdam Mathematicis," printed at Oxford in 1658, the reader may find several of his letters written in the Latin language. *Moreri.*—M.

FRERET, Nicholas, born at Paris in 1688, was the son of a solicitor in Parliament. He was brought up to the bar, and through complaisance to his family took an advocate's gown, without any inclination to the profession. His favourite studies were history and chronology, which he pursued with so much ardour and success, that he obtained admission into the Academy of Inscriptions at the age of twenty-five. He signalised his entrance by a "Discourse on the Origin of the French," a learned but bold performance; which, in conjunction with some imprudent language on the misunderstanding between the princes of the blood and the regent, caused him to be imprisoned in the Bastile. During his confinement, almost the only author given him to read was Bayle. He perused him so often, that he had him almost by heart; and the sceptical principles of this philosopher impressed him so deeply, that they were never obliterated. Their influence appeared in two of his works, the "Letters from Thrasybulus to Leucippus," and the "Examination of the Apologists of Christianity;" the latter a posthumous piece, printed in 1767. After his liberation he addicted himself entirely to his former studies. The fruits of these were, many "Memoirs," inserted in different volumes of the collection of papers by the Academy of Inscriptions, and replete with profound erudition and curious discussion: the preface, notes, and a part of the translation of the Spanish romance, entitled Tirante the White: several light pieces, on subjects which served him as a relaxation from severer tasks. The memory of Freret was equal to the extent of his reading; and he is said to have been master of the plots of almost all the dramatic pieces of the different theatres in Europe. He wrote with order and perspicuity, but was fond of maintaining singular opinions. He died in 1749. *Nouv. Dict. Hist.*—A.

FRERON, Elie-Catherine, was born at Quimper in 1719. He entered young among the Jesuits, and his literary taste was cultivated by the fathers Brumoi and Bougeant. Upon some disgust he quitted this society in 1739, and became a coadjutor of the abbé Des Fontaines in his periodical publications. He then published a small critical journal of his own, under the title of "Lettres de Mad. la Comptesse," 1746, 12mo. in which he treated with freedom the literary reputation of some authors, who had the credit to procure the suppression of his work. It re-appeared, however, in 1749, under the title of "Lettres sur quelques Ecrits de ce Tems," and was well received by the public, who were amused by the liveliness and severity of its strictures. King Stanislaus gave his protection to the author, and took pains to free the work from the interruptions it occasionally met with. After publishing thirteen volumes of this journal, he dropt it in 1754 for a new one, entitled "L'Année Littéraire;" and of this he continued to issue eight volumes yearly as long as he lived. The spirit of his journal was that of attachment to ancient principles, and of zeal against the new philosophy, as well as against innovation and neologism of

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all kinds. This was supported by a considerable fund of wit and gaiety, and general good taste, when his judgment was not warped by prejudice. His own style was pure, but not free from college pedantry. It may be imagined, at a period and in a country where literary party was carried on with peculiar rancour, that such a career would be attended with constant and violent animosities. He had the misfortune of uniting against him some of the principal writers of the time, of whom the most formidable and inveterate was Voltaire. Freron had long carried on a warfare against this distinguished author without provoking his notice. At length, on the occasion of a severe criticism upon his comedy of "La Femme qui a Raison," the wrath of the dramatist broke forth. He brought Freron upon the stage in his "Ecossaise;" and never omitted any opportunity of throwing odium and contempt upon him and his works. It is said, however, that Voltaire acknowledged him to possess taste, and extensive acquaintance with French literature. Freron was pleasant and easy in society; fond of dissipation, but decent in his manners. Besides his periodical works, he published "Opuscules," three volumes 12mo. consisting of pieces in prose and verse, the latter of which are judged to be compositions of labour rather than of genius. He also wrote "Les vrais Plaisirs, ou les Amours de Venus & Adonis," translated from the Italian of Marino; and he began a translation of Lucretius. He gave assistance to some brother authors in their works. He died in 1776. *Necrologe. Nouv. Dict. Hist.*—A.

FRESNOY, CHARLES-ALPHONSE DU, was the son of an apothecary in Paris, where he was born in 1611. Destined by his father to the medical profession, he was carefully educated for that purpose, and distinguished himself at college by his progress in literature. But the prizes which he obtained for his poetical exercises nourished his passion for that art, and inspired him with disgust to the study of physic. To a love for poetry he joined that for its sister art, painting; and notwithstanding all the rigours of parental authority, he persevered in his purpose of following the latter as his profession. He practised for two years in the schools of Perrier and Vouet, and at the age of twenty-one departed for Italy. At Rome he employed himself in drawing ruins and pieces of architecture, amidst the greatest pecuniary difficulties, destitute as he was of all support from his irritated relations. He had passed two years in this manner, when his youthful companion and friend Mignard arrived in that capital. Every thing was soon in common between them: they lodged, worked, and studied together, and obtained the name of *the inseparables*. They copied for the cardinal of Lyons all the fine pictures of the Farnese palace; but the principal objects of their study were the works of Raphael, and the reliques of antiquity. Of the two friends, Mignard had the readiest hand, but Du Fresnoy possessed the most learning, and the profoundest knowledge of the theory of his art. He continued to pay his devoirs to the Muses; and as he painted, he wrote down his observations, which were the ground-work of the poem on painting, by which he has acquired his chief celebrity. Though he wrought slowly, and his pictures are few in number, he is thought to have approached more nearly than almost any artist to Titian, whom he imitated in his colouring, as he did the Caracci in design. After passing some time at Venice, where Mignard joined him, he returned to Paris in 1656. He took up his abode with a friend, and painted a few altar-pieces, landscapes, and cabinet pictures. On the return of Mignard, Du Fresnoy rejoined his old friend, and continued with him till his last illness. He did not cease to bestow additional touches upon his poem, which he forbore to publish, till he had a French version to appear along with it. This was at length undertaken by De Piles, and Du Fresnoy had begun a commentary upon it, when he was carried off by a paralytic attack at the age of fifty-four, in 1665. His poem "De Arte Graphica," appeared three years afterwards. It is written with considerable purity, but with little of that poetical fire and ornament which the subject might well have inspired. His translator, Mason, is so little its encomiast as to say, "Nobody, I should suppose, ever read Fresnoy to admire, or even criticise, his versification, but either to be instructed by him as a painter, or improved as a virtuoso." It has nevertheless kept a respectable place among modern Latin poems; and besides the French version of De Piles, which was well received, it has been thought worthy of translation into Italian and English; in the latter language, first by Dryden, and lately, with much more correctness, by Mason, who has subjoined some valuable notes. *D'Argenville Vies des Peintres. Moreri. Mason.*—A.

FREY, JOHN-CECIL, a German philosopher and physician, was born at Keiserstul, a town in the county of Baden, towards the latter end of the 16th century. He applied himself particularly to the study of philosophy, and, coming to Paris, delivered public lectures at Mon-

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ague college, in that city. Abbé Marolles went through a course of philosophy under his instructions in the year 1617. In one of his pieces, Frey boasts of having been the first person in Europe who maintained philosophical theses in the Greek language, and of having been the means of bringing this mode of disputation into general practice at Paris. Afterwards he applied himself to the study of medicine, and was admitted to the degree of doctor in that faculty. He died of the plague, at the hospital of St. Lewis at Paris, in the year 1631. He lived on terms of great intimacy with Balesdens, who was one of the first members of the French academy, and who published a collection of his friend's philosophical pieces, entitled "Joanni Cæcilii Frey, Doctoris Medici Parisiensis Facultatis, necnon Philosophorum ejusdem Academiæ Decani, Opera quæ reperiri potuerunt, in unum Corpus collecta," 8vo. 1645. In the year 1646, a second collection of the "Opuscula" of Frey, on philosophical and medical subjects, was published at Paris, in 8vo. For the titles and subjects of the pieces which compose the volumes above mentioned, and of other articles by the author, in prose and verse, we refer our readers to *Moreri*.—M.

FREYTAG, Frederic Gotthelf, burgomaster of the city of Nuremberg, member of various learned societies, was born at Schulpforten in 1723, and applied to the study of the law. He made himself celebrated by the service which he rendered to the sciences, and died on the 12th of February, 1776. His acquaintance with the history of literature was not only extensive, but profound; and his works relative to this subject will be lasting monuments of his erudition and diligence. The principal of them are: "Rhinoceros veterum scriptorum Monumentis descriptus," Lip. 1747, 8vo. "Analecta literaria, de Libris rarioribus," ibid. 1751, 8vo. "Oratorum & Rhetorum Græcorum quibus Statuæ honoris Causa positæ fuerunt," Decas Lip. 1752, 8vo. "Apparatus literarius, ubi Libri partim antiqui, partim rari, recensentur," tom. i. Lip. 1752; tom. ii. 1753; tom. iii. 1756. This is a continuation of the Analecta literaria. "Specimen historiæ literatæ, quo Virorum Feminarumque μητροδιδακτων Memoriam recolit," ibid. 1765, 8vo. "An Account of scarce and remarkable Books," vol. i. Gotha, 1776, 8vo. The author left two other volumes in manuscript ready for the press, which have not yet been published, and the first volume is of less use, as it has no index. Besides these, Freytag was the author of many translations from the French, and of various essays and papers published in the Acta Acad. Erford.; the Schriftsteller nach der mode; the Naturforscher; the Hamburgh Magazine, and other periodical works. *Hirsching's Manual of eminent Persons who died in the 18th Century.*—J.

FREZIER, Amedee-Francis, was born at Chamberry in 1682, of a family distinguished in the long-robe, originally from Scotland (probably one of the *Frazers*). He first studied jurisprudence at Paris, but his inclination leading him to mathematics, he entirely devoted himself to that science, and entered the corps of engineers in 1707. The court employed him in a survey of the Spanish colonies of Peru and Chili in 1711; and on his return from those countries he published a "Voyage to the South-sea," 4to. 1716; a work in good esteem. He was afterwards entrusted with the superintendence of the fortifications at St. Malo, St. Domingo, and Landau, and was rewarded with the cross of St. Lewis and a lieutenant-colonelcy. In 1740 he was appointed director of all the fortified places in Britany. He fixed his residence in Brest, where he died in 1772. The other works of Frezier are, "Traité des Feux d'Artifice," 8vo. 1747: "Elemens de Stereotomie," two volumes 8vo. 1759: and the latter enlarged under the title of "Theorie & Pratique de la Coupe des Pierres & des Bois," three volumes 4to. 1769. These are accounted useful and accurate works; the last is especially esteemed. *Nouv. Dict. Hist.*—A.

FRICHE, or Frische, James du, a learned French benedictine monk of the congregation of St. Maur, was born at Sees in Normandy, in the year 1641. He had diligently applied to literature before he embraced the ecclesiastical life, which was at the age of twenty-two; and his subsequent improvement was such, that his superiors considered him as a proper person to be selected for superintending some of the noble editions of the fathers which they sent into the world. They fixed upon him to publish from collated MSS. the works of St. Ambrose, and associated with him in this task father Nicholas de Nourri, known to the learned world by other valuable works. This edition of St. Ambrose was published at Paris, in two volumes folio; the first in 1686, and the second in 1690; both enriched with notes, various readings, remarks, &c. When this work was completed, father Friche was employed to prepare for the press a new edition of the works of St. Gregory Nazianzen; but he had scarcely formed his plan, before his labours were terminated by his death, which took place at Paris in 1693, when he was about fifty-two years of

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age. He was also the author of the "Life of St. Augustine," prefixed to the benedictine edition of the works of that father, in writing which he had availed himself of the assistance of father Hugues Vaillant. It should not be omitted, that before he engaged in these laborious works, he had filled the rhetorical chair at Thiron, with no little reputation. *Moreri.* —M.

FRISCH, JOHN LEONARD, a writer in natural history and lexicography, was born at Sulzbach, in the Upper Palatinate, in 1666, and studied at Altdorff, Jena, and Salzburg. After travelling through France and Swisserland, he succeeded the evangelical preacher, Elias Breithorn, at Neusol in Hungary, but was driven thence by persecution, and became an interpreter during the Turkish war. From Hungary he went to Venice and other parts of Italy; and in 1693 was superintendent of a nobleman's estate near Nuremberg. He next visited Holland, after which he settled at Berlin, where he was appointed sub-rector, and then rector of the Grey Convent Gymnasium in 1726. By the recommendation of Leibnitz, whom he instructed in the Russian language, he was chosen a member of the Royal Academy of Sciences, and of the Imperial Academy of the Searches into Nature. He died at Berlin on the 21st of March, 1743. Frisch has perpetuated his name by being the founder of the silk manufactory in the marche of Brandenburg, about the beginning of the last century: he was the first person who cultivated mulberry-trees in the neighbourhood of Berlin, where he formed a plantation of them, his own property, which was attended with the best success. He conceived an idea also that the church-yards in the city and adjacent villages might be planted withthese trees to great advantage; and this plan was recommended, in the year 1718, by Frederic-William I. He rendered great service to the German language by his Dictionary. He wrote also in his native tongue a description of all the insects of Germany, of which thirteen parts were published, and which still meets with the approbation of naturalists. In describing the interior parts of these insects he is very minute; but he does not enter into any anatomical disquisitions. Those he describes amount to upwards of 300; and he relates many curious particulars respecting the economy of these animals. Though the plates are not engraved in a masterly manner, the objects they represent are exhibited according to their natural form. The author has followed no systematic order, as he wished only to describe what he had himself observed. The work, therefore, was published in parts, and the modern entomologists have made a liberal use of it. In the Deliciæ Cobresianæ it is called a work of mediocrity; but this judgment appears to be very unjust. The principal works of this author are: "Deutsch-lateinisches Wörterbuch, &c."—A German and Latin Dictionary, with the Etymology of the Words partly established, and partly conjectural, and critical Annotations, Berlin, 1741, two volumes 4to. "Dictionnaire nouveau des Passagers, François-Allemand, & Allemand-François," Leipsic, 1712, 8vo. This useful book has gone through a great many editions. "Beschreibring von allerley Insekten in Deutschland, &c."—Description of all the German Insects, with Observations, and the necessary Figures, &c. thirteen parts, Berlin, 1720-1738, 4to. with 273 plates, making two quarto volumes. A new edition was published, at Berlin, 1766-1779, 4to. with plates. "Vorstellung der Vögel in Deutschland, und beiläufig auch einger fremden, &c." —Representation of the Birds of Germany, with a few of foreign Countries, coloured after Nature, &c. This work was published at Berlin by the author's son; and is esteemed by connoisseurs, on account of the accuracy with which the plates are coloured. It contains twelve grand classes, which occupy 255 plates and 179 pages of description. Frisch wrote the descriptions of the four first classes only. *Hirsching's Manual of eminent Persons who died in the 18th Century.*—J.

FRISCHLIN, NICODEMUS, a learned German, was born in 1547 at Balingen in the duchy of Wirtemberg. His father, who was a minister, educated him with great care; and such was his early progress at the university of Tubingen, that he became a versifier in Greek and Latin at the age of thirteen. He taught the belles-lettres at that seminary and elsewhere, and employed a new method of instructing his scholars in grammar. Not content with this, he declared war against all former grammarians, in a work entitled "Strigil Grammatica," which involved him in some angry controversy with others of the profession. In a commentary which he published on the Bucolics and Georgics of Virgil, he indulged such an acrimony of style in declaiming upon the comparison between the innocence of a country life, and the corrupt manners of the great, that he was compelled to quit his native country, and wander through the towns of Germany. He possessed a wonderful facility in poetical composition, and there are numbered among his works sixteen books of elegies, seven co-

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medies, two tragedies, odes, anagrams, and heroic verses in abundance. That this facility was accompanied with mediocrity, may be safely concluded; his comedy of Rebecca, however, obtained for him the golden laurel and the title of *crowned poet* from the hands of the emperor Rodolph. He was less fortunate in pleasing his sovereign, the duke of Wirtemberg, though he wrote seven books of heroics on his marriage. For having, from his retreat at Mentz, made a fruitless application for a pecuniary remittance, he wrote back a remonstrance so full of abuse, that he was arrested, and carried to the prison of Aurach, in the duchy. Attempting to escape thence by cutting his sheets into slips, and letting himself down from a window, his weight broke the support, and he was killed in the fall. This melancholy catastrophe happened in November, 1590, when he was forty-three years of age. Besides the works above mentioned, he left Commentaries upon the Epistles of Horace and the Satires of Persius, and translations of Oppian, Aristophanes, Callimachus, and Heliodorus. *Baillet. Moreri.*—A.

FRISCHMUTH, John, a learned German, was born at Wertheim, in Franconia, in the year 1619. He became rector, and afterwards professor of languages in the university of Jena, where he died in the year 1687. He was the author of "Illustrations" of many difficult passages in the sacred writings, which are frequently successful and valuable; and of more than seventy "Dissertations," philological and theological, on curious and interesting subjects, which abound in erudition. *Nouv. Dict. Hist.*—M.

FRISIUS, John, a learned Swiss divine in the sixteenth century, was born at Gryffensee, in the canton of Zurich, in 1505. After he had gone through a proper course of study he was admitted to the profession of the ministry, and was invited to take that office upon him in the city of Zurich. In the year 1545 he went into Italy, with some young gentlemen who were placed under his care, and embraced the opportunity, while he continued with them at Venice, of making himself master of the Hebrew language, probably under the instructions of the learned Jews who then resided in that city. On his return home he proved successful, conjointly with his brother-in-law Pellicanus, in introducing a taste for Oriental learning among the students at Zurich. For twenty-seven years he presided over the college in that city, with eminent reputation and success, and in requital for the services which he rendered to his country, and to the interests of literature at large, he was made a burgher of the city. He translated several books of the sacred writings from Hebrew into German, and also published a "Latin and German Dictionary." He died in the year 1665. The famous Conrad Gesner, with whom he lived on terms of friendship, called him "the Glory of Germany." He left two sons: John-James, who was professor of philosophy and theology from 1576 till about 1610, and wrote many works in philosophy, philology, and theology; and John, who was admitted to the degree of M.A. at Marpurg, and proved the learned and worthy successor of his father in his professional labours at Zurich. John died of the plague in the year 1611. *Moreri.*—M.

FRISIUS, Henry, one of the descendants of the preceding, spent ten years in foreign countries, to improve himself in science and literature. Upon his return to his native country, the first appointment which he obtained was that of catechist, in 1676; after which he was created professor of eloquence in 1681, and professor of the languages in the lower college at Zurich in 1684. He died in 1718. He was the author of several ingenious and learned treatises; such as "De Sede Animæ rationalis;" "De Communione Sanctorum;" "De Unione Sanctorum;" "Explicatio Articuli de sacra Cœna;" "Oratio de Quietismo," &c. *Moreri.*—M.

FRITH, John, one of the earliest English martyrs to the principles of the reformation, was the son of an innkeeper at Sevenoaks in Kent, and probably born at that place towards the beginning of the sixteenth century. He early discovered an inclination for learning, which, as he possessed excellent natural abilities, was properly cherished, and after he had been qualified by a preparatory school education, he was sent to King's college, in the university of Cambridge. In that seminary he distinguished himself by his application and proficiency, and when he was admitted to the degree of B.A. had the reputation of being a first-rate linguist, and well-informed general scholar. On this account he was put down in the list of those whom cardinal Wolsey brought from Cambridge, to his new institution of Cardinal (now Christ-church) college, in the university of Oxford, of which he was made one of the junior canons. In the year 1525 he was incorporated at Oxford in the same degree which he had taken at Cambridge. Before this, however, he had become acquainted with William Tyndale, a zealous Lutheran, with whom he held frequent conferences on religious subjects; the result of which was his conviction of the corruptions and errors of popery, and his adop-

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tion of the principles of the reformers. Frith was too honest and open to conceal his change of sentiment; in consequence of which he was taken into custody, and, after being examined by the commissary of the university, placed in close confinement. In consequence of a letter from the cardinal, however, he was soon permitted to be a prisoner at large within the limits of his college. Being afterwards set at full liberty, about the year 1528 he went beyond the seas, where he continued for about two years; in which time he became thoroughly confirmed in the opinions of the reformers, and appears to have resolved on devoting himself to the propagation of them in his native country. He returned to England with this view in the year 1631, leaving behind him a wife whom he had married; after which we find no other account of his movements for about two years, than that, finding few friends who favoured his opinions, he wandered about from place to place, and was reduced to great distress. Being at Reading, his appearance was so unfavourable that he was taken up as a vagabond, and put in the stocks. After being confined there for some time, and feeling the pressing calls of hunger, which were not suffered to be relieved before he gave some account of himself, at his request the schoolmaster of the town was sent for. With this person, who was a man of learning, he entered into conversation in the Latin language, in which he afforded evidence of erudition and abilities which merited very different treatment from that which he had received. By the interposition of this worthy person with the magistrates, Frith obtained his liberty, and from his benevolence he received a temporary supply of his necessities. Afterwards he came to London, where, while he was endeavouring to make proselytes, he was seized by the emissaries of sir Thomas More, then lord-chancellor, and committed prisoner to the Tower in the year 1533. Besides his different conversations for the purpose of propagating the principles of the reformers, Frith had drawn up several writings against the leading tenets of popery, copies of which were privately circulated among the converts to the reformed faith. Among others, he had drawn up a short treatise, to prove that the belief of the corporal presence of Christ in the Eucharist was not a necessary article of faith. This was the first treatise that was written on this subject in England by any of the reformers. By means of a false brother, this treatise was conveyed to sir Thomas More's hands. As Henry VIII., notwithstanding his breach with Rome, wished at this time to satisfy the world that he did not design to change the established religion, he was highly offended at Frith's disputing a doctrine which he was determined to support, and gave directions for prosecuting him as a heretic. Sir Thomas More also undertook to answer his treatise, and employed much wit and eloquence in attempting a refutation of Frith's plain and simple reasonings, treating the author with great contempt, calling him always the young man. Frith was in prison when he met with More's book; yet he wrote an able reply to it, under all the disadvantages of his situation, which was not published till some years afterwards. A copy of it was obtained by archbishop Cranmer, who acknowledged, when he wrote his Apology against Gardiner, that he had received great assistance from Frith's book, out of which he had taken most of his arguments. While he was prisoner in the Tower, Frith held several disputes with sir Thomas More and others, who found themselves incapable of producing any change in his opinions. At length he was brought before an episcopal commission at St. Paul's cathedral, where he was interrogated on the subjects of transubstantiation and purgatory, and many efforts were made to persuade, or intimidate, him to renounce the notions which he entertained respecting those doctrines, and to conform to the creed of the catholic church. When he was found to remain unmoved by their arguments or threatenings, and to persist in a declaration that he could not be induced to believe that these were articles of christian faith; with much affected sorrow and pity the bishop of London pronounced sentence of condemnation upon him, as an obstinate heretic, and he was delivered over to the secular power. In pursuance of this sentence a writ was issued out for his execution, and he was burnt at Smithfield not many days after his condemnation, maintaining his fortitude to the last, and charitably extending his forgiveness to a bigotted priest, who endeavoured to persuade the people that they ought no more to pray for him than for a dog. Besides the pieces already mentioned, he was the author of "A Treatise on Purgatory:" "An Answer to Rastall's Dialogues on Purgatory;" "An Answer to Sir Thomas More's Dialogues concerning Heresies;" "An Answer to John Fisher, Bishop of Rochester, on the Subject of the Corporal Presence;" "An Antithesis between Christ and the Pope;" and other controversial and practical treatises, which were separately printed at different periods, and collected together in a

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folio volume, published in 1573. *Wood's Athen. Oxon. vol. I. Burnet's Hist. Reform. vol. I. book ii. Fox's Acts & Mon. vol. II. an.* 1531, *&c.*—M.

FRIZON, PETER, a French ecclesiastic, who flourished in the seventeenth century, was born at some place within the diocese of Rheims. For some time he was a member of the Society of Jesuits, and was employed by them to instruct their pupils in classical learning. Afterwards he officiated as penitentiary in the church of Rheims, and was promoted to a canonry in that cathedral. In the year 1632 he was chosen coadjutor to the grand-master of the college of Navarre, at Paris; and soon succeeded to the station of grand-master himself, which he retained until the year 1635. Being then desirous of a more retired and tranquil life, he resigned his post, and spent the remainder of his days in literary labours. He was admitted to the degree of doctor by the faculty of the Sorbonne. He died in 1650 or 1651. In the year 1621 he published an edition in folio of "The Holy Bible," in French, translated by the divines of the university of Louvain; accompanied with short extracts from the Annals of cardinal Baronius, and directions for distinguishing catholic French Bibles from those of the Hugonots, &c. In 1629 he published a history of the French cardinals, under the title of "Gallia purpurata;" of which he gave a second edition in 1638, folio, augmented by a History of the Grand Almoners of France. This work was once held in high estimation, until its credit was greatly lessened by M. Baluze's exposure of its numerous incorrectnesses in his "Anti-Frizonius," published in 1652, and afterwards in his "History of the Popes of Avignon." M. de Launoi informs us, that he carried on Henry de Sponde's Continuation of the Annals of Baronius, from the year 1622 to the year 1630. He was also the author of the "Life of Henry de Sponde," prefixed to his Continuation of the Ecclesiastical Annals, published at Paris in 1659. *Moreri.*—M.

FROBEN, JOHN, an eminent printer, was a native of Hammelburg in Franconia. He was liberally educated, and acquired much reputation at the university of Basil. As the business of a printer was at that time connected with the profession of letters, Froben was induced to learn it, and to set up a press in the city of Basil. He became not only eminent in the practice of his art, but he supported its dignity and utility by a scrupulous choice in the authors he printed. He would suffer no libellous or immoral writings to issue from his press, but devoted it to the service of sound and useful learning. Such was his reputation, that the advantage of having his works printed by Froben was the chief inducement to Erasmus for taking up his residence at Basil. That great man became very intimately connected with him, and always testified a high esteem and affection for him. Among the numerous productions of the Frobenian press were the works of Erasmus in nine volumes folio, and also those of St. Jerom and St. Augustine, on which he bestowed his revision. These are reckoned the most correct of Froben's editions. He had an intention of printing the Greek fathers, but was prevented by his death, which happened in 1527. Erasmus, who sincerely lamented him, honoured his memory with a Greek and a Latin epitaph. He himself died in the house of Jerom Froben, son of the former, and his successor in the printing-office jointly with his son-in-law Nicholas Episcopius. They carried into effect the design of printing the Greek fathers. A catalogue of the works printed at this office was published in 1564. *Erasmi Epistol. Moreri.*—A.

FROBISHER, or FORBISHER, sir MARTIN, an eminent navigator, was born near Doncaster in Yorkshire, but of what parentage is not known. He was brought up to the sea, and by much experience and observation acquired great skill in the art of navigation. The discovery of a north-west passage to the Indies was an object which excited his zeal, and during many years he made fruitless endeavours among the merchants to procure the means for an attempt. At length, by application to the ministers and courtiers of queen Elizabeth, he was enabled to fit out a private adventure for this purpose, but his equipment amounted to no more than two barks of twenty-five tons burthen each, and a pinnace of ten tons. With this slender force he sailed from Deptford on June 8, 1576, and on July 28 made the coast of New Greenland, about lat. 62. After some time spent in exploring, Frobisher entered the strait which has ever since borne his name, lat. 62. 50. and sailed up it the length of sixty leagues. This is an inlet on the eastern side of the continent of New Greenland, which terminates somewhat further to the south at Cape Farewel. He had some communication with the natives of this dismal region, and, according to custom, took formal possession of it in the name of his sovereign. He then returned; bringing back with him a piece of black stone, by way of sample of the country. This mineral, which was probably a kind of pyrite, was

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supposed to give tokens of containing gold; and it is asserted, that upon being assayed, it was found to be rich in that metal. No mineralogist will now doubt that the supposition must have originated in fraud or ignorance; however, such were its effects, that the nation thought of nothing but a new Peru or Mexico, and a second voyage was determined upon the next spring. For this purpose, the queen lent Frobisher a ship of the royal navy of two hundred tons, to which he added two small barks. Numbers of volunteers pressed to accompany him, several of them gentlemen of family; and by his restriction to the number of one hundred and forty, many were disappointed. His commission for this voyage directed him *only to search for ore*, and *to remit discovery to another time*; whence the character of that spirit of adventure which distinguished this period may be estimated. He sailed in May, 1577, and proceeding to his former strait, explored its coasts and bays, and landed on several islands, where the crews furnished themselves with a quantity of the supposed ore. He returned to England in September with his ships and cargo, which last, upon the examination of commissioners, was judged to promise great riches. And so completely was the delusion kept up, that another expedition was resolved upon for next year, accompanied by miners, refiners, and soldiers to guard the treasure. The adventurers offered to pass a winter in that rigorous climate, and materials were taken out for the construction of a wooden fort and other necessary buildings. Frobisher sailed upon his third voyage in May, 1578; and so much was the public expectation raised, that besides three ships particularly devoted to discovery, twelve more were fitted out for the purpose of being laden with gold ore. In this voyage they traced more of the coasts and islands of Greenland, and discovered a new strait; but meeting with storms, which retarded them and destroyed part of their fort, they agreed to return without leaving any persons to winter. They brought back some ladings of the precious mineral, but it is probable that its true nature was now detected, since we hear of no renewal of these singular expeditions. The original map of Frobisher's voyages, according to Mr. Pennant, is a remarkable sketch of erroneous supposition. He makes his straits reach to the icy sea, opposite to what he calls Cathaya, just to the north of what is made to resemble the new-discovered straits of Bering. Indeed, these voyages seem to be among those that were the least conducive to the improvement of geography; but no attempts of this kind are entirely useless, as they at least render future ones less erroneous.

Our navigator after this time appears only as a gallant naval commander. In 1585 he accompanied sir Francis Drake to the West Indies as captain of the Aid. He had a share of the glorious defence of the country against the Spanish armada in 1588, commanding the Triumph, one of the three largest ships in the English fleet. For his services on this important occasion he received the honour of knighthood. He commanded squadrons against the Spaniards in 1590 and 1592, in the last of which years he took two rich prizes. In 1594 he was sent with four ships of war to the assistance of Henry IV. of France against the Spaniards and Leaguers, when, in an attack upon a fort near Brest, he received a shot, of which he died after he had brought his squadron home. Sir Martin Frobisher is said to have had the roughness and violence which long characterised his profession, but is allowed to have been a brave and able commander. *Biog. Britan. Pennant's Introd. to Arctic Zoology.*—A.

FRŒLICH, Erasmus, a learned Jesuit, was born at Gratz in Styria, in 1700. He entered the society in 1716, and became professor of mathematics and the belles-lettres at Vienna. He made use of his situation in that capital to pursue the medallic science, to which he was much attached. He died in 1758. The works of this father are, "Quatuor Tentamina in Re Nummaria," 4to. 1737 and 1750; "Annales Rerum & Regum Syriæ," folio, 1751; "De Figura Telluris," 4to. 1757; and various dissertations on particular medals. *Nouv. Dict. Hist.*—A.

FROIDMONT, Libert (in Latin *Fromondus*), an ecclesiastic of the bishopric of Liege, was born in a country town between that city and Maestricht, in the year 1587. He taught philosophy in the university of Louvain, and in the year 1633 was preferred to the deanery of St. Peter's, in that city. Afterwards he was admitted to the degree of doctor of divinity, and, upon the nomination of the celebrated Jansenius to the bishopric of Ypres, was appointed his successor in the chair of interpreter of the Sacred Scriptures in the university. He was well versed in the learned languages, particularly the Greek and Hebrew, and had also made considerable progress in mathematical learning. Des Cartes, with whom he was intimate, entertained much respect for his knowledge in this his favourite branch of study. His writings likewise shew that he had not cultivated the belles-lettres unsuccessfully. He died in

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1653, when about sixty-six years of age. He was the author of "Dissertatio de Cometa Anni 1618;" "Meteorologicorum Libri V;" "Brevis Anatomia Hominis;" "Querimonia Jacobi Regis;" "Chrysippus, sive de libero Arbitrio," 1644; "In Actus Apostolorum Commentarii;" a Latin "Commentary on the Epistles of St. Paul," in two volumes folio, published in 1670; &c. The work last mentioned is in a considerable degree an abridgment of the Commentary of Estius, and is held in much estimation. *Moreri. Nouv. Dict. Hist.* —M.

FROISSART, John, an early French historian and poet, was born at Valenciennes in 1337. It is supposed that his father was a painter of armories, a circumstance which would naturally inspire him with that attachment to heraldry and to the manners of chivalry by which he is distinguished. He is asserted to have commenced a writer of history at the age of twenty; and it cannot be doubted that his poetical talent displayed itself at least as early. In order to divert his chagrin from an amorous disappointment, he paid a visit to England, where he was kindly received by his countrywoman Philippa of Hainault, queen of Edward III. She presented him with the means of appearing again to advantage before his mistress; but he met with a second repulse, and returned to England. He became secretary to queen Philippa in 1361, and continued five years in her service. During that period he visited Scotland, and was entertained for some time by William earl of Douglas. He was in Gascony in 1366 with Edward the Black Prince; and afterwards visited several of the Italian courts. In 1369 he lost his kind patroness Philippa, and retiring to his own country, obtained the benefice of Lestines, in the diocese of Cambray. Froissart, however, was not of a disposition to devote himself to the cure of souls; and besides, the composition of his history, which he seems never to have lost sight of, obliged him to travel in quest of that information which was then to be obtained only from living narrators. He entered into the service of the duke of Brabant, who was a poet as well as himself. From the compositions of his master, joined with some of his own, he formed a kind of romance, entitled "Meliador," and relating to love and chivalry. After the duke's death, in 1384, he acquired the patronage of Guy earl of Blois. He then travelled to the brilliant court of Gaston earl of Foix, who received him with great cordiality, and listened with interest to the recital of his poems. Here he met with much useful information from some knights of Arragon and England in the retinue of the duke of Lancaster. After some other travels in France and the Low-countries, he returned home, and finished the third book of his history. He paid another visit to England in 1395, and was introduced to the young king Richard II., to whom he presented a splendid copy of his Meliador, which was graciously received. Here he obtained fresh materials for his history, besides other favours. He returned thence to his own country, and appears thenceforth to have fixed his residence at Chimay, where he possessed the benefice of canon and treasurer of the collegiate church. The year of his death is uncertain, but he must have lived beyond 1400, as his Chronicle extends to that date.

Though Froissart was the author of thirty thousand verses, his poetical character is sunk into oblivion, and he is only known to readers as an historian. In this capacity, as writing of his own times, and with all the artlessness and minuteness of narration belonging to his age, he is highly valued by those who study ancient manners from original draughts. His Chronicle, divided into four books, comprehends the period from 1326 to 1400. It relates the events which took place not only in France, but in Flanders, England, Scotland, and Ireland, with many details respecting the papal courts of Rome and Avignon, and collateral particulars of the transactions in the rest of Europe, and even in Turkey and Africa. He is in general reckoned to have been a faithful narrator of what he saw and heard, though by his disposition something inclined to the romantic. The French writers have charged him with partiality in favour of the English by whom he was caressed; but they do not seem to have made good the accusation. The best edition of his chronicle is that of Lyons, four volumes folio, 1559. M. de la Curne de St. Palaye has given some curious and instructive memoirs relative to Froissart's life and writings in the Memoirs of the Academy of Inscriptions, from which the preceding account is chiefly taken. *Moreri. Nouv. Dict. Hist. Hayley's Ess. on History.*—A.

FROMAGE, Peter, a French Jesuit, distinguished by his exertions among the catholic missionaries in the East, was born at Lzon, in the year 1678. He commenced his noviciate at Nancy in 1693; and on account of his subsequent proficiency was selected by his superiors to preside over the classical studies of their younger pupils. When he had completed his course of theology, he offered his services as a

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missionary to the Levant; and being approved of, was first sent into Egypt, where he spent some years in acquiring a knowledge of the Arabic language, and in different employments to which he was appointed. Afterwards he was sent into Syria, where he spent the remainder of his life. For several years he held the post of superior of the missions, but continued at the same time to share in the most laborious duties of his subordinate brethren. He there formed the plan, which, by his perseverance, was carried into execution, of establishing a printing-press for the Arabic language, in the monastery of St. John the Baptist near Antura, a village in the chain of mountains distinguished by the name of Antilibanus. Having procured the proper types from Rome, and the necessary workmen, he printed in Arabic a great number of theological and devotional pieces, which were dispersed among the inhabitants of the country. They were chiefly translations from European works, and are particularised in the authority referred to at the end of this article. Father Fromage was present at a synod of the Maronites held in the year 1736, and pronounced a discourse at its opening, which is published, together with his account of the proceedings of the synod, in the eighth volume of the "New Memoirs of the Missions of the Society of Jesus in the Levant," 12mo. 1745. He died in 1740, when in his sixty-third year. *Moreri.*—M.

FROMAGEAU, Germain, a French ecclesiastic, and esteemed casuist, was a native of Paris, and admitted into the house and society of the Sorbonne in the year 1661. In 1664 he was created a doctor of that faculty. He has the character of having been a learned and able divine, and particularly famous for his knowledge of casuistical divinity. On this account he was looked up to as the proper successor of Mr. Delamet, for resolving difficult cases of conscience; and to his determination the clergy frequently had recourse on nice points relative to ecclesiastical discipline. He was repeatedly offered dignities in the church by different prelates; but he constantly refused them, as he had inherited from his father a fortune equal to his utmost wishes. His benevolence and humanity he shewed not only by numerous acts of charity, but by submitting for some years to the painful office of visiting, and preparing for their last moments, persons who were convicted of capital crimes. He died at the Sorbonne in the year 1705. He left behind him resolutions of numerous cases of conscience, some of which were published in the same volume with those of Mr. Delamet, which appeared in the year 1714, as we have already seen in the article relating to that ecclesiastic; and the rest in the succeeding volumes of the same collection. *Moreri. Nouv. Dict. Hist.*—M.

FRONTEAU, John, canon regular of St. Genevieve, and chancellor of the university of Paris, was born at Angers in the year 1614. His early education he received under a parish priest in the neighbourhood of Angers, by whose instructions he profited so well, that before he was thirteen years of age he could readily translate his native language extempore into Latin or Greek. Afterwards he studied for three years in the college of the fathers of the Oratory at Angers, whence he was removed to the college of La Flêche, where he went through his course of philosophy. In the year 1631 he took the habit of a canon-regular in the house of All Saints at Angers. After he had finished his theological studies he was called by the superior-general of the congregation to Paris, where he was appointed to teach philosophy at St. Genevieve. In the year 1639 he was appointed professor of divinity, which he taught for twelve years with distinguished reputation. He adhered to the principles of Aquinas both in his theology and in his philosophy. In the year 1648, father Fronteau was appointed chancellor of the university of Paris; and in the year 1654 he was presented to the priory of Benay, in the diocese of Angers. Some time after this he incurred the displeasure of the court, in consequence of being suspected of favouring the defenders of Jansenius, and, in the year 1661, when on a visit to his priory, received through the father-general the king's command to remain there till it should be his majesty's pleasure to recal him. Having afterwards, however, delivered in such declarations as were satisfactory, and expressed his readiness to sign the formulary, he was permitted to return to Paris in the year 1662. During the same year he was nominated by the archbishop of Sens prior-curate of the priory of St. Magdalen of Montargis, where he died not many days after he had taken possession of his benefice, when he was only in the forty-eighth year of his age. Du Pin says of him, that "he had enriched and set off a very large stock of ecclesiastical and profane learning, with a natural and lively eloquence. He preached and spoke easily, agreeably, and successfully. He gained a great reputation by the panegyrics which he pronounced in bestowing the degree of M.A. in the acts of the university; a function which he exercised for fifteen years. Besides the Latin and Greek, he was master of

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the Hebrew, Chaldee, Syriac, Arabic, Italian, and Spanish, languages. He kept up a large correspondence, not only with the learned, but also with the greatest persons in the kingdom, and particularly with the most considerable men of the robe, who honoured him with their friendship. In his works he knew how to adorn his profane reading by the ecclesiastic; and always enlivened his subject with some passages of the fathers, and out of Greek and Latin authors, or with some curious historical notices. He never attached himself so closely to any subject as to handle it thoroughly, but was always making discoveries, starting conjectures, forming new ideas, and giving his subject a turn altogether uncommon." Among other works which he published was an edition of "The Philosophy of Alamandus, with a Supplement;" "Quæstionum de Prædestinatione & Gratia Concordia," intended to reconcile the Jansenists and Jesuits; "Antitheses Augustini & Calvini," comparing the passages of St. Augustine and Calvin on the subject of grace; and "De Diebus Festivis," folio, 1652, being an ancient calendar of the Roman church, illustrated with a learned preface and notes, and accompanied with dissertations. After the author's death a collection of his select letters was published at Liege, in 1677, 12mo. in which, besides particular points of doctrine and discipline, some very curious questions in ecclesiastical antiquities are discussed. The reader may find an enumeration of the subjects of them in *Dupin* and *Moreri. Nouv. Dict. Hist.*—M.

FRONTINUS, Sextus-Julius, an eminent Roman, was city-prætor under Vespasian, A.D. 70. He was afterwards consul, but probably only *suffectus*, or supplementary, since his name does not appear in the consular series. He succeeded Cerialis as commander in Britain, where he distinguished his military talents, and reduced the nation of Silures. Under Nerva he was appointed to the superintendance of the waters, and he brought the water of the Anio to Rome by means of a splendid aqueduct. He wrote two books on the construction of these works by that emperor's order. Frontinus is mentioned with honour by several writers, particularly by the younger Pliny, who succeeded him in the dignity of augur. When he died, he forbade the erection of a monument to his memory, saying that it was a superfluous expence, for that his name would survive, if by his actions he had merited it. Besides the work upon aqueducts above mentioned, he wrote a work upon "Military Stratagems," still extant. A work upon agriculture, under the name of Frontinus, was most probably composed by a later writer. The works of Frontinus "De Aquæductibus" and "Stratagemata" were edited with the notes of Steweckius, *L. Bat.* 1607, 4to. The Stratagemata are printed with the "Autores de Re Militari," *Rom.* 1487, and have also been edited separately. The best edition is the Variorum, *L. Bat.* 1731 and 1779, 8vo. *Taciti Agricol. Vossii Hist. Lat. Tiraboschi.*—A.

FRONTO, Marcus-Cornelius, an eminent Roman orator, appears to have attained the highest rank in his profession in the age when he lived. He was master of rhetoric to Marcus Aurelius and Lucius Verus, and was rewarded for his services with the honours of the consulate and a statue. A. Gellius speaks of him as a person replete with erudition, and particularly skilled in the delicacies of the Latin language. His reputation for eloquence was so high, that he is mentioned as one of the heads of a sect among orators; and Macrobius calls the kind in which he excelled the *dry (siccum)*, which others more favourably characterise as the *grave* and *weighty*. No relics of his compositions are left. He is to be distinguished from Fronto, the consul under Nerva. *Bayle. Tiraboschi.*—A.

FRUGONI, Carlo-Innocenzo, a celebrated modern Italian poet, was born of a noble family at Genoa in 1692. He was one of those sacrifices so frequent among the younger children of the Italian nobility, and at the age of sixteen was persuaded, much against his inclination, to take the monastic vows in the congregation of Sommaschi. "I was," says he, "ready to die with chagrin and indignation, in a condition not made for me"—a situation, doubtless, too common among these "captives of the cloyster," as he terms them. He taught classical literature with success for some years in several of the cities of Italy; and at length, at the age of thirty-five, through the interest of cardinal Bentivoglio, he was liberated from his vows by pope Clement XII., retaining only the secular priesthood. At this time he had obtained the patronage of the house of Farnese, who gave him an honourable asylum in Parma. When the duke established in that capital an academy for the fine arts, Frugoni was employed to draw up its statutes, and was made its perpetual secretary. To this office were joined those of court-poet and inspector of theatrical exhibitions; and pensions and honours were liberally bestowed upon him. His poetical compositions spread his fame throughout Italy; and he preserved the fire and vivacity of his genius to an

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advanced age. He died at Parma in December, 1768.

Frugoni held a very distinguished rank among the Italian poets of his age, and excelled in various styles and modes of composition. His works consist of sonnets, odes, canzoni, elegies, satires, eclogues, and epistles. As well in serious as in sportive writings he had a style peculiar to himself, and distinguished by warmth, energy, and facility. He is judged to have displayed most merit and originality in lyric poetry, in which he attained a sublimity scarcely surpassed by any of his countrymen. He possessed the imagination of a true poet; and one of his panegyrists terms him "il principe dello stile fantastico"—at the head of the fanciful or figurative style. He attempted the drama, but did not succeed in it, though he had translated superiorly the Rhadamistus and Zenobia of Crebillon. His collected works were published at Parma, in nine volumes 8vo. 1779. In private character he was open and undisguised, cheerful and pleasant in conversation, but sometimes sarcastical, and more disposed to talk of himself than to praise others. He had a physiognomy of fire and genius, and in some of his features resembled the immortal Tasso. *Elogio dell' Abate Frugoni dal Ant. Cerati. Nouv. Dict. Hist.*—A.

FRUMENTIUS, a saint in the Romish calendar, and dignified with the title of Apostle of Ethiopia, was a native of Tyre, and flourished in the fourth century. He was educated under Meropius, a christian philosopher, who set out on a voyage to India towards the beginning of the fourth century, and was accompanied by Frumentius, and another of his scholars named Ædesius. In the course of their voyage they had the misfortune to touch on the coast of Ethiopia, where Meropius was inhumanly murdered by the natives; but his two scholars had their lives spared, and being found to be youths of fine parts, as well as beautiful in their persons, were sent to the emperor of the country. That prince was so pleased with them, that he placed Frumentius in his secretary's office, and Ædesius in that of his butler. As long as he lived he shewed them marks of his favour, and a little before his death granted them their liberty. When, after that event, they were about to avail themselves of their freedom, and to return home, they were importunately requested by the queen-regent to remain some time longer in the country, and to undertake the tutelage of her son till he should be of age. Having consented to her request, they appear to have obtained liberty for the Roman merchants residing in the ports of Ethiopia who were Christians, to assemble together for the worship of God; and they also succeeded in making many converts to the christian faith among the courtiers. When their pupil had taken the administration of the government upon himself, they both desired leave to return home, and obtained it, though not without much difficulty. Ædesius now went to Tyre, where he was afterwards ordained a presbyter, and related the foregoing particulars to Ruffinus, who has recorded them in the ninth chapter of the first book of his Ecclesiastical History; but Frumentius repaired to Alexandria, and acquainted Athanasius, who was then bishop of that city, with the progress which had been made in introducing Christianity into Ethiopia, and the fair prospect that there was of farther success. Upon this Athanasius, after consulting with his clergy, persuaded Frumentius, whom he perceived to be a person of great piety and zeal, to be consecrated a bishop by him, and to return to Ethiopia in that character, for the accomplishment of the work which he had so happily begun. He was accordingly consecrated a bishop in the year 331, and, returning to Ethiopia, entered on his mission at Axuma, the capital of the country. His labours are said to have been so successful, that in a short time the emperor, and the great body of the people, were converted to the christian faith, and numerous churches were established throughout the empire. Frumentius was still living in the year 356. *Socrat. Hist. Eccl. lib. i. cap.* 19. *Moreri. Geddes's Church Hist. of Ethiopia, p.* 9. —M.

FUCHS, LEONARD, an eminent German physician, was born in 1501, at Wembding in Bavaria. He early distinguished himself by his literary attainments; and having, in 1519, visited the university of Ingolstadt, he became there a convert to the opinions of Luther. He then turned his studies to physic, in which he graduated at Ingolstadt, in 1521. For the practice of his art he removed to Munich, where he married; but he left that city to undertake the medical professorship at Ingolstadt. Thence, on account of religion, he removed to Onoltzbach, and was appointed first physician to the margrave of Brandenburg. In 1535 he was invited to Tubingen, at which place he occupied the chairs of physic and anatomy as long as he lived. He was ennobled by the emperor Charles V.; and Cosmo, grand-duke of Florence, was desirous of engaging him by a large salary to settle at Pisa, but he declined the offer. He was the first German physician

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whose name became celebrated in foreign countries. He died in 1565. Fuchs was a man of learning, a voluminous writer, and a staunch defender of ancient medical doctrine, as existing among the Greeks. It is not worth while to transcribe the long list of his writings, now certainly no longer read, and possessing little originality. Several of them are translations of various works of Hippocrates and Galen, with commentaries. His "Medendi Methodus," and "Institutiones Medicæ," are almost entirely founded upon the fathers of medicine above mentioned. His "Paradoxorum Medicinæ Lib. III" contain much invective against the Arabians, and correction of their errors, both theoretical and practical. In his work "De Corporis humani Fabrica," he copies his anatomical descriptions from Galen and Vesalius, and was sufficiently unprejudiced to prefer the authority of the latter where they differ. He ranks among the earlier botanists, or rather herbalists, chiefly on account of his "Historia Plantarum," folio, *Basil*, 1542, which has been frequently reprinted, and translated into several modern languages. This is not a scientific work, and is almost entirely confined to plants used in medicine. The descriptive part is chiefly copied from Dioscorides; and in endeavouring to identify the plants of that author, he often mistakes, nor was he ready to acknowledge his errors when pointed out by Gesner. There are, however, many excellent outline figures in his work, several of them original. He had prepared a second volume of his history, and had procured many engravings for it, some of which, upon wood, are preserved at Tubingen. *Vander Linden. Freheri Theatr. Halleri Bibl. Medic. Botan. & Anatom.*—A.

FUESSLI, JOHN-GASPARD, an ingenious artist and writer, was born at Zurich in 1706. Having studied the principles of the graphic art under his father, who was but an indifferent painter, he left his native country in his eighteenth year, and proceeded to Vienna, unfriended and without support. In this city he soon attracted the notice of the principal nobility, and it is probable he would have spent his whole life there, had not the prince of Schwarzenberg prevailed on him to accept an invitation he had received from his son-in-law to go to Rastadt. At this place he was a favourite with the court; and even the old margravine, who had her residence at Etlingen, shewed him every mark of respect, and often expressed a desire of converting him to the catholic religion. From Rastadt he made several excursions to exercise his art, till he removed to Nuremberg, where he formed an intimate friendship with the celebrated Rupezki, under whom he studied, with a view to improve himself in his profession. At the end of eighteen months he resolved to pay a visit to Augsburg and Munich, and then to return to Swisserland, where he arrived in the thirty-fourth year of his age, and soon after married. In consequence of his talents he was highly respected by most of the eminent artists. Mengs made him a present of a manuscript treatise On the Beautiful, which Fuessli published, with a preface; and Winkelman lived with him in habits of the closest intimacy. He had as much taste for the beauties of poetry as for those of painting, and maintained an epistolary correspondence with Kleist, Klopstock, Wieland, Bodmer, and Breitinger. Persons of the highest rank, among whom were cardinal Koth and count Firmian of Milan, thought him worthy of their friendship. Though accustomed to live with the great, he did not obtain access to them by servile adulation, but rather by the freedom and openness of his behaviour. His house was a place of resort for all those who cultivated the arts, and were fond of agreeable society. People of all ranks assembled there daily, and the conversation, which turned sometimes on the arts, and sometimes on politics, morality, and other subjects, both serious and humorous, was enlivened by ingenious sallies and anecdotes. Notwithstanding the moderate state of his circumstances, Fuessli, by means of an active mind, was able to afford more support and protection to talents and merit than many of the rich and powerful. He not only gave instruction gratis to a number of poor pupils, but collected money to enable them to proceed to places to which they had been invited. His natural activity rendered him exceedingly social and ready to serve those around him who stood in need of his assistance. Negligent in regard to himself, he was careful of others; and, though incapable of knocking at the doors of the great on his own account, he was not ashamed to collect money from them when he had it in his power to contribute towards the support of any child of misfortune. These traits in the moral character of this artist are as much deserving of notice as the peculiarity of his genius. In the years 1740 and 1742 he lost two of his best friends, Rupezki and Rugendas, both men of the first eminence in the art, and whom he highly loved and esteemed. Being desirous that their talents and virtues might not remain unknown to posterity, he wrote a biographical account of them, and as this first essay in the department of liter-

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ature met with a favourable reception, he conceived a strong desire of rescuing from oblivion some of his meritorious countrymen, by publishing as complete a history as possible of the artists of Swisserland. In this work, which he completed with great labour and patience, he shewed himself a good writer and a sound critic in the arts. He died at Zurich on the 6th of May, 1782. *Meister's Berühmte Zürcher. Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

FUESSLI, JOHN-CASPAR, son of the former, a bookseller at Zurich, who died in the month of April, 1786, has made himself known by his works on entomology. These are: "Magazin für die Liebhaber der Entomologie"—Magazine for the Lovers of Entomology, vol. i. Zurich and Winterthur, 1778, with two coloured plates, vol ii. 1779, with two coloured and one uncoloured plate, 8vo.; "Neuer Magazin für die Liebhaber der Entomologie"—New Magazine for the Lovers of Entomology, vol. i. *ibid.* 1781, vol. ii. 1784, vol. iii. part 1st. 1786, 8vo.; "Archiv der Insekten Geschichte"—Archives of the Natural History of Insects, Zurich and Winterthur, 1781, 1786, in eight numbers, large quarto, with a great many coloured and uncoloured plates. A French translation of this work was published at Winterthur in 1793. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

FULBERT, a learned and worthy French prelate, who flourished at the latter end of the tenth and the beginning of the eleventh century, was an Italian by birth, and probably a Roman, as Mabillon and Fleury conjecture. He was a disciple of the learned Gerbert, who ascended the pontifical throne in the year 999, under the name of Sylvester II. From Rome he came to France, and delivered public lectures in the schools of the church of Chartres. His great reputation drew numerous scholars to him from all parts, who diffused the learning and information acquired under his instructions over France and Germany, and the other northern states of Europe; so that he is entitled to be considered as one of the principal restorers of learning, and of the sciences in his time. And the most ingenious and best-informed men among his contemporaries gloried in having been his disciples. By some historians he is said to have been made his chancellor by Robert king of France; but others contend that he was only chancellor of the church of Chartres. In the year 1007, a vacancy taking place in the see of Chartres, Fulbert was appointed to that dignity, and governed his church with great vigilance and prudence for more than one-and-twenty years. He was also made treasurer of St. Hilary, at Poitiers, which benefice he retained in conjunction with his bishopric, and expended its profits in rebuilding his cathedral church. But though Fulbert was a friend to literature and science, he was an enemy to freedom of enquiry, when it ventured to impugn or question any of the received dogmas of the papal church; hence he was led to excite the bigotry of his clergy against the famous Berenger, for maintaining that the bread and wine in the Eucharist preserved their essential qualities after consecration, and were only symbols of what they commemorated. He was also zealous for promoting the superstitious veneration of the Virgin Mary, and was the means of introducing into France the new offices and forms of devotion in her honour, which about this time received the papal sanction at Rome. He wrote hymns to be sung in her praise, and is said to have been the first who celebrated the festival of her nativity in that kingdom. He died in the year 1028. He was the author of "Sermons," "Hymns," and other pieces, in prose and verse, which possess few claims to merit. The most valuable of his works extant is a collection of "Letters" by himself and correspondents, one hundred and thirty-four in number, which shew in what estimation his character was held by the greatest men of his time, among whom were Robert king of France, Canute king of England, Richard II. duke of Normandy, William duke of Aquitaine, and other eminent princes and prelates. They are written with considerable correctness, delicacy, and spirit, and throw much light on the history, and particularly on the state of the ecclesiastical discipline and manners, of his age. His works were collected together, and published in a separate form at Paris, in 1608, in 8vo. by Dr. Charles de Villiers, in a negligent and inaccurate manner; and they are also inserted in the seventeenth volume of the "Bibliotheca Patrum." A Letter of his concerning ecclesiastical revenues, not inserted in his works, is to be met with in the second volume of Dachery's "Specilegium;" and another, written against the practice of some of his brother prelates who assumed the character of warriors, in the first volume of D. Mersenne's "Thesaurus Anecdotum." To bishop Fulbert also has been ascribed, "The Life of St. Aubert, Bishop of Cambray," of which a mutilated edition was published by Surius, under the thirteenth of December. *Cave's Hist. Lit. vol. II. sub sæc. Hild. Dupin. Moreri.*—M.

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FULDA, CHARLES-FREDERICK, one of the most ingenious German writers on language and philology, was born in 1724, in the town of Wimpfen in Swabia. He received the principles of his education in the Gymnasium of Stuttgard, and at Tubingen; and in the year 1748 was appointed chaplain to a regiment in Holland. His regiment being afterwards disbanded, he made a tour through various parts of Germany, and in 1749 completed his studies at Gottingen. In the year 1751 he was chaplain to the garrison of Asperg; and in 1757 and 1758 he obtained settlements at Einzengen and Mühlhausen. His first production was a prize dissertation on the two principal dialects of the German language, which was crowned by the Royal Society of Gottingen. The principal facts and most ingenious ideas contained in this essay he introduced, some years after, in his "Dictionary of the German Roots." If the German language was much indebted to Fulda for this work, in which he made the first attempt to illustrate the philosophy of its elements, its antiquity, and richness, it was not a little improved by the "Sprachforscher, or, Enquiry into Language," which he published in conjunction with Nast senior, of Stuttgard. His service to the German language was still farther increased by his "Idiotikon." His philosophical acuteness, extensive knowledge of language and the history of it, and his indefatigable diligence in searching all the documents that could tend to illustrate the object of his pursuit, appear not only in his larger works, but in his smaller essays and papers, which were published at different times, and chiefly in the Swabian Magazine. He did not, however, confine his researches to language alone, but extended them to history and antiquities in general. Of this he gave various proofs in single dissertations, which appeared in various collections: such as, "On the Origin of the Goths;" "On the Veronese and Vicentine Cimbri;" "On the Deities of the Germans, &c." But the principal monument of his extensive and well-arranged treasure of historical knowledge, ingenuity, and inventive genius, is contained in his "Chart of History," published at Augsburg in 1783, though the historical use of it is neither so easy nor so agreeable as the author flattered himself it would be. In his younger years he was accustomed, according to the method of his preceptor Goritz of Stuttgard, to render different objects of knowledge easier to be retained in the memory by graphic representations. At a period of more maturity, he exhibited in a sort of genealogical tree the connection of all the sciences, professions, arts, and handicrafts. In a similar manner he represented in 1787 all the organs of speech, with the origin of human language and ideas. His chart of history, a sketch of which was ready in 1756, arose from a similar origin. He died at Einzigen on the 11th of December, 1788. Fulda was of small stature, but lively and active. Though the philosophy of language seemed to be the principal field which he cultivated, and which he rendered fruitful with so much success, his extensive genius embraced every thing that belongs to the department of the sciences. He exercised his ingenuity also in things which one could hardly expect from an abstract thinker. All the window and bed curtains in the house were of his own making; and he not only invented implements for weaving the fringes, but worked them himself. The tables, chairs, and sofas, were also of his construction. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

FULGENTIUS, a Romish saint, and African prelate in the sixth century, was a descendant from an illustrious family of Carthage, driven from that city by the tyranny of the Vandals, and born at Lepte in the province of Byzacena, about the year 468. Having lost his father when he was very young, he was placed by his mother under able tutors in the Latin and Greek languages, and made extraordinary proficiency in both. He also possessed so strong a memory, that when he was a boy he could repeat the whole of Homer; and he could converse in the Greek language with purity and fluency. When he had arrived at a proper age, his talents recommended him to an employment under government, and he was made procurator, or receiver of the revenues, of his province. The duties of his place, however, soon grew disagreeable to him, on account of the rigour with which he was obliged to levy the taxes upon the people, and he determined to retire from the world, and embrace the religious life. In consequence of this resolution he took the vows, and placed himself under the discipline of Faustus, a persecuted catholic bishop, who had established a monastery in the vicinity of Lepte. In the year 490, the persecutions of the Arians having followed Faustus into this retreat, and dispersed his community, Fulgentius entered into another monastery in the same neighbourhood, where the high opinion entertained of his sanctity and merits, occasioned his being appointed colleague or coadjutor with Felix, the superior of that institution. Before a long time had intervened, the

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incursions of the Moors having scattered the religious of this monastery, Felix and Fulgentius fled for refuge into the country of Sicca, where, by the influence of an Arian presbyter, they were thrown into prison, and not liberated before they had been cruelly scourged, and undergone other severe personal sufferings. Fulgentius afterwards embarked for Egypt, with the design of associating with the monks in that country, the grand nursery of those gloomy enthusiasts; but having put into Syracuse on his voyage, he was dissuaded from proceeding by Eulalius, the bishop of that city, because the Egyptian monks had separated from the communion of the church of Rome. After spending some time in Syracuse he went to Rome, in the year 500, and, having offered his devotion at the pretended sepulchres of the apostles, returned to Africa, where he established a new monastery, in a more commodious situation than those from which he had formerly been driven, but in the same province of Byzacena. His growing attachment to a solitary life, however, soon led him privately to quit this institution, with the intention of fixing his abode in a secluded spot among the Venetian islands. But being recalled to his monastery, under threatenings of excommunication from Felix his co-abbot, and Faustus his bishop, if he should prove disobedient, he was ordained a presbyter, in order to fix him in an employment in which his talents might prove of service to the catholic cause. At this time Africa was under the dominion of Thrasimond king of the Vandals, who was an Arian, and a bitter enemy to the Catholics. He had issued a decree, by which it was forbidden to ordain new catholic bishops to supply the places of those who should die; but the African prelates had come to a determination to pay no respect to his tyrannical mandate. Upon a vacancy taking place in the see of Vinta, the clergy and people of that church were desirous of having Fulgentius for their bishop; but, to avoid being consecrated to that office, he withdrew into concealment until another person was fixed in it. Soon after he had returned to his monastery, the see of Ruspa became vacant, and he was, though very unwillingly, ordained bishop of that place in the year 504, according to Baronius, but according to other historians in the year 508. His new appointment did not induce him to make any alteration in his habit or manner of living, nor prevent him from exercising the same austerities and abstinence as when he was confined to his monastic discipline; and whenever the discharge of his episcopal functions permitted him, he still chose to spend his time in the retirement of a cloister. It was not long after his election to the see of Ruspa, that, by a decree of Thrasimond, he was banished, in common with the other catholic bishops of Africa, to the island of Sardinia. In this place of exile, though he was of junior rank among his brother prelates, yet his learning and talents caused him to be respected by them as their ablest adviser and advocate, and they made use of his pen in the writings which were circulated in their common name, to vindicate themselves and their principles. By the treatises which he wrote, he acquired so high a reputation, that Thrasimond had the curiosity to see and hear him; and having sent for him to Carthage, proposed to him many difficulties, which, according to the catholic writers, he answered to the king's satisfaction. The opportunity, however, which he embraced during his residence at Carthage, of confirming the Catholics in their opinions, and of converting some Arians, having awakened the jealousy of the arian bishop, Thrasimond was persuaded by him to send Fulgentius back to his place of exile in Sardinia. Upon the death of Thrasimond about the year 522, his son Hilderic recalled the catholic bishops; and Fulgentius, as well as his fellow-sufferers, met with a joyful reception from the orthodox in Africa. He appears to have spent the remainder of his life in peace and tranquillity, discharging the duties of his episcopate with diligence and prudence, and rendering himself the subject of veneration and esteem by his piety, humility, and exemplary manners. He was frequently appointed to preside at the synods which were held by his party. It is to be lamented, however, that his good qualities were debased by the superstitious notions of religion and devotion which he had early imbibed; and that, by the credit of his character and influence, the baleful spirit of monkery was widely disseminated among the Christians in Africa. He died in 533, in the sixty-fifth year of his age. He left behind him numerous treatises in theological controversy, homilies, epistles, &c. many of which have been long since lost. For the titles and subjects of such as are still extant, we refer our readers to Cave and Dupin. They have been frequently printed in a separate form, at Basil, Cologne, Antwerp, Lyons, Paris, and other places; but the best edition of them is that published at Paris by Desprez, in 1684, in one volume 4to. They are also inserted in the ninth volume of the "Bibliotheca Patrum." Fulgentius is praised by Isidorus, for the correctness and

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clearness of his creed, according to the standard of catholic belief, his intimate knowledge of the sacred Scriptures, his eloquence and persuasiveness of address, and his subtlety in argumentation. By some writers he is called the Augustine of his age; for he not only conformed to the doctrine of that father, but also imitated his style. "His words, indeed," says Dupin, "are not so pure, but then he is not so much given to play with words. He had a quick and subtle spirit, which easily comprehended things, set them in a good light, and explained them copiously, which may appear unpleasant to those who read his works. He repeats often the same thing in different words, and turns the questions a thousand different ways. He loved thorny and scholastical questions, and sometimes made use of them when discussing mysteries." *Cave's Hist. Lit. vol. I. sub Sæc. Eutych. Dupin. Moreri.*—M.

FULGENTIUS-PLANCIADES, Fabius, who is sometimes confounded with the preceding, flourished about the year 520, and, according to some writers, was bishop of Carthage. He was the author of three books "On Mythology," addressed to a priest, named Catus. They were published in 1599 by Jerome Commelin, together with the mythological treatises of Hygynus, Julius Firmicus Maternus, and Alberic; and at Amsterdam in 1681, by Munker, in two volumes 8vo., with the same and other treatises of a similar nature, under the title of "Mythographi Latini." This Fulgentius was also the author of a curious treatise "De primis vocabulis Latinis," published at Paris in 1586, 4to.; and to him has been attributed a dissertation "On the Allegories of Virgil," addressed to Charicles, a grammarian. *Moreri. Nouv. Dict. Hist.*—M.

FULGOSIO, Raphael, a celebrated jurist, was a native probably of Placentia, though the Genoese writers claim him for their countryman. He appears to have been a professor at Pavia in 1389, and at Placentia in 1399. He afterwards occupied the chair of law at Padua, where his appointments were finally raised to 1000 ducats. He was sent as jurisconsult to the council of Constance, and was of great use to that assembly by his dexterity and profound knowledge. He was likewise frequently delegated on public business to Venice. He died in 1427, and a splendid monument was erected to his memory in the church of St. Antony at Padua. Fulgosio was the author of several esteemed works in his profession, as "Commentaries upon the Code and Digest," "Counsels," &c. He introduced several new opinions into the schools of Italy; of which, that concerning males descending through females, which bore his name, was the occasion of much controversy down to late times. *Moreri. Tiraboschi.*—A.

FULKE, William, a learned English divine in the sixteenth century, was a native of London, where he received the early part of his education; and in the year 1655 he was entered of St. John's college in the university of Cambridge. He was intended by his father for the legal profession, and, after spending some years in the university, was entered a student at Clifford's-inn, London, where he appears to have applied himself to the study of the law for six years. But his inclination led him to prefer the church to the bar; and he accordingly returned to pursue his studies at college, to the great displeasure of his father, who refused to contribute towards his support. He found means, however, to maintain himself till he was chosen fellow of his college in 1664, and distinguished himself by his proficiency in the different branches of academic learning, particularly mathematics and theology. In the year 1565, when he was M.A. of three years' standing, he was incorporated in the same degree in the university of Oxford. Having formed an intimate acquaintance with the learned Thomas Cartwright, Lady Margaret's professor of divinity, who was attached to puritan sentiments, Mr. Fulke embraced the same opinions, and is described by Anthony Wood, on the testimony of one of his contemporaries and acquaintance, as jointly with Dr. Humphrey "Standard-bearers for a long time of the non-conformists, who did grow conformable in the end, as they grew riper in experience and sager in judgment." By his sentiments he rendered himself so obnoxious, that he was expelled from his college, and reduced to maintain himself by delivering lectures in his private apartments. Afterwards he was patronised by the earl of Leicester, who in 1571 presented him to the living of Warley in Essex, and in 1573 to that of Didington in Sussex. Soon afterwards he took his degree of doctor of divinity at Cambridge by mandamus, and went to France in the capacity of chaplain to the English embassy. After his return to his native country, he was made master of Pembroke-hall in the university of Cambridge, and was also appointed Lady Margaret's professor. He died in the year 1589. He is spoken of as a man of great merit, who, when young, sustained the character of a good philosopher, and when more advanced in life, that of a pious and solid divine. He

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was the author of numerous treatises in Latin and English, chiefly relating to the catholic controversy, the titles of which may be found by the curious in the Bodleian or Oxford Catalogue. The most important of his works is his "Comment upon the Rheims Testament," 1580, folio, which in 1617 was reprinted with the title, "The Text of the New-Testament of Jesus Christ, translated out of the vulgar Latin by the Papists of the traitorous Seminary at Rhemes; with Arguments of Books, Chapters, and Annotations, pretending to discover the Corruption of divers Translations, &c. Whereunto is added the Translation out of the original Greek, commonly used in the Church of England, with a Confutation of all such Arguments, Glosses, &c." This work underwent several impressions, and was attacked with much fury by the catholic writers; to whose animadversions the author replied in "A Defence of the sincere and true Translation of the Holy Scriptures into the English Tongue, against the manifest Cavils, &c. of Gregorio Martin, &c." 1617, folio. *Wood's Athen. & Fasti Oxon. vol. I. Fuller's Worthies.*—M.

FULLER, NICHOLAS, a learned English divine and critic in the latter end of the sixteenth and beginning of the seventeenth century, was born at Southampton, in the year 1557. He was educated in classical learning at the free-school in that town, and when he became qualified for the university, was taken into the family of Dr. Horne, bishop of Winchester, where, after he had pursued his studies for some time, he was made secretary to that prelate. The same post was filled by him under Dr. Watson, the successor of Dr. Horne; but, upon his death within about three months after his advancement, Fuller determined to retire from that situation, and to devote himself at home to those literary pursuits which were more congenial with his inclination than a life of business. Before he had settled himself, however, in any regular plan of study, he was invited to become tutor to the sons of a knight in Hampshire, two of whom he accompanied to the university of Oxford in the year 1584, and was matriculated at the same time with them, as a member of St. John's college. From this college he removed in a little time with one of his pupils to Hart-hall, where he pursued his studies with indefatigable diligence, and acquired no little reputation for his skill in the Greek and Hebrew languages, and in philological learning. Having taken both his degrees in arts, he left the university, and retired to his native town; and soon afterwards he was admitted to orders, and presented with the small rectory of Allington, near Ambersbury, in Wiltshire. The income of his benefice was very inadequate to his comfortable maintenance; yet he was contented with his humble lot, and, surmounting the difficulties of his situation, closely applied himself to his literary and critical pursuits. As Thomas Fuller quaintly expresses himself, "here he applied his studies in the tongues, and was happy in pitching on (not difficult trifles, but) useful difficulties, tending to the understanding of Scripture. He became an excellent linguist, and his books found great regard beyond the seas, where they were reprinted." They appear, likewise, to have proved the means of rescuing him from obscurity in his own country; but not to have procured him any very substantial reward of his merits till he was far advanced in life. He was made a prebendary of Salisbury; and was afterwards preferred by the bishop of Winchester to the valuable rectory of Bishop's-Waltham, in Hampshire, which, according to Fuller, he did not long enjoy. He died in 1622-3, when about sixty-five years of age. He was the author of "Miscellanea Theologica, Lib. III," first printed at Heidelberg, in 1612, in 8vo, and afterwards at Oxford, with the addition of a fourth book, in 1616, and at London in 1617. These "Miscellanea" having fallen into the hands of the celebrated Drusius, he accused the author of plagiarism, in taking many of the best remarks in them out of his works, without making any acknowledgment of his obligations. Against this charge Fuller satisfactorily vindicated himself in his "Miscellanea Sacra, cum Apologia contra V. Cl. Johan. Drusium," published at Leyden in 1622, 4to, and consisting, besides the author's defence of himself, of two additional books to his former work. These "Miscellanea" are inserted in the ninth volume of the "Critici Sacri," and dispersed throughout the whole of Pool's "Synopsis Criticorum." Fuller was also the author of an "Exposition of Rabbi Mordecai Nathan's Hebrew Roots, with Notes," and a "Lexicon;" both which remain in MS. in the Bodleian library at Oxford, and are honourable memorials of the author's erudition and industry.

There was another NICHOLAS FULLER, a contemporary of the preceding, who was most probably educated at Emanuel college, Cambridge, to which he was a benefactor. He became a counsellor of some eminence, and a bencher of Gray's-inn, in London. He had the boldness to resist, in his professional character, the illegal and oppressive proceedings of

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archbishop Bancroft, and his brethren of the High-commission Court, against a minister of Yarmouth, and a merchant of that town, who were imprisoned for being present at a pretended conventicle. Having obtained a writ of *Habeas Corpus* to bring them to the bar, he moved that they should be discharged, because that the high-commissioners were not empowered by law to imprison, or to administer the oath *ex officio*, or to fine any of his majesty's subjects. His pleading, as may be imagined, was ineffectual for the release of his clients; and by thus honestly discharging his duty, he drew down the vengeance of the commissioners upon himself. For Bancroft told the king that he was the champion of the Nonconformists, and ought, therefore, to be made an example, to terrify others from appearing on their behalf. By a scandalous stretch of power he was accordingly shut up in close confinement, whence neither the intercession of his friends nor his own petitions could obtain his release to the day of his death. His "Argument," in the case above mentioned he gave to the public in 1607, in 4to., and it was afterwards reprinted in 1641. *Wood's Ath. Ox. vol. I. Fuller's Worthies of England. Neal's Hist. Purit. vol. I.*—M.

FULLER, THOMAS, an eminent English divine and historian in the seventeenth century, was the son of a clergyman of the same name at Aldwincle in Northamptonshire, and born there in the year 1608. He was instructed in grammar learning by his father, and made such a rapid progress, that at twelve years of age he was deemed qualified for the university. Accordingly he was sent in the year 1620 to Queen's college, Cambridge, of which his mother's brother, Dr. Davenant, afterwards bishop of Salisbury, was then master. To his academic exercises he applied with extraordinary diligence and success, and took his degree of B.A. in 1624; and that of M.A. in 1628, with universal applause. Being prevented from obtaining a fellowship in his college, by a prohibition in the statutes against the admission of two fellows from the county of Northampton, he removed in the year last mentioned to Sidney college. About this time he was chosen minister of St. Bennet's parish, in the town of Cambridge, and attracted numerous audiences by his admirable pulpit talents. In the year 1631, he obtained a fellowship in Sidney college, and was also collated to a prebend in the cathedral church of Salisbury. It was in the same year that he sent his first publication into the world, which was of the poetical kind, and entitled "David's heinous Sin, hearty Repentance, and heavie Punishment," 8vo. It is now little known. Soon afterwards Mr. Fuller was ordained priest, and presented to the rectory of Broad-Windsor, in Dorsetshire, where he exercised his ministerial duties with great diligence and acceptability for several years. In the year 1635 he took his degree of bachelor of divinity; and about three years afterwards married a young gentlewoman, by whom he had one son, but lost his wife about the year 1641. Before her death he had published, in folio, his "History of the Holy War," which met with a favourable reception, and has gone through at least three editions. Its first edition is dated in the year 1639, but did not make its appearance till the following year. He was now induced by the ferment in the nation, which indicated an approaching civil war, to remove to London, where he expected to enjoy greater security than in his country residence, at the same time that he should have more ready access to the works and conversation of the learned. In the metropolis he soon acquired high fame as a preacher, and was chosen lecturer of the Savoy, in the Strand, whither persons of all ranks flocked to hear him in incredible numbers. When the parliament met in 1640, a convocation was also assembled in king Henry VIIth's chapel, of which our author was a member. When after the dissolution of that parliament the convocation was commissioned to continue its sittings, in order to draw up new canons for the better government of the church, he was one of the select committee; but disapproved of some of the steps taken by the convocation, which in the next parliament were voted to be contrary to the king's prerogative, to the established laws and statutes of the realm, to the rights of parliament, to the property and liberty of the subject, tending to sedition, and of dangerous consequence. His disapprobation of them, however, did not arise from a want of zeal in his attachment to the king's cause. Of this he gave abundant evidence by his exertions, in public as well as private, to serve the royal interests. With this view, after the king had left London with a determination to commence hostilities against the parliament, Mr. Fuller, on the anniversary of his majesty's inauguration in 1642, preached at Westminster-abbey from II. Sam. xix, 30: "Yea, let them take all, so that my Lord the King return in Peace." His sermon on this occasion, which was printed, gave great offence to the parliament party, and brought the preacher into some danger. About this time he published his "Holy State," in folio. In the year 1643, after finding that to

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prevent being silenced and ejected as other royalists had been, he must take an oath against which his conscience protested, he withdrew to the king at Oxford, by whom he was well received. Since his majesty had been apprised of his abilities as a preacher, he now expressed his desire to hear him, and Mr. Fuller accordingly preached before him at St. Mary's church. On this occasion he incurred the censure of the royalists, for being, as they conceived, too lukewarm in their cause; while in London, as we have seen, he exposed himself to the resentment of the opposite party by his zeal for the king's service. It has hence been fairly concluded, that he was an advocate for measures of conciliation which did not accord with the views of either party. But when he found that there were no hopes remaining of any accommodation, he resolved to recover the opinion of his steady attachment to the royal cause, by following the fortunes of the king's army. He was now deprived of his means of subsistence, and had no church to preach in; he therefore obtained a letter of recommendation to sir Ralph Hopton, and was received by him in the capacity of chaplain. The duties of that appointment he constantly exercised, as the army moved from place to place, omitting no opportunity, when favourable intervals offered, of pursuing his studies, of making historical collections, and, particularly, of gathering materials for his "Worthies of England." The assiduity with which he carried on his researches in this wandering kind of life, was astonishing; and he at the same time maintained a very extensive correspondence on the subjects of his enquiries. After the loss of the battle on Cheriton-down, in 1644, his general, now lord Hopton, drew the remains of his army to Basing-house, where he left his chaplain; who animated the garrison to so vigorous a defence of that place, when it was soon afterwards besieged by sir William Waller, that the latter was obliged to abandon his enterprise, after his army had sustained considerable loss. When afterwards the king's army under lord Hopton was driven into Cornwall, Mr. Fuller had the leave of that nobleman to retire to Exeter, where he resumed his studies, and preached constantly with great satisfaction to the citizens. During his residence at Exeter he was appointed chaplain to the infant princess Henrietta Maria, who was born in that city in 1643; and soon afterwards received from the king a patent for his presentation to the living of Dorchester, in Dorsetshire. The offer of the living he declined, as inconsistent with his intention of settling in London when the war should be terminated; but he continued his attendance upon the princess until Exeter was obliged to surrender to the parliament forces in 1646, when he was permitted by the general, sir Thomas Fairfax, without any loss or interruption, to remove to London. While he resided at Exeter, his company and conversation were much courted by persons of all ranks; and, indeed, wherever he was, the cheerfulness and facetiousness of his temper, added to his wit and learning, made him generally beloved. His visits were so frequently paid to a doctor Vilvain of that city, that the governor would sometimes rally the latter in a pleasant manner, for inviting him so often, or detaining him so long from the company of others. But the doctor, it seems, had some uncommon MSS. in his library, and also a museum of natural curiosities, which, together with his own stock of information, and communicative disposition, were so attractive to Mr. Fuller, that we can easily account for the partiality which he shewed for this gentleman's acquaintance. While at Exeter, likewise, he had liberal offers made him by John Digby earl of Bristol, and Dr. Westfield bishop of Bristol, if he would have lived with them; but, while he was not deficient in his acknowledgments for their proffered kindness, he declined their invitations, from a desire of preserving his independency, and of devoting his time to such pursuits as his own inclination should dictate. Upon his arrival at London, he met with but a cold reception from his former parishioners at the Savoy, probably on account of the part which he had taken in politics; and he found his lectureship filled by another person. It was not long, however, before he was chosen lecturer at St. Clement's-lane, in Lombard-street; whence he soon removed to St. Bride's church, in Fleet-street. Afterwards he appears to have been subjected to a temporary suspension from the office of public preaching by the parliament party; but about the year 1648 that suspension seems to have been withdrawn, and he was presented to the rectory of Waltham-abbey, in Essex, by the earl of Carlisle, who had just before appointed him his chaplain. Mr. Fuller spent that and the following year at London and Waltham, employing some engravers to embellish with maps and other copper-plates his view of the Holy Land, as from mount Pisgah, entitled, "A Pisgah Sight of Palestine, and the Confines thereof; with the History of the Old and New Testament acted thereon," in folio, published in 1650. In the following year he published a collection of lives,

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some written by himself, and some by others, of religious reformers, martyrs, confessors, bishops, and other learned divines, foreign and domestic, under the title of "Abel Redivivus," in 4to. After Mr. Fuller had lived above twelve years a widower, he was recommended by his noble friends to an advantageous match, and about the year 1654 married one of the sisters of lord viscount Baltinglass; by whom in the following year he had a son, who survived him together with his son by his former wife. During the year 1655, notwithstanding Cromwell's prohibition of all persons from performing any ministerial service, or teaching school, who had been adherents to the late king, Mr. Fuller continued his pastoral labours without being interrupted. He also distinguished himself by the charitable relief which he extended to such ministers as had been ejected from their livings, and other suffering loyalists, from what he could spare out of his own income, and the contributions which he solicited of his auditories. In the year 1656 he published his "Church History of Britain, from the Birth of Jesus Christ to the Year 1648;" to which work are subjoined "The History of the University of Cambridge since the Conquest," and "The History of Waltham-abbey, in Essex, founded by King Harold;" the whole forming a large folio volume. This Church History was attacked with much asperity by Dr. Peter Heylin, in his "Examen Historicum," published in 1659; to whose strictures Mr. Fuller replied with much mildness, ingenuity, and candour, in his "Appeal of injured Innocence to the learned and impartial Reader, in Answer to some Animadversions of Dr. Heylin's on his Church History," published in the same year, in folio. A subsequent exchange of letters between these gentlemen, and some personal conferences, led to the termination of their controversy. About this time Mr. Fuller was invited to another living in Essex, where he exercised his ministerial labours till he was made chaplain to lord Berkeley, who presented him to the living of Cranford, in Middlesex. That patron he accompanied to the Hague, when he went to congratulate king Charles II. on his restoration. A short time before that event Mr. Fuller had been readmitted to his lecture in the Savoy, and after it had taken place was reinstated in his prebend of Salisbury. Soon afterwards he was appointed chaplain to his majesty; created doctor of divinity at Cambridge, by a mandamus from the king during the year 1660; and, had he lived a twelvemonth longer, would probably have been raised to a bishopric. The last literary work on which his attention was employed, was his "History of the Worthies of England," part of which was printed during his life, and the rest from his papers after his death, most probably in a less perfect state than if he had survived to superintend its completion. It was published in 1662, in folio. In the year 1661 Dr. Fuller took a journey to Salisbury, on the business of his prebend; but on his return home was attacked by a fever, to which he fell a sacrifice when in the fifty-fourth year of his age. Out of respect to his character, at least two hundred of the clergy accompanied his remains to the place of interment. Dr. Fuller's person was tall and well made; his presence stately and majestical; and his manners frank and unaffectedly polite. His disposition was amiable and benevolent, and his conduct highly commendable in his domestic and social relations. We have already noticed the esteem in which he was held as an instructive and entertaining companion. His attachment to the royal cause appears to have proceeded from principle, and not from interested or ambitious views. To the established church of England he was a steady friend; but at the same time was so candid and liberal towards protestant Nonconformists, that among the bigotted and intolerant of his communion he incurred the suspicion and charge of puritanism. His learning and ingenuity were considerable, his imagination lively, and his memory remarkably retentive. Such extraordinary things, indeed, are related concerning the powers of his last-mentioned faculty, as are scarcely credible. It is said, that he could repeat five hundred strange and unconnected words, after twice hearing them; and that he could repeat a sermon verbatim, after he had heard it once. It is also said, that he undertook once, after passing from Temple-Bar to the furthest part of Cheapside and back again, to mention all the signs then over the shops, as they stood in order on both sides of the way, repeating them either backwards or forwards; and that he performed his task with exactness. Bishop Nicholson is very severe on his writings, and says of his Church History, that "That through the whole he is so full of his own wit, that he does not seem to have minded what he was about." And Mr. Granger observes, "that he was unhappy in having a vein of wit, as he has taken uncommon pains to write up to the bad taste of his age, which was much fonder of conceit than of sentiment." It must be acknowledged that he has afforded too much ground for these remarks; but at the same time his works deserve

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to be commended, as repositories of much valuable and useful information, which may be advantageously consulted by the ecclesiastical historian, and by the biographer. Besides the treatises already mentioned, he was the author of Sermons, Tracts, and other small pieces, the titles and subjects of which are enumerated in the *Biog. Brit. British Biog. Nicholson's English Hist. Library, part ii. ch. iv.*—M.

FULLO, or, THE FULLER, PETER, who derived his surname from the employment which he exercised in his monastic state, was bishop of Antioch in the fifth century, and a noted leader of the sect of *Monophysites*, or advocates for the doctrine of one nature in Christ. He entered into a monastery at Constantinople, from which he was expelled on account of his having become a convert to the eutychian doctrine. Afterwards he found means to recommend himself to the good graces of Zeno, the son-in-law of the emperor Leo; and when his patron was appointed count of the East, he accompanied him to Antioch, the capital of his government. In that city he entered into intrigues for the purpose of depriving Martyrius, the bishop, of his dignity; and having procured accusations to be brought against him as a Nestorian, which obliged him to repair to Constantinople to answer to the charge, usurped his see in his absence. He was afterwards deposed from the episcopate, and condemned for the opposition which he made to the decrees of the council of Chalcedon. In the year 482, however, by the interposition of Zeno, who had then succeeded to the empire, and the favour of Acacius bishop of Constantinople, he was reinstated in the possession of his former dignity. No sooner was he firmly fixed in his seat, than he introduced an alteration into a part of the devotional service of the church, which proved the subject of bitter discord between the Eastern and Western bishops. For to the words, "O God most holy, &c." in the famous hymn which the Greeks call *Trisagium*, he ordered the following phrase to be added in the Eastern churches, "who has suffered for us upon the cross." His design in this was, to fix more deeply in the minds of the people the doctrine of one nature in Christ, to which he was zealously attached. By his adversaries, however, and particularly by Felix, the Roman pontiff, it was represented as intended to convey the notion that all the three persons of the trinity were crucified: hence they gave the name of *Theopaschites*, to those who approved of that addition. The consequence was a violent controversy between the Western and Eastern Christians; the former rejecting the addition inserted by Fullo, as implying a blasphemous Heresy; and the latter constantly using it after this period, because they considered it as applying to Christ alone. To put an end to this controversy, the emperor Zeno published in the year 482 his famous *Henoticon*, or Decree of Union, which was intended to reconcile the contending parties. But instead of producing that effect it gave rise to new contests and divisions, which terminated in a formal schism between the Latin and the Oriental Christians. Fullo retained the see of Antioch until his death, which took place in the year 486. *Moreri. Mosh. Hist. Eccl. Sæc. V.*—M.

FUMANI, ADAM, a man of letters of the sixteenth century, was a native of Verona. He acquired an accurate knowledge of the Greek and Latin language, by means of which he ingratiated himself with the most eminent scholars of his time. He was in great esteem with Giberti bishop of Verona. He accompanied cardinal Pole in his legation to Flanders; and Navagero to the council of Trent, who procured for him the secretaryship to that assembly. He had a canonry of Verona, which he held till his death at an advanced age in 1587. Fumani translated from Greek into Latin the moral and ascetic works of St. Basil. He also composed poems, of which the most remarkable was "A System of Logic," in Latin heroics, in five books. This unpromising subject he treated with an elegance and ease which are altogether surprising, and prove at least his facility in the management of verse and language. It was printed for the first time in the second Cominian edition of the works of Fracastorius, 1739, along with other poems, Greek, Latin, and Italian, of the same author. *Moreri. Tiraboschi.*—A.

FUNCH, JOHN (in Latin) *Funcius*, a German lutheran divine in the sixteenth century, was born at Werden, near Nuremberg, in the year 1518. We are not informed where he received his education, but only that he discovered early a love of literature, and, after making commendable progress in his studies, was admitted to the profession of the ministry. He married a daughter of Osiander, professor of divinity at Konigsberg, and became the second of that rigid and fanciful divine in the disputes which he introduced into the lutheran church, respecting the means of our justification before God. Funch afterwards was chosen court preacher to Albert duke of Prussia, and, unfortunately for himself, was persuaded to turn politician, and engage in cabals unfavourable

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to the interests of the Polish nation. For this conduct he was prosecuted in the name of the province, and was condemned to be put to death as a disturber of the public peace. He was beheaded at Konigsberg, in 1566, in the forty-ninth year of his age. He is said to have composed the following verses on the morning of his execution:

Disce, meo exemplo, mandato munere fungi.
Et fuge, ceu pestem, την πολυπραγμοσυνην.

Which may be rendered, "Learn, from my example, to mind your own proper business; and avoid, as you would the plague, the itch of meddling with too many things." He was the author of a "Chronology," that was very favourably received by the learned world; in writing which he is said to have been assisted by his father-in-law Osiander, who was no mean historian. The first part of it, reaching from Adam to the birth of Christ, was printed in the year 1544. In 1554 the whole of the Chronology was published, beginning with the creation of the world, and ending with the year of Christ 1552. In a third edition, revised and corrected, he brought it down as far as the year 1560. He was also the author of "Commentaries upon the Apocalypse;" "The Life of Andrew Osiander;" "The Life of Vitus Theodorus," &c. *Melch. Adam. Vit. Germ. Theol. Moreri. Bayle.*—M.

FURETIERE, ANTONY, a French man of letters, born in 1620, was a native of Paris. He first pursued the study of the law, and for a time exercised the charge of procureur-fiscal of the abbey of St. Germain des Prés. He then entered into the ecclesiastical state, and obtained the abbacy of Chalivoi and the priory of Chuines. He made himself known by various compositions in verse and prose, and became a member of the French academy, the meetings of which he attended with great assiduity. That body was then engaged in the compilement of its Dictionary, of which circumstance Furetiere was supposed to take advantage in framing one of his own, of which a specimen appeared in 1684. This embroiled him with the academy, and caused his expulsion from that society in 1685. Furetiere published a *factum* in his own justification, but it was so full of satire and personal abuse, that it served to widen the breach; and though his place remained unoccupied, he continued in a state of exclusion till his death in 1688. The academy manifested its surviving resentment, by decreeing that the usual funeral service on the death of a member should not be performed for him. He was, indeed, a man of a caustic and malignant disposition; and could not refrain from sarcasms, even without provocation, as he shewed by an attack upon the peaceable La Fontaine. When Boileau read his satires to him, Furetiere testified a malicious joy at the prospect of a literary war, which in the end would fall upon the head of its author. To this the poet is supposed to allude in these lines of his satire, entitled "A son Esprit:"

A peine quelquefois je me force à lire,
Pour plaire a quelque ami que charme la satyre,
Qui me flatte, peutêtre, & d'un souris moqueur,
Rit tout haut de l'ouvrage, & tout bas de l'auteur.

Rarely I bring the bashful lines to sight,
Forc'd by some friend whom satire's strains delight,
Who gives me praise, and, with a roguish glee,
Laughs at my work aloud, and low at me.

The Dictionary of Furetiere did not appear till 1690, under the title of "Dictionnaire Universel," two volumes folio. Basnage de Beauval published an improved edition in 1701, three volumes folio, which was reprinted at Amsterdam in 1725, four volumes folio. It has served as the basis of what is called the "Dictionnaire de Trevoux," of which the last edition was in 1771, eight volumes folio. Furetiere's other works were, "Five Satires, in verse;" the "Gospel Parables, in verse;" and "Le Roman Bourgeois." A "Furetiana" appeared after his death, but is little esteemed. *Moreri. Nouv. Dict. Hist.*—A.

FURGOLE, JOHN-BAPTIST, a learned writer on legal antiquities, born in 1690 at Castel-Ferrus, in Lower Armagnac, was an advocate in the parliament of Toulouse. He was esteemed and patronised by the chancellor D'Aguesseau, who encouraged him to publish the works by which he obtained his reputation. Of these, the most generally interesting are, "Traité des Curés Primitifs," 4to. 1736; "Traité des Testamens & autres Dispositions de dernier Volonté," four volumes 4to. 1745; "Traité de la Seigneurie feodale universelle, & du Franc-aleu naturel," 12mo. 1767. He was made capitoul of Toulouse in 1745, and died much regretted in 1761. *Nouv. Dict. Hist.*—A.

FURIUS ANTIAS, an ancient Latin poet, was contemporary with Q. Lutatius Catulus, who is recorded to have sent him a treaty made during his consulate, B. C. 102. This circumstance renders it probable that it was this Furius (and not the following) who composed annals in verse. A. Gellius (l. xviii. c. 11.) mentions him as having been censured by a grammarian

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for certain innovations in language, and quotes some lines from him, which appear inflated. Macrobius affirms that Virgil borrowed considerably from Furius the annalist, and copies some lines in proof of his assertion. *Vossii Poet. Latin. Moreri.*—A.

FURIUS BIBACULUS, M. a Latin poet, born at Cremona, B.C. 102 or 103, was contemporary with Cicero. He wrote a poem on the Gallic war, in which, probably, were contained those contumelious verses against Cæsar which are referred to by Tacitus and Suetonius. Horace has consigned to ridicule a line, probably from this piece, which shews Furius to have been little delicate or select in the use of metaphor.

Furius (Jupiter) hibernas cana nive conspuit Alpes.
SAT. *Lib. ii.* 5.

In the verse preceding, Horace calls him "pingui tentus omaso;" whence it is concluded that he was fat, and gross in his diet. He was intimate with the grammarian Valerius Cato, whose learning he praises, while he laments his indigence, in some lines, written in an easy style, quoted by Suetonius in his book On illustrious Grammarians. The fragments remaining of both the Furii are to be met with in the Corpus Poetar. Latin. *Vossii Poet. Lat. Moreri.*—A.

FURNEAUX, PHILIP, a learned English nonconformist divine, in the eighteenth century, was a descendant from reputable, but not opulent, parents, at Totness in Devonshire, where he was born in the year 1726. His classical education he received at the free-school in his native town, at the same time with Mr. afterwards the learned Dr. Kennicott, with whom he contracted an intimacy and friendship, which lasted through life. As he was designed for the profession of the ministry, he was sent at a proper age to an academical institution in London, which was supported by the funds bequeathed by Mr. Coward. In that institution he studied with great diligence for five years, when he passed through his examination, preparatory to his settling in the work of the ministry, in a manner that reflected much honour on his abilities and acquirements. Soon after he commenced public preacher he was chosen assistant to Mr. Henry Read, pastor of a presbyterian congregation in St. Thomas's, Southwark; and afterwards he became one of the Sunday-evening lecturers at Salters'-hall, in the city of London. For many years he maintained his connection with that lecture, and was justly admired by the most discerning and liberal of the dissenters in the metropolis, on account of the solemnity and fervour of his devotional exercises, and the comprehensiveness, solidity, energy, and invariable practical tendency, of his pulpit discourses. In the year 1753 he succeeded the reverend and learned Moses Lowman as pastor of the congregation at Clapham, in the county of Surrey, which, under his ministry, became one of the most opulent and considerable among the protestant dissenters in the vicinity of London. In this situation he continued his ministerial services for more than twenty-three years, highly esteemed and beloved by his own flock, and respected for his extensive learning and eminent talents by the dissenters in general. During this time he was chosen one of the trustees of those funds, to which he was partly indebted for his education; and distinguished himself by his attention to their proper application, and the encouragement which he gave to such pupils as afforded evidence of superior abilities, or superior diligence in their studies. He also received the diploma of doctor of divinity from one of our northern universities. In the year 1777 he was attacked by a malady, which terminated in a derangement of his mental powers, from which he never recovered to the time of his death in 1783, when he had nearly completed the fifty-seventh year of his age. Exclusive of some single sermons, he gave to the public only two productions of his pen, which, however, are works of uncommon merit in their kind, and display extensive knowledge, great acuteness of reasoning, accurate discrimination, and much liberality and candour of spirit. The first is entitled "Letters to the Honourable Mr. Justice Blackstone, concerning his Exposition of the Act of Toleration, and some Positions relating to religious Liberty, in his celebrated Commentaries on the Laws of England," 8vo. 1770. Notwithstanding that the learned judge did neither answer this treatise, nor make any public acknowledgment of his having incautiously exposed himself to the animadversions contained in it, yet that he felt their force may fairly be concluded from the alteration or the omission of some of the obnoxious passages in the subsequent editions of his excellent work. To the second edition of these letters Dr. Furneaux subjoined the eloquent and argumentative speech of lord Mansfield, in the cause between the dissenters and the city of London in the House of Lords, in the year 1767; which he wrote from memory, but with such correctness, that it received the full approbation of his

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lordship; who had no notes on that occasion. That learned lord entertained a great respect for the character of Dr. Furneaux, and besides being frequent in his enquiries after him, was a liberal contributor towards the funds raised by the members of his church and other friends, for his support and comfortable accommodation in his state of melancholy confinement. The other treatise published by Dr. Furneaux was "An Essay on Toleration," 8vo. 1778; in which he had a particular view to an application which had then been lately made by the dissenting ministers to parliament, but without success, for that relief in matters of subscription, which they obtained by a subsequent act passed in 1779. *Gent. Mag. for Dec.* 1783. *Private Information.*—M.

FURSTEMBERG, FERDINAND DE, an eminent prelate, was a descendant from the free barons of that name in Westphalia, and was born at Bilstein in 1626. He studied at Cologne, where he contracted an intimate friendship with the nuncio Chigi, who, upon his return to Rome, and elevation to the cardinalate, invited Furstemberg to reside with him. When seated in the papal chair by the name of Alexander VII. he conferred several benefices on him, and by his recommendation procured his election to the bishopric of Paderborn in 1661. The high reputation Furstemberg acquired in this station caused him to be appointed by the famous bishop of Munster, Van Galen, his coadjutor; and upon the death of that prelate, in 1678, he succeeded to the see, and was declared by the pope apostolical vicar of all the north of Europe. He shewed himself worthy of this trust by extraordinary zeal in making converts, which he carried so far as to support considerable foundations for the propagation of the catholic religion in China and Japan. At the same time he did not neglect the cultivation of the belles-lettres, either by his own efforts, or those of many learned men whom he patronised. He collected a number of manuscripts and monuments of antiquity, and gave to the world a valuable work relative to these objects, entitled "Monumenta Paderbornensia," *Amst.* 1672, 4to. He also printed at Rome a collection of Latin poems, under the title of "Septem Virorum illustrium Poemata," which contained several of his own, written with much purity. He died in 1683. Soon after his death a magnificent edition of his Latin poems was printed at the Louvre, at the expence of the king of France. *Baillet. Moreri.*—A.

FUSI, ANTHONY, a French catholic priest, and afterwards a convert to the protestant religion, was a descendant from a noble family, and born in Lorrain, towards the latter end of the sixteenth century. He entered while young among the Jesuits, but did not continue long in their connection. Afterwards he pursued his studies in the university of Lorrain, where he took his degrees in theology, and then removed to Paris, where he received the bonnet of doctor from the faculty of the Sorbonne. In that city he was preferred to the benefice of St. Bartholomew, with the annexed cures of St. Leu and St. Giles; and he had also the appointments of apostolical prothonotary, and of preacher and confessor in the royal household. His enemies accused him of being an immoral liver, and guilty of concubinage; but Peter de l'Etoille, who knew him well, gives him the character of a virtuous and good man. He appears, however, to have indulged to greater liberality of opinion than could be tolerated by bigotted Catholics, and to have advanced sentiments concerning the salvation of children who died without baptism, and on other topics, which were made the subjects of complaint against him before his ecclesiastical superiors. And it is said that he was obliged to retract them, under the penalty of being formally censured by the faculty of theology, and deprived of his benefices. Fusi was also an enemy to persecution for conscience sake, and freely exposed to his parishioners the iniquity and folly of attempting to make converts to truth by force and violence, urging them, by deeds of christian charity, and their own exemplary lives, to invite deluded wanderers into the pale of the church. He entertained, however, a thorough dislike to the Jesuits, and would never suffer any of that fraternity to enter his pulpit; with that formidable and revengeful body, therefore, he became an object of deep resentment, and they resolved to ruin him. By their management the churchwardens of St. Leu were induced to institute a criminal process against him in the year 1609, in which they accused him of lewdness, heresy, and witchcraft. While the suit was pending, a satirical piece, entitled "Le Mastigophore, ou Precurseur de Zodiaque, &c." made its appearance, intended to ridicule Nicholas Vivian, master of accounts, first churchwarden of St. Leu, and the principal instrument in carrying on the process against Fusi, for the part which he took in that business. This piece was attributed to Fusi, who disavowed it; but Vivian commenced a prosecution against him as the

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author, and having obtained a decree of arrest from the lieutenant-criminal, sent him to the prison of the Chatelet, in the year 1612. His cause was tried in the bishop's court, where he was pronounced guilty of the libel, of lewdness, and of heresy; and was also adjudged to be deprived of his benefices, interdicted from the discharge of any ecclesiastical function, and to make reparation to Vivian. Against this sentence he appealed to the parliament, where it was confirmed by an arrête in the same year. He made repeated efforts to obtain a reversal of his sentence before the judicatories at Sens and Lyons, and a second time before the parliament of Paris; but they all proved unsuccessful. At length, after remaining in different prisons between four and five years, and making satisfaction to Vivian, he was set at liberty. His situation now in France was a painful and melancholy one, as the popular odium had been excited against him during his tedious confinement, and he entertained apprehensions of farther molestation from the artifices of his enemies. He therefore withdrew to Geneva, where he embraced the protestant religion in the year 1619. He entered into the marriage state; but, if we are to credit father Niceron's *Mémoires*, was not admitted to officiate in the ministerial character. For some time he employed himself in instructing young persons in a village near that city; and afterwards lived there on the income which he derived from his connection with a banking concern. The time of his death is uncertain. Besides the Mastigophore, which was most probably written by him, he was the author of an account of his case, entitled "Factum pour M. Antoine Fusi, Docteur en Theologie, &c." 8vo.; and of a large volume in octavo, 1619, employed in describing the abuses and crimes of the church of Rome, which produced a formal declaration and decree of the Sorbonne at Paris against him, when he was happily beyond the reach of their vengeance. This work was entitled "Le Franc Archer de la vraie Eglise, contre les Abus & Enormités de la fausse, par noble Antoine Fusi, jadis Protonotaire-apostolique, Docteur Sorboniste, Predicateur & Confesseur de la Maison du Roi, Curé des Eglises, &c." Prefixed to it is "Au Roi de la Grande-Bretagne, Jacques I. Remontrance apologétique sur Enormités & Abus demésures, Attentats & Inhumanités du Chef de la fausse Eglise & des ses Suppots, contre le vrais & legitimes Enfans de la Vraie." *Moreri.*—M.

FYOT DE LA MARCHE, CLAUDE, count de Bosjan, a French ecclesiastic at the beginning of the eighteenth century, was born at Dijon, in the year 1630. When he was about twenty years of age he publicly maintained theological theses in the college of the Jesuits at Dijon, and was honoured by having Lewis XIV. then in that city, among the number of his auditors. In the year 1662 that prince nominated him abbot of the collegiate church of St. Stephen, at Dijon; and he also created him his almoner, and prior of Notre Dame, at Portarlier on the Saone. In the year 1665 the abbots of the diocese of Langres constituted him their representative in the ecclesiastical chamber at Langres; and in the same year the provincial assembly at Lyons nominated him a deputy of the second order in the general assembly of the clergy of France, held at Paris, and at Pontoise. In the year 1668 the king gave him the rank of an honorary counsellor of the parliament of Dijon; and in the following year a brevet of counsellor of state. He established and endowed a seminary for the education of young ecclesiastics in his abbey, and proved himself in other respects a munificent benefactor to it. He died at Dijon in 1721, in the ninety-first year of his age. He was the author of several pious and devotional treatises, which are enumerated in our authority; and also of "A History of the Abbey of St. Stephen," fol. 1696. The work last mentioned is held in much estimation on account of the profound and curious researches which it contains relating to the antiquities of the city of Dijon. *Moreri.*—M.

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GABINIUS, Aulus, a Roman commander in the corrupt times of the republic, first began to rise to notice under the dictator Sylla, B.C. 82, when he was sent as an envoy to Muræna, then commanding in Asia. He arrived at the consulate B.C. 58; and in the next year, through the intrigues of Clodius, obtained the government of the rich province of Syria, the favourite object of the cupidity of Roman pro-consuls. After exhausting that unhappy country by his oppressions, he carried his arms into Judea against Alexander, son of Aristobulus, whom he reduced to sue for peace; and he re-established Hyrcan in the dignity of pontiff, and regulated the government of that country according to a new system. He next, upon promise of a large sum, agreed to replace on the throne of Parthia, Mithridates, who had been expelled by his brother Orodes. He had crossed the Euphrates upon this expedition, when he was overtaken by Ptolemy Auletes king of Egypt, who, on Pompey's recommendation, came to persuade Gabinius to undertake his re-establishment in his kingdom, then usurped by his son-in-law Archelaus. The Roman, for the enormous bribe of ten thousand talents, half of which was to be paid in hand, made no scruple of deserting Mithridates; and though it was contrary to an express law for a governor to march out of his province or engage in a new war without the consent of the senate, yet, confiding in the authority of Pompey, he proceeded with his army towards Egypt. He dispatched his general of the horse, Mark Antony, to secure the passes, and following into the heart of the country, gave Archelaus a total defeat, and took him prisoner. For a large ransom he suffered him to escape; but the ambition of the young prince induced him again to take up arms, and he stood a long siege in Alexandria. At length he was slain in battle, and Ptolemy was quietly seated on his throne. In the mean time Gabinius was accused at Rome of high crimes and misdemeanors, and Cicero employed the thunders of his eloquence against him, as one who had disgraced and rendered odious the Roman name. Such was the indignation excited among the people, that he would have been condemned in his absence had he not been supported by the consuls Pompey and Crassus. Gabinius returned to Rome, B.C. 54, and was first impeached of high-treason, of which charge he was acquitted by a small majority. He was then tried upon two other actions for corruption and extortion, and though he was now, in compliance with the request of Pompey, defended by Cicero, he was condemned to perpetual banishment. He expended his ill-gotten wealth in bribes to his judges, and lived abroad in poverty and obscurity, till the breaking out of the civil war between Cæsar and Pompey: The former of these leaders, knowing his military talents, made him one of his lieutenants. In this quality, marching through Illyricum, he was defeated with great loss by the people of the province, and compelled to take refuge in Salona. There, after contending some months against great distress, he died of disease. *Appian. Josephi Antiq. Cicero Orat. Hirtii Bell. Alexandr. Univers. Hist.*—A.

GABRIEL-SEVERUS, a Greek prelate in the sixteenth and the beginning of the seventeenth century, was a native of Malvasia, or Monembasia, near the scite of the ancient Epidaurus, in Peloponnesus. He was consecrated bishop of Philadelphia at Constantinople in the year 1577 by the patriarch Jeremy; but finding the Greeks in that diocese to be few in number, he removed to Venice, where he exercised the archiepiscopal functions over the members of his communion in the territories of that republic. In that city he published, in the Greek language, a treatise on the Sacraments, a defence of the Greek church against the terms of union enjoined by the council of Florence, and other treatises on the rites of the Greek church, &c. They were published in a collective form at Paris, in 1671, by Richard Simon, under the title of "Fides Ecclesiæ Orientalis, seu Gabrielis Metropolitæ Philadelphiensis Opuscula," in 4to. Cardinal du Perron, in his treatise On the Eucharist, has referred to the works of this prelate when endeavouring to shew, that the Greek church held the doctrine of transubstantiation precisely as it is maintained by the Latin church. In the

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notes which father Simon has added to his edition of Gabriel's works, he has laboured to prove that the latter, when delivering his sentiments on this point, was not influenced by any undue bias in favour of the Latin church. Father John Morin, likewise, has referred to his works to prove the conformity between the Greeks and Latins on the articles of penance and ordination. In contesting their reasonings, their protestant opponents have bestowed much more attention on the subject than it deserved; for whether there be either some degree of resemblance, or an exact coincidence between the opinions of the Greek and Latin churches on these points, can be of no moment whatever in deciding the truth or falshood of the doctrines in debate between the Catholics and Protestants. We have seen no account of the time of Gabriel's death, or of his age. *Moreri.*—M.

GABRIEL-SIONITA, a learned Maronite, who flourished in the seventeenth century, was professor of the Syriac and Arabic languages at Rome, whence he was induced to proceed to Paris to take a part in editing the magnificent Polyglot Bible, published by M. Le Jay. He carried with him Syriac and Arabic versions of the Bible, transcribed by himself from MSS. at Rome, to which, with incredible labour, he added the vowel points as they were afterwards printed, and which did not exist in the writings from which he took his transcripts. It is to be lamented that, in consequence of quarrels between him and his employer, and Ecchellensis who was called in to assist him in the work, the public were deprived of proper *prolegomena* to these versions, giving an account of the MSS. whence they were taken, and of other desirable particulars. The Latin translations which accompany these versions, excepting those of the Book of Ruth, were furnished by Sionita. Owing to the quarrels above mentioned, he did not put the finishing hand to the department assigned to him in the Polyglot, but was succeeded in the superintendance of it by Ecchellensis. Sionita was appointed professor-royal of the Syriac and Arabic languages at Paris, and was highly esteemed and much employed by the learned world as a tutor in them. He died in that city in the year 1648. Walton, in the English Polyglot, has copied the versions introduced into Le Jay's by our Maronite. Besides his labours on the Bible, Sionita also published translations of other Arabic works, and among the rest of an Arabic geography, entitled "Geographia Nubiensis," in 4to. 1619. *Moreri. Nouv. Dict. Hist.*—M.

GABRIEL, GILES DE, a franciscan monk in the seventeenth century, was a native of Liege, who was admitted licentiate of the university of Louvain, ordained priest, appointed definitor-general of his order, and apostolic-commissary in the Netherlands. He was the author of several theological works, in which he insists on a very severe and rigid scheme of morality. Among other pieces he published at Brussels, in 1675, a book entitled "Specimina Moralis Christianæ & Moralis Diabolicæ," or "Specimens of Christian Morality and of Diabolical Morality," 8vo. This extraordinary title excited an alarm at the court of Rome, whither the author was obliged to repair in order to justify himself, while his book was prohibited till it should undergo a strict examination. When it had passed the ordeal, and received some corrections, it was permitted to be reprinted by the author at Rome, in 1680, under the title of "Specimina Moralia;" but it was afterwards published at Lyons in its original form, and with its original title, in 1683, 12mo. A French translation from the Roman edition, revised, corrected, and enlarged, made its appearance in 1680, entitled "Les Essais de la Théologie Morale," &c. 12mo. *Bayle. Moreri.*—M.

GABRINI, NICHOLAS, commonly known under the name of *Rienzi*, one of the most extraordinary political characters of his time, was born in the fourteenth century at Rome of mean parentage. His father was a tavern-keeper in a quarter of the city inhabited by the lowest of the populace. As his name was Lorenzo, by contraction Rienzo, the son was usually called Nicolo or Cola di Rienzo. He received a literary education, and early distinguished himself by the quickness of his parts and the elevation of his sentiments. The glories of ancient Rome, compared with its present abject state, deserted for Avignon by the pontiffs, and oppressed by the lawless sway of its potent nobles, appear to have excited a real enthusiasm in his breast. He was never satiated with reading the best Roman authors, and with searching into the reliques of antiquity dispersed through that former capital of the world; and he was often seen hanging in ecstacy over a bust or mutilated statue, and ejaculating the words of ancient liberty, justice, and grandeur. The common people were therefore accustomed to regard him as an extraordinary person, and one destined to redress those wrongs of which they were deeply sensible; and even the superior ranks viewed him with respect for his knowledge and talents. He obtained the post

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of a public scribe or notary; and in 1346 he was joined in a deputation from the Romans to the newly-elected pope Clement VI. at Avignon, for the purpose of exhorting him to bring back the papal court to its original seat. On this occasion he spoke with so much force and freedom, and painted in such strong colours the insolences and oppressions of the nobles, that he excited a high idea of his character. The pope created him an apostolic notary, but gave no explicit reply to the deputies. Rienzi, upon his return, entered upon the exercise of his office, which he discharged with a probity that added to his reputation; at the same time he was attentive to foment the discontents of the people by harangues against the nobility, and against the abuses in the public administration. Having thus prepared men's minds for a change, and engaged many persons of all orders in his designs, in the month of April, 1347, during the absence of the governor of Rome, Stephen Colonna, he summoned a secret assembly upon mount Aventine, before which he made an energetic speech, describing the wretchedness and degradation into which the christian capital was fallen, and from which nothing but the efforts of its own citizens could raise it. He then caused them all to subscribe an oath for the establishment of the *Good Estate*. He had the address to gain over the pope's vicar to his purposes; and at a second assembly in the capitol he produced fifteen articles as the basis of the Good Estate, which were unanimously approved; and the people conferred upon him the title of tribune, with power of life and death, and all the other attributes of sovereignty. The governor Colonna, upon his return, threatened him with punishment; but was himself constrained to leave the city; and Rienzi banished with him the principal noble families of Rome, after capitally punishing several who were convicted of oppression and other crimes. In the first exercise of his authority he conducted himself with strict regard to justice and the public good. He placed the most respectable citizens at the head of the judiciary administration, and purged Rome of all those violences and enormities which had so long prevailed in it. The pope was induced to sanction his power, which, though termed an usurpation, seems to have been as lawfully conferred as the consent of the governed could make it. The reputation of the new tribune of Rome soon extended throughout Italy. The messengers whom he sent to propose to the different states a general league, were everywhere received with high respect, though unarmed and only distinguished by a silver wand; and honourable embassies were sent to him in return. His friendship was even solicited by Lewis king of Hungary, and the emperor Lewis. Persons of warm imagination conceived that he was to be the instrument of restoring the ancient grandeur of Rome and Italy. Among these the most conspicuous was the celebrated Petrarch, who had contracted an admiration of his character when joined with him as one of the deputies to the pope. There are extant some eloquent and pathetic letters which he wrote to Rienzi, warmly exhorting him to proceed in his glorious undertakings. In the meantime, that intoxication which scarcely ever fails to seize upon those who suddenly rise to supreme power from mean beginnings, began to betray him into extravagancies, which injured his character with sober persons. He caused himself to be created a knight, with a singular mixture of religious and military ceremonies. He assumed a variety of titles; issued a letter declaring Rome the head of the world; and cited the two rival emperors, Charles and Lewis, and the electors, to appear before him, and justify their pretensions. He dismissed the pope's legate, reduced the nobles to greater humiliation, and established a reign of terror. He was for a time successful against the attempts of the exiled nobles to restore themselves by force of arms; but at length, finding that he had lost the affection and confidence of the people, he withdrew secretly from Rome, and in the beginning of 1348 took refuge in the kingdom of Naples. He was at first received with honour by the king, but the efforts of his enemies brought him into such hazard, that he thought proper to retreat to a hermitage, where he lived concealed till the commencement of 1350. He then took advantage of the jubilee to return secretly to Rome, where being discovered, he withdrew to the king of the Romans at Prague. Thence, either voluntarily or through constraint, he came into the hands of pope Clement at Avignon, who put him in prison, and appointed a commission of three cardinals to try him. But after the decease of that pope, his successor Innocent VI. in 1354 released him from his confinement, and sent him to Rome, in order to oppose one Baroncelli, who had seized the government of that capital. The Romans received him again with great demonstrations of joy, and he recovered his former authority. But after a turbulent administration of some months, the no-

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bles found means to excite a sedition against him, in which he was massacred, in October, 1354. His body was treated with the greatest indignity by the people; and his end adds one more example to the many recorded by history, of the usual fate of popular leaders and reformers. Rienzi seems to have possessed that union of fanaticism with artifice, which is perhaps essential to the success of persons who act a part similar to his. He was more courageous in speech and council than in action. He wanted presence of mind in emergencies of danger, and betrayed a dastardly timidity in the last scene of his life. His original designs appear to have been honourable, and his views enlarged, but neither his temper nor understanding was adequate to the greatness of his enterprise. *Mureri. Tiraboschi. Mod. Univers. Hist.*—A.

GAD, one of the twelve patriarchs of Israel, was the seventh son of Jacob, and the first by Zilpah, the handmaid of Leah. His descendants were distinguished by their courage and warlike exploits during the conquest of Canaan, and their subsequent defence of the possessions assigned them in the Promised Land. Those possessions, which were beyond Jordan, and bounded by the lot of the tribe of Reuben on the south, and that of the half-tribe of Manasseh on the north, were remarkably rich and fertile, especially in pasture-grounds. On the east they bordered on the territories of the Ammonites and Moabites, and the districts frequented by the wandering Arab tribes. The Gadites were at first much exposed to the hostile incursions of these neighbours, but by their continual watchfulness and bravery they frequently disappointed them in their hopes of plunder, and by successful expeditions into their respective countries so far overawed them, that at length they enjoyed the portion of their inheritance in peace and security. These circumstances in their history were predicted in the last blessing pronounced by Jacob upon his sons, when speaking of Gad he said, "A troop shall overcome him," or invade him, "but he shall overcome at last." *Gen. xxx.* 11. *xlix.* 19. *Josh. xiii.* 24. *&c.*—M.

GAD, a Jewish prophet, and David's seer, or domestic prophet, with whom he was accustomed to advise on affairs of importance. When the displeasure of Heaven had been excited against David and Israel, by the crime of ordering the people to be numbered, Gad was divinely commissioned to wait upon the king, and to offer him the choice of three evils, famine, unsuccessful war, or the pestilence, one of which was to be inflicted as a punishment on that people. When the king had chosen the pestilence, and its dreadful ravages had awakened the people to repentance, Gad was farther commissioned to instruct David to erect an altar in the threshing-floor of Ornan the Jebusite, and to offer on it burnt-offerings and peace-offerings, which met with a propitious acceptance. Around this spot the future temple was built, as it appeared to have been intended for that honour by divine selection. Gad wrote a history of his own times, out of which, together with the writings of the prophets Samuel and Nathan, the account of the actions of David, as given in the books of Samuel and Chronicles, was most probably compiled. 2. *Sam. xxiv.* 11. *&c.* 1. *Chron. xxi.* 9. *&c. xxix.* 29.—M.

GAFURIO, Franchino, an eminent professor of music, was a Bergamese by origin, but was born in 1451 at Lodi, where his father Bettino was a soldier in the service of the duke of Mantua. He was educated for the priesthood, and particularly applied himself to the study of music. After taking orders, he went to Mantua, and then to Verona, at which place he first commenced a teacher of music. He visited Genoa, Naples, and other cities, continually improving himself in musical science, and augmenting his reputation by his writings and lectures. In 1484 he was invited to Milan, and placed at the head of the choir in the cathedral. The duke Lodovico Sforza also created him the first public professor of music in that capital. There he resided many years, teaching with great applause, and composing many learned works which have perpetuated his name. He also caused the writings of the ancient Greek authors concerning music to be translated into Latin. A work "On Musical Instruments," which he published in 1518, involved him in an angry controversy with Giovanni Spatario, a musician in Bologna, who gave a severe criticism of it, to which he replied with equal acrimony. It is not known to what age Gafurio lived; but as his reply to Spatario is dated in 1520, he must have reached his seventieth year. He was a man of general learning, and wrote most of his works in Latin, in a style of considerable elegance. He likewise composed poems in that language. His musical publications, which are still in high repute, are: "Theoricum Opus Musicæ Disciplinæ," *Neap.* 1480; *Milan*, 1492: "Practica Musicæ utriusque Cantus," *Milan*, 1496; *Venet.* 1512: "Angelicum & Divinum Opus Musicæ materna lingua script." *Milan*,

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1508: "De Harmonica Musicorum Instrumentorum," *Mil.* 1518. He likewise published the works of Maffeo Vegio, and an oration of Jac. Antiquario in praise of Lewis XII. of France. *Tiraboschi. Hawkins's and Burney's Hist. of Music.*—A.

GAGNIER, JOHN, a distinguished master of the Oriental languages, was born and educated at Paris. He particularly applied himself to the study of Hebrew and Arabic, in which he acquired uncommon skill. Becoming dissatisfied with the Roman-catholic religion, in which he had been bred, he left his country, and came to England. His learning soon gained him friends, among whom were archbishop Sharp, and lord-chancellor Macclesfield. He was admitted to the degree of M.A. at Cambridge, and afterwards at Oxford, at which last university he fixed his residence, for the sake of consulting the Bodleian library, while he supported himself by teaching Hebrew. In 1706 he published "Joseph Ben Gorion's History of the Jews" in the original Hebrew, with a Latin translation and notes, in a quarto volume. He afterwards assisted Dr. Grabe in the perusal of the Arabic MSS. in the Bodleian library, for the purpose of a controversial work in which Grabe was engaged against Whiston. He was appointed in 1717 to read the Arabic lecture at Oxford in the absence of Dr. Wallis; and upon his death, was chosen to the professorship in his stead, which office he fulfilled with great reputation till his death. Gagnier published two valuable works, which have given occasion to Gibbon to term him "the best and most authentic of the guides" respecting the history of Mahomet. These are, "Ismael Abulfeda de Vita & Rebus gestis Mohammedis, &c. Latine vertit, Præfatione & Notis illustravit, Joh. Gagnier," *Oxon.* 1723, folio; and, "La Vie de Mahomet, traduite & compilée de l'Alcoran, des Traditions authentiques de la Sonna, & des meilleurs Auteurs Arabes," *Amst.* 1748, three volumes 12mo. *Biog. Dict. Gibbon.*—A.

GAGUIN, ROBERT, a French historian and man of letters, was born at Colines in the diocese of Amiens. At an early age he took the habit of the order of Mathurines, and went to study in their college at Paris. He took the degree of doctor of laws, and soon after was made professor of canon-law. In 1473 he was elected general of his order. His reputation made him known to the kings Charles VIII. and Lewis XII., who employed him in various embassies to Italy, Germany, and England. He returned with a broken constitution, and died at Paris in 1501. Gaguin was accounted in France one of the best Latin writers of the age, yet his style is defective both in purity and elegance. He wrote many works in prose and verse. Of these the principal are: "Compendium super Francorum gestis a Pharamundo usque ad annum 1491," *Par.* 1497, 4to.; the author gave a second edition brought down to 1499, and several have since been made: the earlier parts of the history of the monarchy in this work are full of fabulous narrations, but he is quoted as good authority for the events to which he was witness: "The Chronicle of Archbishop Turpin, translated from Latin into French by command of Charles VIII.," 1527, 4to.: "Epistolæ & Orationes," 4to.: "De Puritate Conceptionis Virginis Mariæ;" this is a poem in elegiac verse, by no means free from that grossness of idea which such a subject would naturally excite in a mind void of delicacy. Indeed, from others of his poems, it appears that licentious images were sufficiently familiar to him, and he speaks of one of his mistresses more like a libertine than an ecclesiastic. A French version of Cæsar's Commentaries, and an indifferent Roman History, are also in the list of his works. *Moreri. Nouv. Dict. Hist.*—A.

GAICHIES, JOHN, a French ecclesiastic and elegant writer in the seventeenth and the beginning of the eighteenth century, was born in the year 1648. He became a priest of the Oratory, was created prebendary of Soissons, and chosen member of the academy in that city. For thirty years he officiated as a preacher in Soissons, with great acceptance and usefulness, and in his own life exhibited a very commendable pattern of the piety and virtues which he enforced on his hearers. But he shone in the character of a polite scholar as well as divine, and after he became member of the academy at Soissons, was frequently employed to draw up the academic discourses, which, according to the principles of the institution, were to be annually presented to the French Academy. Some difference of opinion having arisen between him and Langlet, the bishop of Soissons, which rendered his situation in that city less agreeable than formerly, he resigned his prebend, and removed to Paris, where he died at a house belonging to the fathers of the Oratory in 1731, when about eighty-three years of age. The "Academic Discourses" which he published, were ten in number; many of which are inserted in the collections of the French Aca-

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demy, and are highly commended for justness and utility of sentiment, as well as precision and elegance of style. He was also the author of a judicious and well-written little work, printed in the year 1711, without his name, or knowledge, consisting of "Maxims for the Use of Pulpit Orators." In an edition of this work, which was published at Toulouse, it was attributed to the celebrated Massillon; but he disavowed it, not without speaking in warm terms of its excellence. M. Gaichies' "Discourses," and the piece last mentioned, were published at Paris in 1739, with a preface by the abbé Lavarde. *Moreri. Nouv. Dict. Hist.*—M.

GAIGNY, or GAGNY, JOHN (in Latin *Gagnæus*), a learned French divine in the sixteenth century, and first-almoner to Francis I., was a native of Paris. He had taken the degree of bachelor in the year 1526, at which time he held the appointment of *procureur*, or attorney for the French nation in the university. In the year 1529 he delivered a course of lectures on scholastic theology in the college of Navarre, with great applause; was made rector of the university in 1531; received the bonnet of doctor of divinity in the same year; and filled the post of chancellor of the university from the year 1546 until his death, which took place towards the close of the year 1549. He was intimately conversant with the learned languages, an able divine, and a respectable Latin poet. Francis I. entertained a great regard for him, and often consulted him on subjects connected with the interests of literature. He once advised that prince to collect all the MSS. that were dispersed in the different monasteries throughout the kingdom, and to place them in a general repository in the city of Paris. Such a measure might have proved the means of preserving from destruction many valuable remains of antiquity. He published, in 1547, an edition of "The Psalms," in which the vulgar Latin translation is accompanied with three sorts of paraphrastic lyric verses; a French translation of the "Commentaries of Primasius on St. Paul's Epistles," 1540; a French translation of the "Sermons of Guerricus, Abbot of Igny;" "The Life of Alcimus Avitus;" and "The History of the taking of Jerusalem, by Apollonius Collatius, Priest of Novara," 1540. But his most important works consist of short "Commentaries," upon the different books of the New Testament, in which he explains the literal sense by a kind of paraphrase, and most commonly follows the Greek text and the best Greek interpreters, whose words he sometimes cites in their own language. Dupin gives him the character of a man of more than ordinary erudition, of an excellent understanding, and solid judgment, whose notes will be found of admirable use to those who desire to read the text of the New Testament, and to comprehend the sense of it without stopping at any difficult places, and without having recourse to larger commentaries. He began with Scholia upon "St. Paul's Epistles," printed in 1539. In 1543 he published a new edition of the preceding, considerably enlarged, and Scholia upon "The general Epistles," and upon "The Revelation." His Scholia upon "The Gospels," and "The Acts of the Apostles," were not published till after the author's death in 1552. These Scholia are inserted in the "Biblia Magna," of father John de la Haye. *Dupin. Moreri. Nouv. Dict. Hist.*—M.

GAINAS, a soldier of fortune under the Eastern emperors, was a Goth by birth, and at an early age passed the Danube as a fugitive, and served in the Roman armies. His valour caused him to be raised by Theodosius to the command of all the Goths and other barbarians in his service. He closely attached himself to Stilicho, and was employed by that general in the massacre of his enemy, the prefect Rufinus, in 395. For his reward, he was created by the minister Eutropius, a general of Roman horse and foot; but, dissatisfied with his situation, and disdaining to submit to the orders of a base eunuch, he is supposed to have fomented the revolt of his countryman Tribigild in 399. He took the command against that rebel; but, by magnifying his power to the imperial court, he obtained permission to negociate with him; and the ruin of Eutropius was the sacrifice exacted from the weak emperor Arcadius. (See EUTROPIUS.) Gainas then, in 400, openly united his forces with those of Tribigild, and after plundering several provinces, advanced towards Constantinople. Arcadius was obliged to grant him an interview, in which Gainas demanded the heads of the ministers Aurelianus and Saturninus, but was content, after the axe was lifted, to commute the punishment for perpetual exile. He also made a demand, which by the orthodox has been regarded as still more insolent;—that of a single church in the metropolis where his Gothic Arians might have divine worship performed according to their own manner. He received the title of master-general of the Roman armies, quartered a number of his troops in Constantinople, and filled the principal posts of the empire with his dependents. But

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a tumult arising during his absence, between his barbarians and the citizens and guards, seven thousand of the former perished, of whom a great number were destroyed in their own church, where they had taken refuge. Gainas was declared a public enemy; and having attempted to cross the Hellespont upon rafts with his remaining forces, he was encountered by the Roman fleet under the command of Fravitta, and suffered a great additional loss. He then marched with the relics of his troops through Thrace, intending to penetrate beyond the Danube. But his progress was opposed by Uldin king of the Huns, in a battle with whom he was slain with all his followers. His head was sent to Arcadius, and the empire celebrated with great rejoicings its deliverance from so dangerous a foe. *Univers. Hist. Gibbon.*—A.

GAINSBOROUGH, Thomas, a very eminent English painter, was born at Sudbury in 1727. As his father was a person of reduced circumstances, he received little advantage from education, and was in truth the pupil of his own genius. Drawing after nature was one of his earliest propensities, and his imitative powers were formed in boyish rambles through the fields and woods. He was sent when very young to London for improvement and employment. There he practised modelling figures of animals, in which he attained great excellence. He also drew ornaments for heads, under the instruction of Gravelot the engraver, and painted small landscapes for sale. At length he undertook portrait, and by his industry supported himself without any assistance from his family. He married at nineteen, and then took up his residence at Ipswich for some years. Thence he removed to Bath, where he attained that high reputation which accompanied him, with continual increase, till his death. He settled in London in 1774, and after a short time engaged the notice of his majesty, of whom, with most of the royal family, he made admired portraits. No other patronage was required to raise him to the first rank in his profession in point of business and emolument; but his intrinsic merits have also rendered him an interesting object in the catalogue of artists. His contemporary and liberal rival in fame, sir Joshua Reynolds, introduced a particular critique of his talents, in his 14th Academical Discourse, by saying, "If ever this nation should produce genius sufficient to acquire to us the honourable distinction of an English school, the name of Gainsborough will be transmitted to posterity, in the history of the art, among the very first of that rising name." Gainsborough indeed possessed all the characters of original genius. His talents for music were extraordinary, though marked with a capricious love of change in the instruments on which he practised. With very little acquaintance with books, he wrote letters in a style which might have been thought a close imitation of the manner of Sterne. His conversation was sprightly and humorous, though confined in its topics, and he always shewed an impatience of ordinary subjects, and interrupted them by some sally of wit. He bestowed his money with great liberality, and was alive to all the emotions of a friendly and generous heart.

As an artist, the merit of Gainsborough cannot be more ably or candidly appreciated than it has been done in the Discourse above referred to. The article is too long to be here copied, but we shall borrow its ideas. Our artist was one who had always *his eyes about him*, and whatever object he met with in his walks that struck him, whether inanimate or animate, he was in the habit of remarking and copying it. He often sent to his house persons whose character of face pleased him, and paid them for their attendance. Improvement in his art was constantly in his view, and he pursued it with the enthusiasm of a true lover, not of a mercenary professor. His style and manner were peculiarly his own, and he produced effects by means which no other painter employed. Strange rude hatchings and scratches which appeared quite random and unmeaning, were made by him to conspire to a harmonious whole. His management of light and colours was chiefly imitated from the Flemish school, but its mode of application was entirely his own. His works may be divided into portraits, landscapes, and fancy pictures, and it is difficult to say in which he most excelled. His portraits were admirable for exact truth of resemblance; and in this their sole merit sometimes consisted. They were often washy and coarsely finished; but when he took proper pains, they exhibited the great master. His landscapes are distinguished for "a portrait-like representation of nature," such as is seen in the works of Ruysdael, Rubens, and others of that school. His fancy pictures, whether consisting of single figures, or little rustic groups, are nature itself selected by taste and genius. Few English pictures have attained a higher value than some of his performances in this class. He never attempted

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historical painting of the higher kind, conscious that his education had not qualified him to excel in it. Correctness and precision were no parts of his excellence, nor had he learning enough for the circumstance and costume of history or allegory. Facility and lightness of execution were qualities which Gainsborough possessed in an unexampled degree, but he sacrificed too much to them.

While yet in the vigour of his powers and the height of his reputation, he was attacked with a tumour in the neck, of the consequences of which he died in August 1788, at the age of sixty-one. He was buried in Kew church-yard, whither his remains were attended by the first artists, and other respectable friends.

The Gainsboroughs were a family of genius. The elder brother, at Sudbury, was a proficient in the arts; and a brother, who was a dissenting-minister at Henley-upon-Thames, was one of the most ingenious mechanics of his time, as well as a man of singular benevolence and simplicity. *Europ. Magaz. Ann. Regist. Reynolds's Academ. Disc.*—A.

GALANUS, Clement, an Italian Theatin in the seventeenth century, was sent by the congregation *de propaganda fide* as a missionary into Armenia, where he continued for several years. After his return to Rome he published, in 1650, a laborious work in two volumes folio, consisting of treatises, and extracts from treatises, in the Armenian language, accompanied with Latin translations, and a great variety of notes, argumentative, historical, and theological. It is entitled, "Conciliationes Ecclesiæ Armenæ cum Romana, &c.;" and is intended to shew, that the Armenians differ very little from the Latins in their religious opinions. Mosheim classes it with some productions of the same missionary school, "in which there is more learning than probity, and more dexterity than candour and good faith." It was published in aid of a system, according to which the missionaries were directed, by artful compliances, and explanations adapted to the prejudices of the Greeks, to soften their antipathy against the Latin church, and insensibly to bring them under the papal jurisdiction. The system failed of success, however; and from the preface to these volumes the reader may gather sufficient information to satisfy him, that the aversion of the Greeks to the Romish church is rooted and invincible: "An aversion which neither promises nor threatenings, artifice nor violence, have been able to conquer, or even to temper or diminish." Galanus was also the author of "A Grammar" of the Armenian language, and "A System of Logic," in the same, published at Rome in the year 1645. *Moreri. Saxii Onom. Pars. IV. Mosh. Hist. Eccl. Sæc. XVII. Sec. II. p. i. ch. ii.*—M.

GALATEO, Antony, an Italian philosopher and man of letters, takes the name by which he is known from his birth-place Galatona or Galatina in the Salentine. His family was named Ferrari, originally from Greece. He was born in 1444, and received his first education at Nardo. Thence he went for the study of medicine to Ferrara, and after taking his degree of doctor, he settled at Naples, where he was much esteemed by king Ferdinand I. and his successors, and appointed their physician. He also contracted an intimacy with Sannazaro, Pontano, and the other learned men who then flourished in that capital. Its air not agreeing with him, he removed to Gallipoli, where he married, and had several children. He also resided long at Lecce, at which place he founded an academy, on the model of that of Naples, of which he was a member. The misfortunes of his country, plunged in civil war, and his captivity for some time among the corsairs, kept him in a state of indigence, notwithstanding the favour of his sovereigns, and he likewise suffered much from disease, particularly the gout. He died at Lecce in 1516. Galateo was a man of abilities and very general knowledge, uniting the studies of philosophy, medicine, antiquities, history, and poetry. As a philosopher, he adhered to the opinions of the ancients, but with tokens of a free spirit, and elevation above vulgar prejudices. As a physician, he has some good observations on the causes of epidemic diseases in the countries where he practised, and also on the gout, rheumatism, lues venerea, &c. His most celebrated work is an elegant and learned performance, "De situ Iapygiæ," to which is annexed a description of the city of Gallipoli; the whole containing much curious matter in geography and civil and natural history. His other principal works are, "De Situ Elementorum;" "De Situ Terrarum;" "De Mari & Aquis:" "Successi dell' armata Turchesca nella citta d'Otranto dell' anno 1480." *Moreri. Tiraboschi. Halleri Biblioth. Med.*—A.

GALATIN, Peter, a learned Franciscan monk, who flourished at the beginning of the sixteenth century, and was living in the year 1632. He acquired considerable reputation by different theological and literary productions, particularly by his "De Arcanis Catholicæ Ve-

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ritatis, Libri XII; quibus pleraque Religionis Christianæ Capita contra Judæos, tam ex Scripturis veteris Testamenti authenticis, quam ex Talmudicorum Commentariis, confirmare & illustrare conatus est." The first edition of this work appeared in the year 1518, and met with so favourable a reception, that it afterwards underwent several impressions at Basil, Frankfort, &c. The best editions are those published at Frankfort in 1612 and 1672, in folio, to which is added a treatise of the learned John Reuchlin, entitled "De Cabala, seu de symbolica Receptione, Dialogus tribus Libris absolutus." Galatin's work has been frequently quoted by protestant as well as catholic writers. It would have been more to the author's credit, however, if he had ingenuously apprised his readers of the use which he made of Pouchet's treatise "De Victoria adversus Judæos," from which he has copied with great freedom. Pouchet himself, indeed, has availed himself considerably of the preceding labours of Raymond Martin; but he has at the same time been so honest as to acknowledge his obligations. *Moreri.*—M.

GALBA, Servius Sulpicius, Roman emperor, descended from the ancient family of Sulpicii, and allied to other great families, was born B.C. 5. He passed through the accustomed gradation of honours, and was consul under Tiberius A.D. 33. Caligula entrusted him with the command of the legions in Upper Germany, in which post he restored the severity of the ancient military discipline, and was successful in repressing the inroads of the natives. Upon the death of that emperor, he was solicited to assume the purple; but he prudently submitted to the government of Claudius, who continued him in the command, and afterwards conferred upon him the proconsulate of Africa. His administration of that province increased his reputation, by the spirit of justice and order which he displayed, and by some victories obtained over the barbarians of the vicinity, for which, upon his return, he was gratified with the triumphal ornaments. He afterwards passed several years as a private citizen, affecting a simple and frugal mode of living, which probably protected him from the dangers of that turbulent period. Nero, in the year 61, nominated him to the government of the Tarragonensian province in Spain. In this station he first conducted himself with his usual vigour and severity; but perceiving in the character of that detestable emperor, as it developed itself, the danger of filling a distinguished post with too much credit, he changed his plan, and suffered all under his authority to act as they pleased. When Vindex in 68 began to excite a revolt in the Gallic provinces, he wrote to Galba to procure his concurrence in his designs. Become cautious through age and habit, he deliberated for some time; at length, being sensible that the very suspicion of his infidelity was already enough to cause his ruin, and being informed (it is said) of secret orders sent to dispatch him, he publicly declared himself against the tyrant, and was proclaimed emperor by his troops and dependents. This event took place in April, 68. The defeat of Vindex by Virginius, and the refusal of this general to declare for Galba, threw him into great perplexity, so that Nero, who had proclaimed him a public enemy, might probably, by a conduct of any vigour, have disconcerted his plans; but of this his dastardliness rendered him wholly incapable. Through the persuasion of Nymphidius Sabinus, one of the prætorian prefects, the guards were induced to proclaim Galba emperor, and the death of the wretched Nero immediately followed. A decree of the senate confirmed Galba's elevation to the throne; and he was recognised by Virginius and all the military force of the empire.

The new reign soon became stormy. Nymphidius plotted to raise himself to the empire, but was killed by the prætorians, and Galba punished with great severity all whom he suspected of being his accomplices. He deviated from his former simplicity of manners, and gave all his confidence to three persons of bad characters, Vinius, Laco, and Martianus. He retained his love of justice, and regard to ancient discipline; but his rigour in some instances was carried to the bounds of cruelty, while in others, avarice and favour procured impunity to the most guilty. Still, however, virtue predominated in his disposition; and the principal cause of his subsequent fate was a sentiment worthy of a sovereign: when urged to bestow the largess upon the soldiery which had been promised by Nymphidius, he said, "I have been accustomed to levy soldiers, not to buy them;" a speech which they never forgot. At the commencement of the next year, when the emperor with Vinius were consuls, advice came of a sedition among the legions in Upper Germany. Galba upon this emergence resolved to adopt a successor, and his choice was directed by merit alone. Disregarding Vinius's recommendation of Otho, he determined in favour of Piso Licinianus, a person of illustrious birth

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and mature age, and of a strictness of manners, perhaps greater than the time would bear. The adoption was approved by the senate, but the disappointed Otho immediately began to lay the foundations of a conspiracy by augmenting the disaffection of the soldiery, and ingratiating himself with that formidable body, for which his manners well qualified him. The revolt at length broke out, and Otho was declared emperor by a small body of soldiers. Galba was informed of the event as he was sacrificing; and assembling the troops which remained faithful, resolved to go and confront the danger. The people in great numbers pressed to the scene as spectators of the event; what, indeed, did a change of despots signify to them! Otho's superior interest soon turned the scale in his favour. As soon as his prætorians appeared, Galba was universally abandoned, and being thrown to the ground, he was dispatched by a multitude of wounds. His hoary head was cut off and borne upon a pike. Piso and Vinius were sharers in his fate. This was the miserable end of Galba in the seventy-third year of his age, and seventh month of his reign: a person, says Tacitus, of moderate abilities, and rather exempt from vices than adorned with virtues. Governed by his friends and freedmen, and narrow in his views, he appeared on the throne with a lustre little answerable to his former reputation; and he would universally have been thought worthy of empire, had he not reigned. In his exemption from vices, those of personal licentiousness are not to be reckoned, to some of the most scandalous of which he was grossly addicted. It is remarkable that Galba was the last emperor who claimed descent from the ancient families of Rome; of so little advantage is superiority of birth and rank in times which give free scope to the exercise of those talents by which the fates of men are controlled! *Taciti Hist. Suetonius. Crevier.*—A.

GALE, Roger, a learned antiquarian, eldest son of dean Gale, born in 1672, was educated at Trinity college, Cambridge, of which he became fellow in 1697. He possessed a considerable estate at Scruton in Yorkshire, and was representative of North Allerton in that county, during three parliaments, and also a commissioner of the excise. He was a fellow of the Royal and Antiquarian Societies, of which last he was vice-president and treasurer. He died at Scruton, in June, 1744. Mr. Gale published "Antonini Iter Britanniarum Commentariis illustratum Thomæ Gale, S. T. P. super Decani Ebor. Opus posthumum revisit, auxit, edidit R. G. Accessit Anonymi Ravennatis Britanniæ Chorographia;" *Lond.* 1709, 4to.: in the preface he has pointed out what was his father's, and what his own in this edition. Also, "The Knowledge of Medals, &c." translated from the French of Joubert; "Registrum Honoris de Richmond," 1722, folio; "A Discourse on the four Roman Ways in Britain," printed in Leland's Itinerary, vol. VI; and several papers in the Memoirs of the Royal and Antiquarian Societies, and other publications. He bequeathed his MSS. and a cabinet of Roman coins to Trinity college, Cambridge.

His brother, Samuel Gale, was also eminent for antiquarian learning, and was the author of some essays in the Archæologia. *Biog. Britan. Gent. Magaz.*—A.

GALE, Theophilus, a learned English nonconformist divine in the seventeenth century, was born at King's-Teinton in Devonshire, in the year 1628. His father, who was vicar of that place, had him instructed in the rudiments of learning by a private tutor in his own house, after which he sent him for farther classical improvement to a neighbouring grammar school. In the year 1647 he was entered a commoner of Magdalen college, in the university of Oxford, where his great diligence and exemplary behaviour recommended him to the notice and esteem of the president, Dr. John Wilkinson. In 1648 he was appointed a demy of his college by the parliamentary visitors; and in the following year was admitted to the degree of B.A. before he had attained the usual standing at which, according to the statutes of the university, that degree is to be conferred. This mark of distinction was declared to have been bestowed upon him as a reward for his extraordinary proficiency and commendable conduct. To the same recommendations he was probably indebted for his election to a fellowship of his college, in the year 1650, when several of his seniors proved unsuccessful candidates. In 1652 he took his degree of M.A. and became an eminent tutor, and a distinguished preacher. While he diligently discharged the duties of these functions, he applied himself closely to theological studies, and collected materials by degrees for his grand work, "The Court of the Gentiles," the plan of which he had begun to form at an early period of his academic life. For soon after he settled at Oxford, some passages which he met with in Grotius's treatise "On the Truth of the Christian Religion," led him into a persuasion that it might be made to appear, that "the

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wisest and most esteemed of the pagan philosophers borrowed the most rational of their sentiments, and were indebted for their most sublime contemplations, as well natural and moral as divine, from the Scriptures; so that how different soever they might be in their appearance, not only their theology, but their philosophy and philology, were derived from the sacred oracles." The more he considered and reflected on this proposition, the stronger was his conviction of its importance, and of the advantages which would be derived to the cause of revelation from its establishment. This task he was encouraged to undertake, by finding that the opinions of the most able and judicious critics, in different ages, were favourable to it: particularly those of Josephus, in his book against Appian; of Origen, in his Defence of Christianity against Celsus; of Clement of Alexandria, in the first book of his Miscellanies; of Eusebius, in his Evangelical Preparation; of Tertullian, in many of his writings; of Augustine, in his book of the City of God; of John the Grammarian, in his treatise On the Creation of the World; of Steuchus Engubinus, Ludovicus Vives, and other learned Papists; and of Julius and Joseph Scaliger, Serranus, Vossius, Sandford, Heinsius, Bochart, Selden, Jackson, Hammond, Usher, Stillingfleet, Owen, &c. among the Protestants. For several years a considerable part of his theological researches were directed in subserviency to this design; while at the same time he sedulously discharged the duties of the ministerial office, and was justly admired for the happy mixture of solid reasoning, learning, and piety, by which his pulpit discourses were distinguished. In the year 1657 he settled as a stated preacher at Winchester, where he acquired universal esteem by his ministerial services, and by his exemplary life and conversation. When, after the restoration of king Charles II., the act of uniformity was passed in 1661, Mr. Gale, not being able conscientiously to subscribe to the terms required under it, found himself compelled to embrace the hard lot of many other learned and distinguished clergymen, who were excluded from the public exercise of their function; and he was likewise deprived of his fellowship. In these circumstances he was received into the family of Philip lord Wharton, in the capacity of tutor to his two sons Thomas and Godwin. As lord Wharton was on principle a non-conformist, his views of things would not permit him to send his sons to either of the English universities; on which account he determined to place them in some foreign public academy. In pursuance of this resolution, he sent them under the care of Mr. Gale, in the year 1662, to Caen in Normandy, where there was at that time a celebrated seminary of learning, under the direction of the most distinguished professors of the reformed religion in France. In this situation Mr. Gale had an opportunity of forming an acquaintance with many of the foreign *literati*, among whom was the famous Bochart, and of improving himself by their conversation and literary communications. In the year 1665 he returned with his pupils to England, and resided with them until the autumn of the following year at their father's house in Buckinghamshire; when, being released from his employment of tutor, he set out for London, with the intention of settling in that city. On his road thither he was presented with the dreadful sight of the city in flames, and as he approached it received such accounts of the extensiveness of the conflagration, as excited most painful sensations in his mind. He felt not only for the losses which the public had sustained, but for those of an intimate friend, whose house he was informed was burnt to the ground; and also for a most bitter calamity which he was apprehensive had befallen himself. For with that friend he had deposited his effects when he went into France, and among them a desk, containing his MSS. the result of many years, reading and diligent study, which he now feared were irrecoverably lost. By degrees, however, he composed his thoughts, and prepared to submit with fortitude to an evil which he thought past remedy. It was not long before he met with his friend, who gave him a detail of what he had suffered, adding this alleviating circumstance, however, that he had happily saved a considerable part of his effects. Upon hearing this, Mr. Gale could not help asking him with some earnestness, "And what is become of my desk?" "Why truly," replied his friend, "that is saved too, and by a very singular accident. It stood in my counting-house, the contents of which being thrown into a cart, I thought there was still something wanting to make up a load, and in that instant casting my eyes upon your desk, in it went among the rest, and you may have it returned when you please." It will readily be conceived that Mr. Gale's pleasure on receiving this information was of no ordinary nature; for without such a fortunate recovery of his papers, it is not likely that the great work which he had at heart would ever have been completed;

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and the learned world would have had reason for no little regret, if his desk had perished. Mr. Gale now resolved to apply himself with assiduity to the finishing of that performance, on the principal points of which he had consulted the most learned among his friends; but being at the same time unwilling to remain unemployed in his ministerial capacity, though interdicted from public preaching, he became an assistant to Mr. John Rowe, his countryman, who was then minister to a private nonconformist congregation in Holborn. When he had finished his work, as a member of the university he applied to Dr. Fell, the vice-chancellor of Oxford, for his licence to commit it to the press; which being granted with much readiness, Mr. Gale printed the first part, with the view of trying what reception it was likely to meet with in the learned world. This was published in 1669, in 4to., and entitled "The Court of the Gentiles; or, A Discourse touching the Original of Human Literature, both Philology and Philosophy, from the Scriptures and Jewish Church, &c." It was received with great applause, both at home and abroad, particularly in Germany; which it certainly merited, on account of the profound erudition, ingenuity, and labour, which it displayed. The second part was published in 1671, and the third and fourth in 1677. The whole was speedily translated into Latin, and spread the author's fame over every part of Europe. Even those who did not concur with him in the deductions from his enquiries, were ready to bestow due praise on his extensive learning, great ability, and very commendable diligence. Before the appearance of the fourth part, Mr. Gale had published, in 1676, another learned work, intended to exhibit a compendious view of the ancient philosophy in general, and entitled "Philosophia Generalis, in duas partes disterminata: Una, de Ortu & Progressu Philosophiæ, &c.; Altera, 1. de minorum Gentium Philosophia; 2. de 9 Habitibus Intellectualibus; 3. de Philosophiæ Objecto," 8vo. This work, on account of its being written in the Latin language, excited less attention in the author's native country than on the Continent, where it was much read and highly commended. The leading design of it is the same with that in "The Court of the Gentiles;" only it is written with more conciseness, and particularly intended for the use of persons engaged in a regular course of philosophical studies. While Mr. Gale was employed in collecting and digesting his materials for the works above mentioned, he wrote and published several other pieces, of which the principal will be particularised at the end of this article. He continued to assist Mr. Rowe till the death of that gentlemen, in 1677, when he succeeded him as pastor of the congregation. He chiefly resided at Newington, where he was less subject to interruption in his studies than in the metropolis, and where he was conveniently situated for taking a few young persons for instruction under his own roof. In this retreat he was often visited by persons of distinction, and by some of very different sentiments from himself in religious matters, who entertained a just respect for his character and literary acquirements. In the beginning of the year 1678 he printed proposals for publishing by subscription, "Lexicon Græci Testamenti Etymologicum, Synonymum sive Glossarium & Homonymum;" which, as the title imports, was intended both for a lexicon and concordance. In this work, which was meant to form one large folio volume, Mr. Gale had made considerable progress; and it promised, according to Dr. Calamy, to be a much more complete and valuable performance than any then extant. The author, however, was prevented from finishing it by his death, which took place in 1678, when he was in the fiftieth year of his age. Mr. Gale was a man respectable, not only for his learning and eminent talents, but for the ardour and cheerfulness of his piety, the irreproachableness of his moral conduct, and the inoffensiveness of his manners. He was zealously attached to what he considered to be truth; steady in his adherence to the principles of nonconformity, and spirited in the defence of them; but at the same time candid and charitable towards persons who differed from him in opinion. Of his regard for the interests of the religious party with whom he was united, he gave evidence, by bequeathing his estate, real and personal, in trust, for the education and benefit of young students of their principles; and, excepting such philosophical books as he reserved for the use of students in this country, bequeathed his well-chosen library towards promoting useful learning in New England, where those principles generally prevailed. Besides the works already mentioned, he was the author of "Theophily; or, a Discourse of the Saints' Amity with God in Christ," &c. 8vo. 1671; "The True Idea of Jansenism, both Historic and Dogmatic," 8vo. 1669; "The Anatomy of Infidelity, or an Explication of the Nature, Causes, Aggravations, and Punishment of Unbelief," 8vo. 1672; "The Life and Death of Mr. Thomas Tregosse, late Minister

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of the Gospel at Milar and Mabe, in Cornwall, with his Character," 8vo. 1671; "A Discourse of Christ's Coming, &c." 8vo. 1673; "Idea Theologiæ tam contemplativæ quam activæ, ad Formam S. Scripturæ delineata," 8vo. 1673, &c. *Biog. Brit. British Biog.*—M.

GALE, THOMAS, a very learned English divine, classical scholar, critic, and antiquary, in the seventeenth century, was born at Scruton in Yorkshire, in the year 1636. His classical education he received in Westminster school, where he was admitted king's-scholar, and elected thence in his turn to Trinity college, Cambridge, of which he afterwards became a fellow. In the year 1658 he took his degree of B.A.; and that of M.A. in 1662. Among other branches of learning in which he distinguished himself, were those of classical and polite literature, and particularly a most intimate and exact knowledge of the Greek tongue. To the reputation which he acquired as a Grecian, he was indebted for his appointment to the regius-professorship of the Greek language in the university, in the year 1666. At the opening of the Sheldonian theatre at Oxford, in 1669, he was incorporated M.A. in that university. In the year 1671 his fame as a classical scholar and critic was considerably extended, by an accurate edition which he published of the ancient mythological writers, entitled "Opuscula Mythologica, Ethica, & Physica, Græcè & Latinè," 8vo. with notes, various readings, &c. In 1672 his merits occasioned his being chosen head-master of St. Paul's school, in London, over which he presided for five-and-twenty years, discharging with great fidelity and reputation the duties of his laborious office, and affording evidence at the same time of his uncommon industry, as well as erudition, by new and accurate editions of several valuable ancient Greek authors, which will be noticed at the end of this article. Not long after his appointment to this situation, he was employed by the city of London to write the elegant inscriptions on the monument erected in memory of the dreadful conflagration in 1666; for which service the corporation voted him a present of plate. In 1675 he accumulated the degrees of bachelor and doctor in divinity at Cambridge; and in the following year was collated to a prebend in the cathedral church of St. Paul. In the year 1677 he was elected a fellow of the Royal Society, at the meetings of which he became a constant and useful member, and was frequently appointed one of the council. When in the year 1685 the society resolved to have honorary secretaries, who would undertake the office without any expectation of reward, Dr. Gale was chosen to that situation, jointly with sir John Hoskins; and they had for their clerk-assistant, or under-secretary, the celebrated Halley, who had been one of Dr. Gale's most distinguished scholars at St. Paul's school. About the year 1697, Dr. Gale presented to the new library in Trinity college, Cambridge, a number of curious Arabic MSS.; and in the same year he was rewarded for his exertions in the cause of literature by being preferred to the deanery of York. The remainder of his life he spent in that city, carefully maintaining good order and government in the church, attentive to the preservation and beautifying of the noble cathedral, and commendable for his generous hospitality. To the great regret of his numerous friends, and the great loss of the learned world, he did not survive his exaltation to this dignity quite five years, but died at York, in 1702, in the sixty-eighth year of his age. By his extensive learning and excellent character he not only secured the respect and esteem of the most distinguished men in his native country, but also of the most learned among his contemporaries abroad; and he kept up a particular correspondence with father Mabillon, M. Baluze, Peter Allix, James Cappel, Sebastian Feschi, John Rudolf, the Wetsteins of Basil and Amsterdam, J. G. Grævius, Lewis Piques, and especially the famous Huet bishop of Avranches. The last-mentioned person gave it as his opinion that Dr. Gale exceeded all men that he ever knew, both for modesty and learning. He possessed a noble library of choice and valuable books, and a curious collection of esteemed manuscripts, which he left to his eldest son, the learned Roger Gale, esq. The following is a list of his publications: the "Collection of Mythologists," already noticed; "Historiæ Poeticæ Antiqui Scriptores, Græcè & Latinè," printed at Paris in 1675, 8vo.; "Rhetores Selecti, Græcè & Latinè," 1676, 8vo.; "Jamblicus Chalcidensis de Mysteriis. Epistola Porphyrii de eodem Argumento, Gr. & Lat." 1678, folio; "Psalterium juxta Exemplar Alexandrinum, Gr. & Lat." 1678, 8vo.; "Herodoti Halicarnassensis Historiarum Lib. X, &c." 1679, folio; an edition of "Cicero's Works," revised by him, and printed in 1681 and 1684, in two volumes folio; "Historiæ Anglicanæ Scriptores Quinque, ex vetustis Codicibus nunc primum in Lucem editi," 1687, folio; and "Historiæ Britannicæ, Saxonicæ, Anglo-Danicæ, Scriptores XX, ex vetust. Cod. MSS. editi, &c." 1691, folio. The two last-men-

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tioned publications are a continuation of the "Rerum Anglicarum Scriptorum Veterum," Tom. I. published in 1684, under the direction of Dr. Fell, bishop of Oxford. After the author's death, a volume of his Sermons, preached upon several holydays observed in the church of England, was published in 1704, 8vo.; and "Antonini Iter Britanniarum, Commentariis illustratum Thomæ Gale, &c." with large additions, by his son Roger Gale, 1709, 4to. *Biog. Brit. Nichols's Anecdotes of Bowyer.*—M.

GALE, JOHN, a learned English non conformist divine of the baptist, or antipædobaptist denomination, who flourished in the eighteenth century, was descended from a respectable family, and born in London in the year 1680. As he early exhibited a strong inclination for learning, his father took care to place him in a proper school, where he was so indefatigably industrious that he soon outstript those who were of his own standing, and by the time that he was seventeen years of age was not only accomplished in the Latin and Greek languages, but also well acquainted with the Hebrew. At this period his father, who had determined to spare neither pains nor expence on his education, sent him to the university of Leyden, to complete that literary progress which he had so happily begun. In this seminary he applied to his studies with uncommon ardour and success, and in less than two years had made such rapid improvement, that he was honoured with the degrees of M.A. and doctor of philosophy when about nineteen years of age, having performed the usual exercises required in that university with uncommon applause and commendation. The thesis which he maintained upon this occasion, "De Ente, ejusque Conceptu," he published, with a dedication to his father, and his two uncles, sir John and sir Joseph Wolf; and it was also accompanied with a Latin panegyric, in testimony of the author's merit, by the famous Adrian Reland. From Leyden Dr. Gale went to Amsterdam, where he pursued his theological studies under the celebrated Limborch; and in that city he contracted an intimate acquaintance with the well-known John Le Clerc, which he afterwards continued to cultivate by an epistolary correspondence. Upon his return to his native country he pursued his studies with the same diligence as at the university, paying his principal attention to theology, and the branches of learning necessary to perfect his acquaintance with it. With this view he carefully improved himself in the knowledge of the oriental languages; and then undertook a critical examination both of the Old and New Testament in their originals, comparing his own observations with the remarks of the best commentators, ancient and modern, and consulting the different ancient versions. He also made himself thoroughly acquainted with the sense of antiquity, by a diligent perusal of the most eminent among the fathers, and knew how to estimate the value of their testimony with respect to facts, without suffering his mind to be biassed by their judgment in point of authority. While he was thus laudably engaged in increasing his stock of solid and useful knowledge, the university of Leyden offered him the degree of doctor in divinity, upon the condition of his assent to the articles established by the synod of Dort. But as such a condition was inconsistent with the notions which he entertained of religious liberty, and he was resolved to preserve his judgment unshackled by the definitions of any human formularies, he was obliged to decline the offered honour. Notwithstanding that Dr. Gale's superior merits were thus known and acknowledged abroad, at home his learned acquisitions had as yet procured him no distinction excepting within the narrow circle of his private acquaintance. It was not many years, however, before an occasion offered for the exertion of his talents in a controversy, which held him out to public notice in a very conspicuous point of view. The rev. Mr. Wall, vicar of Shoreham in Kent, having published a celebrated treatise, entitled "The History of Infant Baptism," was honoured by the thanks of the House of Convocation which sat in 1705, as a testimony to the great merit of his performance. This treatise was recommended to Dr. Gale by one of his friends, a member of the church of England, as perfectly convincing and unanswerable; but the doctor, after perusing it, instead of becoming a convert, determined to answer it, in order to satisfy his friend, as he says, that reason and learning might be urged in defence of that cause which he thought so utterly overthrown. Accordingly, he drew up a series of letters, in the years 1705 and 1706, which, after being long handed about in manuscript, and commended by persons of every persuasion, for the learning, good sense, and moderation displayed in them, were at length published in the year 1711, under the title of "Reflections on Mr. Wall's History of Infant Baptism, in several Letters to a Friend," 8vo. The extraordinary merit of this performance soon made the author

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generally known and respected; and even those who were not convinced by his reasonings, awarded him just praise for his erudition and modesty, as well as the candour and charity which he discovered towards persons of a different persuasion from his own. In the course of these letters he took an opportunity of vindicating his friend Le Clerc from imputations of heresy and impiety cast on him by Mr. Wall and others, on account of his unwillingness to admit any human explanation of the doctrine of the Trinity as an article of christian faith. When Dr. Gale finished this work he was more than twenty-seven years of age; and the proof of abilities which it afforded made his friends desirous that he would then engage in the work of the ministry, for which he had been preparing himself by his long course of arduous application. But he was so modest that he chose to defer undertaking the pastoral office till greater age and more experience might give some authority to his ministrations; and it was not before he was thirty-five years old that he began to preach statedly and constantly. At that period of his life he was chosen one of the ministers of the baptist congregation in Paul's-alley, near Barbican, London; where, as his sermons were chiefly practical, and his voice and manner extremely pleasing and attractive, he was much followed and admired by persons of all persuasions. His doctrinal notions were liberal and scriptural, and were always expressed by him in the language of the Sacred Writings, which alone he would admit to be authoritative in matters of faith and practice. But he thought that an accurate acquaintance with the doctrines and discipline of the church, in the ages next to the apostles, was highly desirable, as, by affording a view of the sense in which the sacred writings were then understood, and of the obligations which at that period were supposed to be founded on them, some difficult points relating both to opinions and practice might be greatly elucidated. With the design of improving in such an acquaintance, he became a member of a society for promoting primitive Christianity, which met weekly at Mr. Whiston's house, in Cross-street, Hatton-garden, for the purpose of seriously and amicably considering and examining the most ancient writers of the christian church, to determine which of the pieces attributed to them were, and which were not genuine. On these occasions he sometimes took the chair; and, according to the acknowledgment of Mr. Whiston, no member shewed a more steady, warm, and conscientious attachment to the object of their meeting than he did, or discovered more willingness to contribute to the utmost of his power to extinguish all disputes among Christians. When in the year 1719 the furious controversy that originated among the dissenters in the west of England on the subjects of the Trinity and subscriptions to tests of orthodoxy, had been taken up by the London ministers, many of whom were for sanctioning the proceedings of the bigotted and intemperate party, Dr. Gale was one of the seventy-three who subscribed an advice to their western brethren not to impose unscriptural subscriptions, in opposition to sixty-nine who subscribed a contrary letter on that subject. Some time after the appearance of Dr. Gale's "Reflections on Mr. Wall's History," the two antagonists held a personal conference on the subject at Mr. Whiston's house; which ended, as such conferences generally do, in each person's retaining his own opinion, and a persuasion of his advantage in the dispute. Mr. Whiston indeed asserts, that the advantage was altogether on the side of Dr. Gale; but it may be fairly imagined that in forming this judgment his mind was not entirely unbiassed by his own sentiments on the question, which now corresponded with those of the doctor. Mr. Wall, however, was determined to appeal to the public against the "Reflections," to which he drew up an answer that was committed to the press in the year 1719, under the title of "A Defence of the History of Infant Baptism, &c." 8vo. So highly was this defence, as well as the history itself, approved of by the university of Oxford, that they complimented the author with the degree of doctor of divinity, on account of the learning and abilities which he had displayed in them. We cannot applaud the temper and spirit in which this performance is written; for it was unworthy of the learned author to assume a contemptuous tone when speaking of his opponent, and by insinuations, for which his conduct afforded no pretence, to endeavour to excite prejudices against him in the clergy of the establishment, as well as among the dissenters. Dr. Gale was preparing an answer to this defence, when the world was deprived of the benefit expected from some of his other projected labours by his premature death. He had entertained a design of offering to the public some means for facilitating the study of the oriental languages, as indispensably necessary for the perfect understanding of the Scriptures. He had also intended to publish "An English Translation of the Septuagint, according to the Edition of Dr. Grabe;" and "A History of

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the Notion of Original Sin," in which he intended to shew its total inconsistency with just and honourable conceptions of an infinitely wise and good Being. But what appears to have most occupied his thoughts, and to have been in the fairest train for being carried into execution, was a scheme which he had formed of a complete exposition of the whole New Testament from the pulpit. From the excellent plan of this exposition, which was found among his papers, and printed in the Life of the Author prefixed to his posthumous Sermons, we may conclude that such an undertaking, had he lived to execute it, would have proved of considerable importance and benefit to the christian world. While Dr. Gale was employed in preparing for these useful labours, he was attacked by a fever, in 1721, which proved fatal to him, when only in the forty-second year of his age. To what has been already mentioned respecting his character we have to add, that he was truly pious without ostentation, serious without moroseness, humble, though in such high reputation for his learning, cheerful without levity, and on account of his benevolence of disposition, and mild courteous manners, the object of very general respect and esteem. Some of the most eminent men of his day lived in habits of friendship with him, and among others the lord-chancellor King, Dr. Hoadly, at that time bishop of Bangor, and Dr. Bradford, bishop of Rochester. Soon after his death, four volumes of "Sermons upon several Subjects, by the late Reverend and learned Dr. John Gale," were given to the public, and met with such a reception as might be expected from the author's reputation while living. They are distinguished by the utility and importance of their subjects, strength and clearness of reasoning, and masculine unaffected eloquence. *Biog. Brit.*—M.

GALEANO, Joseph, a physician of Palermo, was born about 1605. He became very eminent in his profession throughout the island of Sicily, and was employed by the viceroys and nobility, who regarded him as the Hippocrates of his country. He taught medicine near fifty years at Palermo, and had a great number of disciples, who carried his fame over Italy, and to other parts of Europe. He wrote several works on medical subjects, which, however, have probably been little read elsewhere; for Haller contents himself with giving a bare list of their titles. Galeano was a man of general knowledge, and distinguished himself among his countrymen as a philosopher, divine, and poet, as well as a physician. Of his poetical works several are dedicated to the celebration of Santa Rosalia, the patroness of Palermo. He likewise collected the fugitive pieces of Sicilian poetry by other writers, and published five volumes under the title of "Le Muse Siciliane." He has met with many panegyrists, who have extolled him as one of the great men of his age; but probably his distinction is to be considered as relative to the literary rank of the country in which he lived. He died at Palermo in 1675. *Moreri.*—A.

GALEN, Claudius, the most eminent of the ancient physicians next to Hippocrates, was born at Pergamus in Asia in the year 131, during the reign of Adrian. His father, Nicon, was an architect, and conversant in the mathematical sciences. The education of Galen was liberal, comprising all the branches of science then cultivated by the Greeks. He, at length, through the admonition of a dream (as he asserts), turned his studies to medicine, in which his masters were Satyrus and Pelops. In pursuit of knowledge he travelled to the principal cities of that part of the Roman empire, as Smyrna, Corinth, and Alexandria; and in his twenty-eighth year returned to his native place, where, for some time, he undertook the chirurgical care of gladiators. He first visited Rome about his thirty-third year, and obtained great reputation from his anatomical and practical skill. After remaining there about four years, he quitted it on occasion of a destructive pestilence, and returned to his own country. He was, however, soon afterwards recalled by the pressing letters of the joint emperors, Marcus Aurelius and Lucius Verus. The former, on leaving Rome for the German war, confided the medical care of his son Commodus to Galen. It is not known where he passed the remaining part of his life, or when he died, but it is conjectured that it was in the reign of Severus.

Galen, as might be supposed of one so eminent in his profession, had many rivals and enemies, whom he seems to have taken no care to conciliate, but, on the contrary, treated with contempt. He was, indeed, confident in his own powers; and in his writings speaks much and boastingly of himself, and with little moderation of those from whom he differed. No physician had ever a better right, from the vast extent of his knowledge, to arrogate superiority over his contemporaries; and perhaps in the whole history of the science no example is to be found of one who took a wider range, or car-

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ried his researches and improvements into more branches. In fact, he set limits to medicine, which no one for a number of centuries ventured to pass over; and the works of Galen were the received medical code down to the time of the revival of experimental enquiry.

His writings were exceedingly numerous. In his own enumeration of them he reckons two hundred, which were burnt in the temple of Peace; but those which are come down to our times are sufficient to compose a very voluminous body of practical and theoretical medicine. Merely to recite the titles of these would occupy much room to little purpose; we shall therefore content ourselves with a short notice of some of the most important.

Though a diligent anatomist, it does not appear that he ever dissected human bodies, and many errors in his descriptions may be traced to his transferring to men what he had observed in brutes. He, however, instituted a great many experiments upon living bodies, some of them of a very nice and delicate kind. He is the first writer who has any thing of consequence on the blood-vessels, and he discovered by experiment that the arteries always contain blood, and that their contraction propels it into the veins. One of the best and most capital of his works is his treatise "De Usu Partium," in seventeen books, in which he considers at large the action and uses of all the principal parts of the body, with the philosophical view of supporting the doctrine of final causes in opposition to the Epicureans. Many nice and curious observations in this piece prove the minute accuracy with which he had examined those animals to which his dissections were confined. Other valuable works upon anatomical and physiological topics are those entitled "De Facultatibus Naturalibus;" "De Motu Musculorum;" "De Fetuum Formatione;" and "De Pulsuum Differentiis." In the practice of medicine it is doubtful whether his writings have done more good or harm. He added much to the fund of observation, and improved the art of pharmacy; but he established as the basis of his practice a theory, simple indeed, but founded upon false hypotheses. This was the system, so long famous in the schools, of plethora and cacochymy, and of the three humours and their four qualities, to which all his curative indications were accommodated. This was the parent of that abundance and subtility of division and complication which so long obscured the reasonings of physicians, and made their whole art rather the result of logical inference from preconceived opinions than of the investigation of causes and effects as really existing in nature. His works, "De Temperamentis," "De Differentiis & Causis Morborum," and "Methodus Medendi," are among the most considerable of this class. That "De Locis Affectis" is very valuable in a pathological view. His works on diet, and on the choice and composition of medicines, added much to the stock of knowledge then possessed on those subjects. It would be almost endless to enumerate all the separate pieces of this author, with their editions and the commentaries that have been made upon them. His whole works have been several times published in Latin translations. The only complete edition in Greek and Latin is that of Chartier, together with the works of Hippocrates, in thirteen volumes folio, Paris, 1660, which, however, is reckoned not to owe much to the learning of the editor. The style of Galen is polite and eloquent, but prolix and diffuse, and he frequently repeats himself in his works. He shows himself well acquainted with philosophy and science in general, and deserves to be reckoned one of the most universal scholars of antiquity. His own mass, and modern improvements, have now in great measure consigned his writings to neglect, but his fame can only perish with the science itself. *Halleri Biblioth. Med. Pract. & Anatom. Tiraboschi. Moreri.*—A.

GALEN, Bernard-Christopher Van, bishop of Munster, a singular instance in modern times of the union of the military with the episcopal character, was born in 1604, of one of the principal families of Westphalia. In his youth he followed the profession of arms, and for some time commanded a regiment in the service of the elector of Cologne. At length he obtained a canonry in the cathedral of Munster, and afterwards the provostship of the same. His uncle, who brought him up, expected to be chosen prince-bishop of that see, but the nephew supplanted him, and, in 1650, caused the election to fall upon himself. The pope refused to confirm it, but such was the vigour of Bernard's character, that he established his authority, and caused it to be respected by his neighbours. His attempt to introduce a garrison of his own troops into Munster occasioned a quarrel with that city, which he besieged and furiously bombarded; but the interposition of the United Provinces and the neighbouring powers obliged him to enter into a compromise. He built, however, a strong citadel in order to bridle it for the future. In 1664 he was chosen one of the directors of the

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army of the empire against the Turks; but a peace soon following put an end to an employ so congenial to his disposition. The ill-will he bore the United States for their interference between him and his subjects, together with a subsidy from Charles II. of England, induced him, in 1665, to take up arms against the republic, and he made an irruption into Overyssel and took several places, but the interposition of France obliged him to withdraw his forces and make peace. In 1672 he joined the league between France and England against the United States, and took several places from them and their ally the elector of Brandenburg; but the Imperial arms turned the fortune of war against him, and he was obliged to sign another peace in 1674. In the next year he entered into an alliance with the king of Denmark against Sweden, from which power he made some conquests in Bremen and Verden. At length he peaceably terminated a life which he had spent in quarrels with his neighbours, and in maintaining the character of a brave and able commander, and enterprising prince, but certainly not of a christian bishop. He died in 1678, at the age of seventy-four. *Moreri. Mod. Univers. Hist.*—A.

GALEN, or GALIEN, MATTHEW, a learned catholic divine in the sixteenth century, and an active instrument in establishing the reputation of the university of Douay, was a native of West Cappelle, a small town in the island of Walcheren, in the province of Zealand. He pursued his studies at Douay, and after he had taken his bachelor's degree, was admitted into orders, and acquired much reputation as a preacher, and as a lecturer in theology. Afterwards he filled the chair of professor in that faculty at the university of Dillingen, during the space of three years. At the expiration of that period he was recalled to Douay, where he received the bonnet of doctor, and contributed by his exertions, in different professorships which he successively filled, to raise that university to high credit in the catholic world. A sense of the obligations which by these means he conferred on their city, induced the inhabitants of Douay to recommend him to the notice of the king of Spain, their sovereign, who nominated him to the provostship of St. Peter's; afterwards to that of St. Amatus; and finally appointed him chancellor of the university. He died in the year 1573. Notwithstanding that his professional engagements necessarily occupied the greatest share of his time, he found leisure to write different works, which are much esteemed for the erudition displayed in them, though they cannot be commended as well-digested compositions. In this number are, "Commentarium de Christiano & Catholico Sacerdote," 4to.; "De Originibus Monasticis;" "De Missæ Sacrificio;" "De Sæculi nostri Choreis, &c." *Moreri. Nouv. Dict. Hist.*—M.

GALEOTI, NICHOLAS, an Italian Jesuit, who died in the year 1748. He is celebrated for a collection of "Lives of the Generals of the Society of Jesus, with their Portraits," folio, in Latin and Italian, published at Rome in 1748. He was also the author of learned notes on the "Musæum Odescalcum," in two volumes folio, which were published at Rome after the author's death, in the year 1751. *Nouv. Dict. Hist.*—M.

GALERIUS, C. VALERIUS MAXIMIANUS, a Roman emperor, was a native of Dacia, of so low an origin that his first employ was that of a herdsman, whence he has been distinguished by the surname of *Armentarius*. He was brought up to arms, and by his valour and good conduct raised himself from the ranks to the principal military posts under the emperors Aurelian and Probus. His character is differently represented by different writers. It was probably marked with the grossness of his education and profession, yet he must have been somewhat more than a mere soldier to induce such a sovereign as Diocletian to choose him for his son-in-law and partner in the empire. It was in the year 292 that Diocletian and Maximian associated to themselves respectively Galerius and Constantius as adopted sons and Cæsars. Galerius, divorcing the wife to whom he was then united, married Valeria, the daughter of Diocletian; and the provinces of Illyria, Macedonia, and Greece, were committed to his government. In the war with Narses, king of Persia, in 296, Diocletian gave the command of the Roman army to Galerius, who fought three battles in Mesopotamia, in the last of which he received a total defeat. Diocletian, who blamed his rashness, gave him a very humiliating reception; the opportunity of retrieving his honour was however afforded him at the next campaign. His skill and activity were now crowned with a complete victory, in which the wives and children of the Persian king, with a vast booty, fell into his hands. Galerius honoured himself by the humane and respectful manner in which he treated his captives, and the war was terminated by a peace highly advantageous to the empire. The violent persecution of the Christians under Diocletian is imputed chiefly to the instigation of Galerius,

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who inherited from his mother an implacable hatred to that sect, and had already in his own army and palace compelled a rigorous compliance with the rites of heathenism. His conduct on this occasion is painted in the blackest colours by the ecclesiastical writers; and the subsequent abdication of Diocletian is by Lactantius represented as compelled by the menaces of Galerius, though with little apparent probability. Upon that event, which, together with the abdication of Maximian, took place in 305, Galerius and Constantius rose to the supreme rank of Augusti; and the former had the influence to procure the nomination of two new Cæsars dependent upon him, Maximin and Severus. In the new division of the empire, Galerius had all the eastern provinces, of which he entrusted the Cæsar Maximin with Syria and Egypt. The government of Galerius is represented by Lactantius as the most oppressive and tyrannical that can be conceived, but his account of this emperor bears all the marks of party exaggeration. It appears certain, however, that he was of a violent character, and greedy of money, which was necessary for him in the pursuit of his ambitious projects. The death of his co-partner Constantius, in 306, was succeeded by the military elevation of his son Constantine (see his life) to the rank of Cæsar; an event which Galerius learned with extreme indignation, though he found himself obliged to confirm the election. He named, however, Severus the successor of Constantius in the rank of Augustus, and intended by his means to secure his own supremacy in the empire. But an enumeration of the persons and properties of the people of Rome, previous to a general taxation, excited such a discontent, that Maxentius was encouraged to assume the purple at Rome, and in the subsequent contest Severus was defeated and lost his life. Galerius, upon this event, collected an army, and invaded Italy, with dreadful denunciations of revenge; but so prudently had Maxentius disposed his means of defence, that the irritated emperor was obliged to make a disgraceful retreat. On his return, he raised Licinius to the vacant seat of Severus, and resigned to him the command of the Illyrian provinces. After this period he interfered little in the public affairs of the empire, but attended to the improvement of the country in which he had fixed his residence, and among other public works, procured the discharge of the waters of the lake Pelso into the Danube, and cleared the lands around it, so as to render them fit for agriculture. At length he fell into a painful and loathsome disease, occasioned either by a gross habit of body, or intemperance, (but in which the ecclesiastical writers have found their favourite divine judgment against persecutors), under the effects of which he sunk after a year's suffering. Not long before his death, he published in his own name, and those of Licinius and Constantine, a famous edict, by which an end was put to the persecution of the Christians, and they were permitted freely to assemble in public worship. Although in this edict there are no expressions of remorse for past severities, yet from its concluding hope, that the Christians from this indulgence might be induced to offer prayers to their Deity for the safety and prosperity of the emperors, it may be supposed that he was not free from suspicions that he had incurred the displeasure of Heaven. Galerius died in May, 311, after reigning upwards of nineteen years from his elevation to the rank of Cæsar, and six years with the rank of Augustus. *Univers. Hist. Crevier. Gibbon.*—A.

GALESINI, Peter (in Latin *Galesinius*), who flourished in the sixteenth century, was a native of Milan, where he exercised the office of apostolical prothonotary under popes Gregory XIII. and Sixtus V. He understood the learned languages, and was conversant in ecclesiastical antiquities. He bestowed much labour on illustrating and correcting the Roman Martyrology, giving it a new dress, and adding to it a great number of historical facts. It was first published at Milan, in 1577, under the patronage of St. Charles Borromeo, with the title of "A Martyrology adapted to the Use of the Church of Rome, for all the Days in the Year;" and the next year it was reprinted at Venice. But the work was never approved by the Roman censors, who thought it too long to be recited in the canonical office. The author is also accused of neglecting to cite his vouchers, and of confounding persons, times, and places. Besides that work, Galesini published "The Lives of the Saints that are mentioned in the Church of Milan," 1582; "Notes upon the Greek Text of the LXX," 1567; "A Commentary upon the Pentateuch," 1587; "A Treatise concerning the Obelisk which Sixtus V. raised in 1586;" "A Discourse concerning the Tomb which Sixtus V. erected to the Memory of Pius V.;" a history of the popes, entitled, "Theatrum Pontificale;" translations from the Greek into Latin of some "Discourses of St. Gregory Nyssen," and "Theodoret;" the histories of "Sulpitius Severus," and of "Aimon of Halberstadt;" and some other pieces of ancient authors. *Dupin. Moreri.*—M.

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GALIANI, FERDINAND, an Italian abbé, celebrated for his wit and writings, was born in the year 1728, at Chieti a town of Abbruzzi, where his father, a nobleman of Foggia, was assessor of the royal court of justice. In his eighth year he was taken under the protection of his uncle, Cælestin Galiani archbishop of Tarento, and after receiving the necessary education he applied to the study of the law along with his eldest brother Bernardo. A satyrical piece, which he wrote at the age of eighteen against the academy *Degli Emuli*, who refused to admit him into their society, made him first known as a writer; and this was soon followed by his principal work on Money and Specie. As the public economy of the kingdom of the two Sicilies had become very much deranged, various plans were proposed for amending it, but without success, when these states again obtained their proper master in the year 1734. This event, as well as the war which soon followed, caused a prodigious influx of money into them from Spain, France and Germany; but though the new government had made a great many regulations to promote trade and the arts, the specie seemed at once to disappear; the price of all commodities suddenly rose; a great alteration took place in the course of the exchange; and many commercial houses who before had acquired immense property fell into a state of decline. This situation of affairs induced Galiani to write a work, in five books, "On Money and Specie," which was published in the year 1750. There are few works of this kind which display so much order, precision and boldness of thought, and where the subject is treated in so clear and elegant language. The work was printed without the author's name, and it remained for a considerable time unknown. It was received with the greatest approbation by the whole city; it was also in great request in foreign countries, though the name of the author was still concealed. When its fame was fully established, he at length discovered himself, to the great joy of his uncle and of all his friends. The first geniuses of the time complimented him upon it; and every body was astonished to find so much depth of judgment in so young a man. He now obtained some preferment in the church; and, at the expence of his uncle, made a tour through Italy which procured him an acquaintance with the most eminent men of letters in that country. About the year 1755 he began to form a collection of all the kinds of stones found in the neighbourhood of Vesuvius; a plan which no one had ever thought of before. The specimens he collected amounted to one hundred and forty-one, and in the year 1772 he published a treatise in which he gave an explanation of them, entitled "Catalogo delle Materie appartenenti al Vesuvio, contenute nel Museo, con alcune brevi Osservazioni, &c. Londra, 1772." This collection he sent to pope Benedict XIV. together with the printed description; and on one of the boxes he inscribed the following words: "Beatissime Pater, fac ut lapides isti panes fiant." The holy father received the present with great satisfaction, and may be said to have converted the stones into bread; for he gave Galiani the living of Canonica, at Amalphi, worth four hundred ducats per annum. As a member of the academy of Herculaneum, the object of which was to make known and illustrate the antiquities of Herculaneum, Pompei, and Stabia, he had a share in the well-known works on the antiquities of these and other destroyed cities, and explained a great many antique paintings which had been assigned to him for that purpose. On the death of his patron, pope Benedict XIV. in 1758, out of gratitude for the kindness received from him, he wrote his eulogy, in which he exerted the whole power of his eloquence. In 1759 he was appointed secretary to the French embassy; and it was at this period that his public career commenced. He was a confidential friend of the minister Tanucci, who kept up with him a continued epistolary correspondence. Though not much pleased with Paris at first, his wit and convivial turn soon procured him admission into the first company, the friendship of the most eminent literary characters, and the general reputation of a great man. His witticisms and repartees were not only repeated throughout the whole city, but were introduced into printed works, such as "L'Espion devalisé." During his residence in France, he did not neglect the study of the belles-lettres. He began in Paris to write annotations on Horace, in which he examined the occasion and subject of each poem, in order to enable the classical reader to comprehend the allegories and obscure allusions. Besides explaining many dark passages in a new manner, he arranged the poems in a new order according to time and place, and exhibited the progress which Horace himself made in poetry till he attained to a perfection that never can be imitated. He amended also many errors, which in the course of time had crept into the text; and in his labour he was greatly assisted by the manuscripts in the king's library. In the year 1763, the celebrated geographer Rizzi Zannoni, of Padua, was at Paris,

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having been invited thither by Lewis XVI., for the purpose of determining the boundaries between the French and the English possessions in America. Galiani, sensible of the incorrectness of the maps of the kingdom of Naples which had been published, and desirous to have as complete and accurate a map of his native country as that of Sicily, which field-marshal Schmettau caused to be constructed in 1720, at the desire of the emperor Charles VI., employed the above-mentioned ingenious geographer to make a new and improved map of the kingdom of Naples. He next wrote in the French language a work on the corn trade, consisting of eight dialogues. He undertook it in consequence of the great scarcity of corn which had prevailed in France for many years, and which often occasioned not only a famine in the kingdom, but commotions and insurrections. With a view to encourage agriculture, the king, in 1764, permitted by an edict, registered in parliament, the free exportation of corn from all the provinces of the kingdom. Galiani, in his work, endeavoured to shew that this edict, and other regulations established by the court, were the causes of the scarcity, and of the numerous disorders which attended it. While he remained at Paris he kept the work secret, for fear of incurring the resentment of the nation; but after his departure it appeared under the title of "*Dialogues sur le Commerce des Bleds*; Londres, 1770-8;" and excited a great deal of attention in France. The means proposed by Galiani against the abuse of free exportation and monopoly found a great many partisans among those who ascribed all the disorders which had taken place to the government. The economists, on the other hand, adhered to their favourite opinions, and wished that the old system might be continued. The abbé Morellet, who had obtained great consideration among them, took up his pen to refute the Dialogues; and all the gazettes, journals, and other periodical works of the day, teemed with articles which related to this literary dispute. But the court seemed inclined to favour the system of Galiani; for it moderated the prohibitions before imposed, and forbade the abbé Morellet, or any other person, to write against him. Notwithstanding the opposition which this work experienced, it was much esteemed in France, and was generally read on account of the new and singular manner in which the author treated this important subject. Soon after his return to Naples, the greatest men whom France at that time possessed entered into an epistolary correspondence with him: their letters form nine thick volumes, in quarto, without including those found single, and still exist in manuscript. In the year 1779 he returned to Naples, and died loaded with honours and offices on the 30th of October, 1787, in the 59th year of his age. He possessed his usual spirits and liveliness to the last moment. A fondness for the poems of Horace had become in him a passion, which accompanied him to the grave. Besides the above-mentioned commentary, he wrote also, in three books, "A Treatise on the innate Propensities or Inclinations of Men, or the Principles of the Law of Nature and Nations, deduced from the Poems of Horace." The principles of this whole system were extracted from Horace alone. The work was preceded by a Life of the poet, which contained no information but what was collected from his poems. In 1779 he published a book on the Neapolitan dialect, in which he explains the grammatical rules of it, and asserts that the pronunciation of none of the other Italian dialects is so harmonious, so expressive, and so agreeable to the muses. At the end he gives an account of all the poets and other writers who have made use of this dialect. This, like all his other works, was published at Naples without his name. The new and singular ideas contained in it, attracted great notice in Italy, and found many violent opposers; but being an enemy to literary squabbles, he returned no answer to those who attacked him, and rather employed their objections to improve a second edition, which he began next year but never completed. As the map of the kingdom of Naples, constructed at Paris in 1769, was taken from old maps, without being corrected by actual measurement or astronomical observation, he induced the king to give orders for the construction of a new and improved one. Zannoni, who had delineated the former one at Paris, was accordingly invited from Padua to undertake the work; and land surveyors, astronomers, draftsmen, and pilots, were dispatched to all the provinces and sea coasts, to determine the longitude and distances of places: from these Zannoni, under the direction of Galiani, was to delineate not only a map on thirty-two sheets, in which all the provinces, towns, villages, highways, bridges and passes, ports, mountains, mines, forests, and every thing that belongs to political economy, were to be represented, but also a maritime chart on twenty-five sheets. Galiani, however, lived only to see a small part of the fruit of his many exertions; for no more than five sheets of the marine chart, which were all ever published, were engraven in his life-time. Galiani was employed

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also on an important work "On the natural Duties of Princes to other belligerent Powers," which made its appearance in 1782, and was translated into German, with some additions, by C. A. Cæsar. It was written in consequence of the war between the English, French, and Spaniards, in which the Neapolitans and other courts remained neuter. The subject was proposed to him by his court, and he introduced into his work geometrical order and the utmost perspicuity. His merit was known to and respected by the first monarchs in Europe. No stranger of any distinction arrived at Naples without endeavouring to form an acquaintance with him. The emperor Joseph II., during his residence in that city, often honoured him with an interview, and before that prince visited Naples, he wrote to him, requesting that on his arrival he would act as his Cicerone, and point out to him all the antiquities. The empress of Russia, Catharine II., not only sent him presents, but requested the academy of Petersburgh, in the year 1782, to elect him a member. Galiani was of small stature and a fair complexion; had an active, lively look, was exceedingly polite, and dressed in an elegant style. He spoke with great boldness and much presence of mind; but without pride or conceit. In all companies therefore he made a distinguished figure, and was listened to with pleasure. To the poor he was a liberal benefactor; especially after he had obtained preferment in the church. A life of Galiani, written by Louis Diodati, was published at Naples in 1788. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

GALILEI, Galileo, a most excellent philosopher, mathematician, and astronomer, was the son of a Florentine nobleman, and born at Pisa, in the year 1564. The earliest subjects of his studies were poetry, music, and drawing; but his genius soon led him to the cultivation of sublimer sciences, by his proficiency in which he has immortalised his name. His father, though a noble, possessed but a limited fortune, and was therefore desirous of educating him a physician, that he might secure greater means of independence from the profits of his profession, than he could derive from his paternal estate. With this view he entered him as a student in philosophy and medicine at the university of Pisa; but Galileo became soon dissatisfied with the obscurity of the Aristotelian system, then taught in the schools, and conceived an unconquerable dislike to medical studies. He now betook himself to the study of the mathematics, and, without the assistance of a tutor, made a rapid progress in those sciences, commencing with Euclid, and afterwards making himself master of the works of Archimedes, and of other ancient mathematicians. When his father perceived which way his inclination tended, and that his improvement indicated uncommon talents for mathematical pursuits, he prudently suffered him to follow the natural bias of his mind without any restraint. So great was the reputation that he acquired as a mathematician, that in the year 1589 the duke of Tuscany appointed him to the mathematical chair in the university of Pisa. He discharged the duties of this appointment for about three years, with the applause and admiration of the liberal and more enlightened; but not without exciting the jealousy and opposition of the violent Aristotelians, who, because he ventured to question some of the hypothetical maxims of their master, held him out in the odious light of a visionary and dangerous innovator. Becoming disgusted with the obstructions which their ignorance and bigotry threw in the way of his promoting just principles of science, in the year 1592 he resigned his professorship at Pisa, and accepted with pleasure of an invitation that was sent him to fill the mathematical chair in the university of Padua. In this seminary he continued for eighteen years, esteemed and cherished by the Paduans and Venetians, raising the credit of the university as a school of sound philosophy, and admired by all the learned who had sufficient liberality and spirit to emancipate themselves from the fetters of ancient prejudices. By degrees Tuscany felt an increasing ardour for improvement; and no sooner was it known that Galileo's patriotism inclined him to devote his services to his native country, than Cosmo II. grand-duke, sent for him to Pisa, in the year 1611, where he made him professor of mathematics, with a very considerable stipend. Afterwards he invited him to Florence, and gave him the title of principal mathematician and philosopher to his highness, continuing to him the salary annexed to his professorship, without any obligation to a residence at Pisa. With the study of mathematics Galileo united that of physics, particularly the doctrines of mechanics and optics. Before he had settled at Padua, he had written his "Mechanics," or treatise on the benefits derived from that science and its instruments; and also his "Balance," for finding the proportion of alloy or mixed metals. These he had introduced into his lectures at that university. Being informed at Venice, in the year 1609, that Jansen, a

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Dutchman, had invented a glass by means of which distant objects appeared as if they were near, he turned his attention to this subject, and from the imperfect accounts which he had received, and his own reflections on the nature of refraction, discovered the construction of that instrument. The next day, after he had solved the problem of its construction, he made such an instrument, and by the attention which he paid to its perfection and improvement, may justly be considered as the second inventor of the telescope. He now turned his instrument towards the heavens, and discovered unheard-of wonders. He perceived the surface of the moon not to be smooth, but rough, and full of prominences and cavities. The milky-way he found to be an assemblage of fixed stars, invisible to the naked eye. Venus he found to vary in its phases like the moon. The figure of Saturn he observed to be oblong, and imagined that it consisted of three distinct parts, one spherical in the midst, and two lesser ones on the sides, which afterwards appeared to be only the *ansæ*, or extreme parts of Saturn's ring. Jupiter he saw surrounded with four moons, which in honour of the duke de Medici he called Medicean stars, and soon perceived that by means of their frequent eclipses geographical longitudes might be found. On the sun's disk he perceived spots, from the motion of which he inferred that the sun revolved on its axis. It was while he was pursuing these discoveries, that he was invited to Florence, where, as we have seen, he had leisure afforded him to devote himself to his mathematical and philosophical studies, without being obliged to attend to the duties of his professorship. In a very few years, however, his tranquillity was disturbed by the ignorant and bigotted clergy, on account of the zeal which he discovered for illustrating and confirming the truth of the Copernican system. That system they maintained to be false and heretical, as being contrary to the plain and express language of the Scriptures; and by their complaints against him to the Inquisition at Rome, rendered it necessary for him, in the year 1615, to appear in that city to justify himself. According to letters written from Rome by the learned Anthony Querenghi, Galileo did not lose his courage on this occasion, but in numerous companies of men of letters and others, defended the Copernican doctrine with a force of argument which persuaded many of its truth and reasonableness, and silenced the objections of others who would not be convinced. When he attended the Inquisition, however, he was not suffered to enter into any explanations, but was directly accused of heresy for maintaining the two propositions, that the sun is the centre of the world, and immoveable by a local motion; and that the earth is not the centre of the world, nor immoveable, but moves with a diurnal motion. These propositions he was by a decree of the Inquisitors ordered to renounce, and not to defend them either in conversation or writing, or even to insinuate them into the minds of any persons whomsoever. Most accounts concur in stating, that on this occasion he was committed to the prison of the holy office, where he was confined for about five months; but according to other accounts he was treated with greater mildness, and only threatened with imprisonment if he should prove refractory. Be that as it may, he was not permitted to quit Rome until he had promised to conform himself to the decree of the Inquisition; and it is probable that his sentence would have been more severe, had not the grand-duke of Tuscany warmly interested himself on his behalf, as well as some persons of high rank and influence at the papal court. Galileo now returned to his studies, in which his astronomical observations and other happy discoveries served to establish most completely and satisfactorily the truth of his obnoxious opinions. From time to time he laid before the public an account of his discoveries, with such remarks and inferences as tended to point out the natural conclusions to be drawn from them. At length, in the year 1632, he ventured to publish at Florence his famous "Dialogues on the two greatest Systems of the World, the Ptolemaic and Copernican;" in which he produced the strongest arguments in favour of both systems, without expressing a decided opinion which of them was the true one, but not without such insinuations in favour of the Copernican as sufficiently indicated its superior reasonableness, and his own belief in it. These dialogues, likewise, contain some keen strokes of raillery against the Aristotelians, for their bigotted and servile attachment to every hypothesis of their master. Scarcely had this work made its appearance, before the cry of heresy was raised more loudly than ever against Galileo, and he was again cited to appear before the tribunal of the Inquisition, in the year 1633. Though now seventy years of age, he was obliged to submit to the persecuting mandate, and on his arrival at Rome was at first committed prisoner to the apartments of the fiscal of the holy office. Afterwards, through the intercession of the grand-duke, he was permitted to reside in the house of his embassador while the process

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was carrying on against him. After his trial had lasted about two months, he was brought up to receive sentence in full congregation; when he was ordered, in the most solemn manner, to abjure and condemn the Copernican system, as contrary to the Scriptures, and to bind himself by oath no longer to teach or support it, either directly or indirectly. As a punishment for having disobeyed the former decree of the court, he was condemned to be detained in the prisons of the holy office, during the pleasure of the cardinal inquisitors; and enjoined as a saving penance, for three years to come, to repeat once a-week the seven penitential psalms, the court reserving to themselves the power of moderating, changing, and taking away, altogether, or in part, the above-mentioned punishment and penance. His "Dialogues" were also censured, prohibited, and ordered to be burnt at Rome. Pope Urban VIII., who at that time sat on the pontifical throne, lessened the rigour of his sentence, by confining him for a time to the palace and garden de Medici at Rome; after which he was sent to the archiepiscopal palace at Sienna, where the air was more favourable to his state of health; and in the course of the year 1634 he was permitted to reside at his country-house at Arcetri, in the vicinity of Florence. In this place he spent the remainder of his days, visited and esteemed by the most distinguished characters in Florence, and diligently applying himself to his celestial observations. By his continual use of the telescope, however, and the injuries which his eyes received from the nocturnal air, his sight was gradually impaired, till he became entirely blind about three years before his death. This calamity he bore with a truly philosophical resignation, employing himself in constant meditation and enquiry, the result of which he intended to communicate to the world. He had digested much matter, and had begun to dictate his conceptions, when he was attacked by a distemper which terminated in his death, in 1642, when he was in the seventy-eighth year of his age. Galileo was small in stature, but of a venerable aspect, and of a vigorous constitution. His learning was very extensive; and he possessed in a high degree, a clearness and acuteness of wit. In company he was free and affable, and full of pleasantry. He took great delight in architecture and painting, and designed extremely well; and he also played on the lute with great skill and taste. Whenever he spent any part of his time in the country, he took great pleasure in husbandry. From the time of Archimedes, as M. Leibnitz observes, there had been nothing done in mechanical geometry, till Galileo, who possessed an excellent judgment, and great skill in the most abstruse points of geometry, first extended the boundaries of that science, and began to reduce the resistance of solid bodies to its laws. We shall follow the example of Dr. Hutton, in giving a summary sketch of his discoveries and improvements, chiefly in the language of the judicious Colin Maclaurin. "He made the evidence of the Copernican system more sensible, when he shewed from the phases of Venus, like to the monthly phases of the moon, that Venus actually revolves about the sun. He proved the revolution of the sun on his axis, from his spots; and thence the diurnal rotation of the earth became more credible. The four satellites that attended Jupiter in his revolution about the sun, represented, in Jupiter's lesser system, a just image of the great solar system; and rendered it more easy to conceive how the moon might attend the earth, as a satellite, in her annual revolution. By discovering hills and cavities in the moon, and spots in the sun constantly varying, he shewed that there was not so great a difference between celestial and sublunary bodies as the philosophers had vainly imagined. He rendered no less service to science by treating, in a clear and geometrical manner, the doctrine of motion, which has been justly called the Key of Nature. The rational part of mechanics had been so much neglected, that scarcely any improvement was made in it for almost two thousand years; but Galileo has given us fully the theory of equable motions, and of such as are uniformly accelerated or retarded, and of these two compounded together. He, first, demonstrated, that the spaces described by heavy bodies from the beginning of their descent are as the squares of the times; and that a body, projected in any direction that is not perpendicular to the horizon, describes a parabola. These were the beginnings of the doctrine of the motion of heavy bodies, which has been since carried to so great a height by sir Isaac Newton. In geometry, he invented the Cycloid, or Trochoid; though the properties of it were afterwards chiefly demonstrated by his pupil Torricelli. He invented the simple pendulum, and made use of it in his astronomical experiments: he had also thoughts of applying it to clocks; but did not execute that design. The glory of that invention was reserved for his son Vincenzo, who made the experiment at Venice in 1649; and Huygens afterwards carried the invention to perfection. Of Galileo's invention also was the machine

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with which the Venetians render their Laguna fluid and navigable. He also discovered the gravity of the air, and endeavoured to compare it with that of water; and opened up several other enquiries in natural philosophy. He was not esteemed and followed by philosophers only, but was honoured by persons of the greatest distinction of all nations. Galileo had scholars worthy of so great a master, by whom the gravitation of the atmosphere was established fully, and its varying pressure accurately and conveniently measured, by the column of quick-silver of equal weight sustained by it in the barometrical tube. The elasticity of the air, by which it perpetually endeavours to expand itself, and, while it admits of condensation, resists in proportion to its density, was a phenomenon of a new kind (the common fluids having no such property), and of the utmost importance to philosophy. These principles opened a vast field of new and useful knowledge, and explained a great variety of phenomena, which had been accounted for in an absurd manner before that time. It seemed as if the air, the fluid in which men lived from the beginning, had been then first discovered. Philosophers were everywhere busy enquiring into the various properties and their effects; and valuable discoveries rewarded their industry. Of the great number who distinguished themselves on this occasion, we cannot but mention Torricelli and Viviani in Italy, Pascal in France, Otto Guerick in Germany, and Boyle in England." Galileo wrote a number of treatises, of which the principal, published during his life-time, besides his "Mechanics," "Balance," and "Dialogues," already mentioned, were, "The Operations of the Compass, geometrical and military," 1606; "A Discourse addressed to the most serene Cosmo II., Grand-duke of Tuscany, concerning the Swimming of Bodies upon, and their Submersion in, Water," 1612; "Nuncius Sidereus," 1610, of which "A Continuation," or "An Essay on the History of Galileo's last Observations on Saturn, Mars, Venus, and the Sun, &c." was afterwards collected from letters between Galileo and his correspondents; "A Letter concerning the Trepidation of the Moon, lately discovered, inscribed to Alphonso Antonini, with Antonini's Answer," 1638; "A Discourse of the solar Spots, &c. with Predictions and Ephemerides of the Medicean Planets," 1613; the famous Italian piece entitled "Il Saggiatore," written in defence of Guiducci's "Discourse on Comets," and containing a complete account of the physiology and astronomy of our author, printed in 1623; "A Letter to Prince Leopold of Tuscany, examining the fiftieth Chapter of Licetus's *Letheosphoros*;" "A Letter to Christopher Greinbergerus, concerning the Montuosity of the Moon," 1611; "Mathematical Discourses and Demonstrations concerning two new Sciences, relating to Mechanics and local Motions, together with an Appendix concerning the Centre of Gravity in some Solids," 1638, &c. The preceding articles, together with some other treatises written either by Galileo, or by some of his disciples in defence of his doctrines and observations, were collected and published by Menolessi, in 1656, under the title of "L'Opere de Galileo Galilei Lynceo, nobile Fiorentino, &c." in two volumes quarto. Several of these pieces were translated into English, and published by Thomas Salisbury, in his "Mathematical Collections," in two volumes folio. A volume also of his "Letters" to several learned men, and solutions of a variety of problems, was published at Bologna, in quarto. His last disciple, Vincenzo Viviani, who proved a very eminent mathematician, methodised a piece of his master's, and published it under the title of "Quinto Libro de gli Elementi d'Euclide, &c." 1674, quarto; and he also published some other pieces of Galileo, including extracts from his Letters to a learned Frenchman, in which the author gives an account of the works which he intended to have published, and an extract of a Letter to John Camillo, a mathematician of Naples, concerning the angle of contact. Many other of Galileo's writings were unfortunately lost to the world, owing to the superstition of one of his ignorant nephews; who, considering that his uncle died a prisoner of the holy office, though permitted to reside in his own house, suspected that his papers might contain dangerous heresies, and therefore committed them to the flames. Sir John Finch, in a Letter to Thomas Salisbury, attributes the destruction of Galileo's MSS. to his widow's devotion, and the fanaticism of her confessor; but the best authorities maintain that our philosopher was never married. His son VINCENZO GALILEI, who, as we have already seen, honourably supported his father's reputation, by first applying his invention of the pendulum to clock-work, was of illegitimate birth.

VINCENZO GALILEI, the father of Galileo, was a man of letters, not unskilled in the mathematics, and particularly conversant in the science of music. He wrote some elaborate works, of which the most esteemed consist of five dialogues concerning harmony, and its

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measures and tones, with rules for composing, and other practical parts of ancient and modern music. The first book is entitled, "Foromino, o Dialogo, nel quale si contengono le vere & necessarie Regole di intavolare la Musica nel Lutto," 1569, folio. He likewise wrote a defence of it, entitled "Dialogo della Musica antica & moderna in suo Difeso contra Joseffo Zarlino," 1602, folio. *Moreri. Landi's Hist. de la Lit. d'Italie, vol. V. liv. xiii. art.* 2. *Martin's Biog. Phil. Maclaurin's Account of Sir I. Newton's Philosophical Discoveries, B. I. ch. iii. Hutton's Math. Dict.*—M.

GALLAND, Antony, a member of the Academy of Inscriptions and Belles-Lettres, eminent for his Oriental knowledge, was born of mean parentage at Rollo in Picardy, in 1646. He received his early education at the college of Noyon, whence he was taken in order to be put to some trade. But his inclination for literature carried him to Paris, where he pursued his studies under M. Petitpied, a doctor of the Sorbonne, and afterwards at the college of Mazarin. Becoming particularly conversant with the Oriental languages, he was taken as a companion by M. de Nointel in his embassy to Constantinople and the Levant, where he collected a rich treasure of inscriptions and drawings of antiquities. Returning to Paris in 1675, he made acquaintance with Vaillant and other medalists, who engaged him in a second voyage to the Levant. He went thither a third time in 1679, partly at the expence of the French East-India company, and partly at that of Colbert. In this tour he perfected his knowledge of the principal modern Oriental languages, and made numerous observations. On his return, he was employed by Thevenot, the king's librarian; and after the death of d'Herbelot he continued the publication of his Biblioth. Orientale, and wrote the preface of it. He was appointed royal professor of Arabic in 1709. He died in 1715, at the age of sixty-nine. Galland was a man of simple manners, wholly attached to study, and careless about the ordinary objects of life. Of his works, none is so well known as his version of the Arabian tales, called "The Thousand and One Nights," which has become a popular book throughout Europe. Its authenticity is at present not doubted, though he has probably taken liberties with the original. He published various other pieces translated from the eastern languages, and several explanations of medals and other matters of antiquity in the Mem. of the Academy of Inscriptions, Mem. de Trevoux, and other collections. *Moreri.*—A.

GALLAND, Augustus, a French lawyer and historian of the seventeenth century, was attorney-general of Navarre, and a counsellor of state. He was extremely well versed in legal and historical antiquities, as he proved by several learned writings. One of the most celebrated of these was that which he composed against the allodial rights pretended by some of the provinces of written law, to which he added the laws given to the Albigenses by Simon de Montfort. This work was first published at Paris in 1629, and he gave a much augmented edition in 1637. He likewise published in 1637 several little treatises relative to the ancient banners, &c. of France. He is supposed to have died about 1644. His son, in 1648, published his Memoirs for the history of Navarre and Flanders. A "Discours au Roi," concerning the origin, progress, &c. of the city of Rochelle, published anonymously in 1628 and 1629, is ascribed to this author. Many genealogies of noble families drawn up by his hand, are (or were) preserved in different libraries. *Moreri.*—A.

GALLE', Servatius (in Latin *Gallæus*), a learned Dutch divine, and pastor of the Walloon church at Haarlem, died at Campen in the year 1709. He was the editor of a beautiful and excellent edition of Lactantius, "cum Notis variorum," printed by Hackius, 1660, 8vo.; and the author of "Dissertationes de Sybillis, earumque Oraculis," 1688, 4to.; and of a new impression, with enlargements and corrections, of Opsopæus's edition of the Sybilline oracles, entitled "Sybillina Oracula, ex veteribus Codicibus, emendata & restituta, &c. accedunt Oracula Magica Zoroastris, Jovis, Apollinis, &c. Gr. & Lat. cum Notis variorum, &c." 1689, 4to. Some time before his death he had also begun a new edition of Minutius Felix, which he did not live to complete. *Fabricii Bibl. Græc. vol. I. lib. i. cap.* 32. *Moreri. Dict. Bibl. Hist. & Crit.*—M.

GALLIENUS, P. Licinius, Roman emperor, son of Valerian, was raised to the purple by his father at his accession in 253, being then eighteen or twenty years of age. He was immediately sent to the banks of the Rhine, in order to oppose an incursion of the Germans or Franks into Gaul; and with the aid of the able general Posthumus, he obtained several advantages over them. At this period the Roman empire was invaded on all sides by the surrounding barbarians; and a war with the Persians produced the defeat and captivity of Valerian in 260. Gallienus received the intelligence of this disaster with an affectation of philosophy,

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which ill concealed his pleasure at the removal of a partner and a superior. He thenceforth reigned alone, and gave full display to a character which has ranked him with the worst of the Roman emperors. He possessed a lively genius, which enabled him to succeed in a variety of pursuits, but his inconstancy and want of judgment rendered him a trifler, and unfitted him for the more weighty duties of his station. "He was," says Gibbon, "a master of several curious but useless sciences, a ready orator and elegant poet, a skilful gardener, an excellent cook, and most contemptible prince." He amused himself with philosophy; and was, it is said, upon the point of giving Plotinus, the Platonist, a ruined city for the purpose of making the experiment of Plato's republic. He was habitually voluptuous and indolent; yet at times, under some sudden emotion, he appeared either the intrepid warrior, or the merciless tyrant. The inconsequence of his character, together with the circumstances of the times, produced the temporary elevation of a multitude of competitors in different parts of the empire; and the reign of Gallienus is the era of that confused and turbulent period usually called that of the *thirty tyrants*, but whose real number was not more than nineteen. Of these, several were persons of much greater merit than the regular possessor of the throne, and all ideas of hereditary right were confounded by the military and tumultuary election of so many emperors. It is not intended here to pursue the involved history of this period: it will suffice to mention some of those events which more particularly display the character of Gallienus. The revolt of Posthumus in Gaul, was attended with the murder of an infant son of the emperor. He was, however, so little affected with the loss of that great province, that he said with a philosophical smile, "Is the state ruined because we are no longer to have stuffs of Arras?" It was fortunate that the vigour of that usurper kept the surrounding barbarians from encroaching upon his frontier. The Illyrian rebellion, headed by Ingenuus, seems to have excited his utmost indignation. After its suppression, he vented his anger in this savage mandate to one of his ministers: "It is not enough that you exterminate those who have appeared in arms; the male sex of every age must be extirpated—let every one die who has dropt an expression, or even entertained a thought, against me—tear, kill, hew in pieces." Odenathus, prince of Palmyra, by his fidelity and services to the empire, stands honourably apart from the rivals of the throne. He repressed the incursions of the victorious Sapor king of Persia, and rescued the eastern provinces. Gallienus, through policy or gratitude, raised him to the rank of Augustus; and indulged his own vanity in a triumph on account of his victories. The emperor appears occasionally to have acted with vigour against his numerous enemies, and either by his exertions, or those of his lieutenants, they almost all came to a violent end. He was, however, nearly confined to the possession of Italy, for which itself he was at length obliged to contend against the rebel Aureolus. Gallienus defeated him, and besieged him in Milan. A conspiracy was there formed against the emperor by his own officers; and upon the alarm of a sally from Aureolus, as he proceeded on horseback to the spot without his guards, he received a wound from an uncertain hand, of which he died in a few hours. The treason was completed by the subsequent massacre of his brother and remaining son. Gallienus was killed in March 268, after a reign of fifteen years including his partnership with his father; of eight years, alone. His memory was treated with execration at Rome, but his successor Claudius honoured him with the accustomed deification. *Univers. Hist. Gibbon. Crevier.* —A.

GALLONIUS, ANTHONY, a priest of the congregation of the Oratory at Rome, who flourished in the sixteenth century, was a native of that city, and died there in the year 1605. He was the author of "A History of Virgins," 1591, 4to.; "The Lives of certain Martyrs," 1597, 4to.; "The Life of St. Philip Neri," founder of the congregation of the Oratory, in 8vo.; and, "Apologeticus Liber pro Assertis in Annalibus Ecclesiasticis Baronianis de Monachatu Sancti Gregoriæ Papæ, &c." 1604, 4to. But the most celebrated of his works, and the most interesting to curiosity, is a treatise on the different kinds of cruelties inflicted by the pagans on the martyrs of the primitive church; illustrated by engravings of the instruments of torture made use of by them, taken not only from the accounts of the acts of the martyrs, many of which are of questionable authority, but also from ancient authors of indisputable credit, profane as well as ecclesiastical. The first edition of it was in Italian, and entitled "Trattato de gli Instrumenti di Martirio, &c." 1591, 4to. with copper-plates executed by the celebrated Anthony Tempesta. This work the author translated into Latin, and published it at Rome in 1594, 4to. with the title, "De Sanctorum Martyrum Cruciatibus, &c." illus-

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trated with wooden prints. Afterwards it underwent different impressions at Paris, Antwerp, &c. *Moreri. Bayle. Dict. Bibl. Hist. & Crit.*—M.

GALLUCCI, JOHN-PAUL, a learned Italian astronomer, who flourished in the sixteenth century. He was a fellow of the Academy at Venice, and contrived an instrument, which was found serviceable in observing the celestial phenomena before the invention of the telescope. He was the author of several astronomical works, and some on physic, which display a considerable acquaintance with the state of science as it existed in his time, and a commendable ardour for its improvement; but not unmixed with the fanciful notions which then prevailed concerning the influence of the heavenly bodies, in their different positions, on the human frame and constitution. The principal of them are: "Theatrum Mundi & Temporis," 1589, folio; "De Themate Erigendo, Parte Fortunæ, Divisione Zodiaci, Dignitatibus Planetarum & Temporibus ad Medicandum Accommodatis, &c." 1584, folio; "Speculum Uranicum," 1593, folio; "Cœlestium Corporum, & Rerum ab ipsis pendentium, Explicatio," 1605, folio; "Della Fabrica del nuovo Orologio universale, e Uso di nuovo Stromento per fare gli Orologi solari," 1590, 4to.; and "Della Fabrica & Uso di diversi Strometi di Astronomia & Cosmographia," 1597, 4to. To the above might be added, translations from the works of Reisch, Albert Durer, &c. of which the titles may be found in *Moreri. Bayle. Nouv. Dict. Hist.*—M.

GALLUS, CORNELIUS, a Roman poet and man of rank, was born about B.C. 69, at Forum Julii, which may be either Frejus in Provence, or Friuli in Italy. Of his life few incidents are known. One of the most interesting circumstances in it was his intimacy with Virgil, whom he was probably the means of introducing to Mæcenas. That poet has inscribed his tenth eclogue with the name of Gallus, whose desertion by his mistress Lycoris is the subject of the composition. Gallus himself wrote four books of elegies to the honour of this mistress, which raised him to a high rank among the poets of this class, and appear to have been extremely popular. Thus Ovid, enumerating the poets, to whom he predicts immortality, says

> Gallus & Hesperiis, & Gallus notus Eois,
> Et suo cum Gallo nota Lycoris erit;
>
> AMOR. I. 15.

> Gallus from East to West shall spread his name,
> And fair Lycoris share her poet's fame.

Propertius, Martial, and other ancients, also mention him with applause. His Lycoris is supposed to have been the Cytheris who captivated Mark Antony, and was carried about by him in such indecent triumph. Gallus was intimately connected with Asinius Pollio; and he was employed by Augustus in his war against Antony and Cleopatra, and so well approved his valour and conduct that he was afterwards appointed to the government of all Egypt. But this elevation proved his ruin; for, being charged with peculation, and, as some assert, with conspiracy, he was deprived of all his property, and condemned to exile. Unable to bear this disgrace, he put an end to his life in his forty-third year. None of his writings have reached modern times; but Servius affirms that there are several of his lines inserted in the eclogue of Virgil above mentioned. Some elegies, which were published under his name in the beginning of the sixteenth century, are undoubtedly supposititious. Besides his pieces on Lycoris, it is known that he translated into Latin verse some books of the Greek poet Euphorion. *Vossii Poet. Lat. Moreri. Tiraboschi.*—A.

GALLUS, C. VIBIUS TREBONIANUS, one of the short-lived emperors of Rome, was a native of Meninx, an island on the coast of Africa, now Gerbi; and a principal officer under Decius at the time when that emperor lost his life in an action with the Goths. Gallus is accused by some historians of contriving his destruction by means of a correspondence with the Goths, but such a supposition is unnecessary to account for the event. A military election immediately conferred the vacant purple upon Gallus, A.D. 251. His age at his elevation, according to one account, was fifty-seven, according to another, forty-five. He displayed his attachment to the memory of his former master by placing him in the rank of Gods, and more substantially by associating his surviving son Hostilianus with him in the empire. He found himself obliged to purchase the retreat of the victorious Goths by suffering them to retain their booty and captives, and agreeing to pay them an annual tribute. He then returned to Rome, where he gave himself up to an effeminate and voluptuous life, which, together with the ignominy he had brought upon the empire, rendered him contemptible and odious to his subjects. The public calamities were aggravated by a terrible pestilence, which carried off numbers of people, and among them probably the young emperor Hostilianus, though the hatred to Gallus ascribed

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his death to poison administered by his orders. A revival of the Decian persecution of the Christians in this reign was probably owing to a superstitious notion of thereby conciliating the favour of the gods, and averting the evils which pressed upon the empire. One of these was a new irruption of the barbarians into the bordering provinces, which eventually proved the destruction of Gallus. Æmilianus, governor of Mæsia and Pannonia, gave a signal defeat to the invaders on that part, in consequence of which success he was proclaimed emperor by his troops. Upon the news of this revolt, Gallus marched to oppose his rival, and they met near Interamna, in Italy. A civil war was prevented by the murder of Gallus and his son and partner Volusianus, by his own troops, and Æmilianus succeeded without opposition. This was in 253, after Gallus had reigned about two years. *Univers. Hist. Crevier. Gibbon.*—A.

GALLUS, Cæsar, son of Julius-Constantius, the brother of Constantine the Great, was born about 326. His true name was Flavius Claudius Constantius, nor is it known why historians have called him Gallus. He, with his brother Julian (afterwards emperor), were the only princes of the collateral Flavian race who were spared in the massacre which took place after the death of Constantine. After an education in a state of honourable imprisonment, Gallus was suddenly, in his twenty-fifth year, A.D. 351, raised by his cousin the emperor Constantius to the rank of Cæsar, and married to his sister Constantina. Antioch was appointed for his residence, and he was charged with the government of the eastern provinces, and their defence against the Persians. In this he was successful; and he is likewise praised for the zeal with which he promoted the Christian worship at Antioch, and his substitution of the bones of St. Babylas to the shrine of Apollo in the celebrated grove of Daphne. But either his own bad natural disposition, or that of his wife (who is described as a female fury), soon plunged him into great extravagancies, and his administration became detestable for its cruelty, pride, and rapacity. He was violent and suspicious, and sometimes condescended himself to assume the character of a spy under a disguise. Many persons of rank were put to death in consequence of his jealousy and enmity. At length the emperor Constantius was apprised of his conduct, and sent two delegates to admonish him and reform his government. Their haughty behaviour so irritated the violent temper of Gallus, that he caused them both to be seized, bound, and after being dragged through the streets of Antioch, to be thrown into the river. After this step he had nothing to expect but punishment from the imperial court; he was therefore very reluctant to comply with the artful invitation of Constantius to come and visit him at Milan. The death of Constantina, who was going to appease her brother, aggravated his danger. At length he set out with a numerous train; but he soon found himself closely watched by the imperial ministers; and upon his arrival at Adrianople, an order met him to leave behind him his retinue and proceed with a few post-carriages. When he came to Petovio in Pannonia, he was arrested by a military officer, stript of his ensigns of dignity, and carried away to imprisonment at Pola in Istria. There he underwent a severe interrogation from an eunuch, his enemy; and, after confessing the charges brought against him, he was beheaded like a common malefactor. This catastrophe took place in 354, the fourth year after his elevation. *Univers. Hist. Gibbon.*—A.

GALLY, Henry, a learned English divine, was born at Beckenham in Kent, in the year 1696, and admitted a pensioner of Bene't college, Cambridge, in 1714, of which house he became a scholar in the following year. He took his degree of M.A. in 1721; and was in the same year chosen lecturer of St. Paul's, Covent-garden, in London, and instituted to the rectory of Wavenden, or Wanden, in Buckinghamshire. In 1725 he was appointed his domestic chaplain by the lord-chancellor King, who preferred him to a prebend in the cathedral church of Gloucester, in 1728. In the year last mentioned, he was admitted to the degree of doctor of divinity at Cambridge, when king George II. honoured that university with his presence. In 1730 the lord-chancellor presented him to the rectory of Ashton in Northamptonshire, and not long afterwards promoted him to a prebend in the cathedral church of Norwich. Dr. Gally's next preferment was the rectory of St. Giles's in the Fields, in 1732; and in 1735 he was nominated chaplain in ordinary to his majesty. He died in the year 1769. Besides "Two Sermons on the Misery of Man," published in 1723, and "A Sermon preached before the House of Commons upon the Accession," in 1739, he was the author of a translation from the Greek of "The Morals of Theophrastus, with Notes, and a Critical Essay on Characteristic Writing," 1728, 8vo.; "The Reasonableness of Church and College Fines

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asserted, and the Right which Churches and Colleges have in their Estates defended," 1731, 8vo.; "Some Considerations upon Clandestine Marriages," 1750, 8vo.; "A Dissertation against pronouncing the Greek Language according to Accents," 1754, 8vo.; and "A Second Dissertation on the same Subject, in Answer to Mr. Forster's Essay on the different Nature of Accent and Quantity," 1763, 8vo. *Nichols's Anecdotes of Bowyer.*—M.

GALVANI, Lewis, a modern physiologist, who has had the honour of giving his name to a supposed new principle in nature, was born in 1737 at Bologna, where several of his relations had distinguished themselves in jurisprudence and theology. From his early youth he was much disposed to the greatest austerities of the catholic religion, and particularly frequented a convent, the monks of which attached themselves to the solemn duty of visiting the dying. He shewed an inclination to enter into this order, but was diverted from it by one of the fraternity. Thenceforth he devoted himself to the study of medicine in its different branches. His masters were the doctors Beccari, Tacconi, Galli, and especially the professor Galeazzi, who received him into his house, and gave him his daughter in marriage. In 1762 he sustained with reputation an inaugural thesis, "De Ossibus," and was then created public lecturer in the university of Bologna, and appointed reader in anatomy to the institute in that city. His excellent method of lecturing drew a crowd of auditors; and he employed his leisure in experiments and in the study of comparative anatomy. He made a number of curious observations on the urinary organs, and on the organ of hearing in birds, which were published in the Memoirs of the Institute. His reputation as an anatomist and physiologist was established in the schools of Italy, when accident gave birth to the discovery which has immortalised his name. His beloved wife, with whom he lived many years in the tenderest union, was at this time in a declining state of health. As a restorative she made use of a soup of frogs; and some of these animals, skinned for the purpose, happened to lie upon a table in her husband's laboratory, upon which was placed an electrical machine. One of the assistants in his experiments chanced carelessly to bring the point of a scalpel near the crural nerves of a frog lying not far from the conductor. Instantly the muscles of the limb were agitated with strong convulsions. Madame Galvani, a woman of quick understanding and a scientific turn, was present; and struck with the phenomenon, she immediately went to inform her husband of it. He came and repeated the experiment; and soon found that the convulsion only took place when a spark was drawn from the conductor at the time the scalpel was in contact with the nerve. It would be tedious, and in this place unnecessary, to mention the long series of experiments, most ingeniously varied, by which he proceeded to investigate the law of nature of which accident had thus given him a glimpse. His conclusion from the whole was, that all animals are endued with an electricity of a peculiar nature, and inherent in their economy, to which he gives the name of *animal electricity*; that it is contained in most parts, but chiefly manifests itself in the nerves and muscles; and that it is secreted by the brain and distributed by the nerves to the different parts of the body. He compares each muscular fibre to a small Leyden phial, and endeavours to explain the phenomena of muscular motion by analogies drawn from the charging and discharging of that instrument. He applies his theory to explain various facts in pathology, relative to rheumatic, convulsive, paralytic, and other nervous affections. The first publication of Galvani on this new subject was, "Aloysii Galvani de Viribus Electricitatis in Motu Musculari Commentarius," 1791, 4to. printed for the institute of Bologna. It immediately excited the notice of philosophers both in Italy and other countries, and was followed by numerous publications in which new experiments were related, and different opinions supported. In particular, the celebrated Volta took up the subject, and adduced many arguments to prove that Galvani's notion of a peculiar animal electricity is erroneous, and that the phenomena are derived only from the general electric matter of the atmosphere, of the action of which the nerves are more sensible tests than any other substances. This latter opinion seems to have been gaining ground among philosophical enquirers, though the notion of a peculiar galvanic fluid still meets with supporters. Galvani still proceeded in his enquiries, and made many experiments upon the innate electricity in the torpedo, as a subject intimately connected with his discovery. He also examined with minuteness into the different effects of the homogeneity and heterogeneity of the metals employed in forming the arch of communication by which the galvanic phenomena are excited;—a circumstance which promises much future information of the nature of electricity, and has been particularly pursued by M. Volta. On the whole, though Galvani adhered to his first

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theory, the truth of which is very questionable, yet it is allowed that he displayed much candour and modesty as well as ingenuity in the prosecution of his reasonings, and that he fully merits that distinguished place among experimental philosophers, which the association of his name with a set of curious and interesting natural phenomena will probably ever secure him.

In conjunction with these enquiries, his duties as a professor, and his employment as a surgeon and accoucheur, in which branches he was very eminent, gave full occupation to his industry. He drew up various memoirs upon professional topics which have remained inedited; and regularly held learned conversations with a few literary friends, in which new works were read and commented upon. He was a man of an amiable character in private life, and possessed of great sensibility, which he had the misfortune of being called to display on the death of his wife in 1790, an event which threw him into a profound melancholy. He rarely suffered a day to pass without visiting her tomb in the nunnery of St. Catharine, and pouring out his prayers and lamentations over her remains. He was always, indeed, punctual in practising the minutest rites of his religion, the early strong impressions of which never left him. It was probably this attachment to religion which caused him steadily to refuse taking the civic oath exacted by the new constitution of the Cisalpine republic, and in consequence he incurred the deprivation of his posts and dignities. A prey to melancholy, and reduced almost to indigence, he retired to the house of his brother James, a man of very respectable character, and there fell into a state of debility and extenuation. The republican governors, probably ashamed of their conduct towards such a man, passed a decree for his restoration to his professorial chair and its emoluments; but it was now too late. He expired on November 5, 1798, at the age of sixty, amid the tears of his friends and the public regret. *Eloge de Galvani par Alibert, en Mém. de la Société Medicale.*—A.

GAMA, Vasco or Vasques de, a celebrated navigator and naval commander, was born of a noble family at Sines, a maritime town in the Portuguese province of Alenteio. When king Emanuel resolved to push the discoveries already made of the southern parts of Africa and the interjacent seas to the East Indies, de Gama's reputation for courage and prudence caused him to be fixed upon to conduct the enterprise. He set sail from Lisbon with a squadron of only three small armed vessels and a store-ship, in July, 1497, and was four months contending with contrary winds before he reached the Cape of Good Hope. He doubled that promontory, and coasted along the south-eastern side of Africa, touching at various ports, till he reached Melinda. There he procured a mahometan pilot, who conducted him to the Malabar coast, and in May he arrived at Calicut. He was at first received in a friendly manner by the zamorin or prince; but the intrigues of the mahometan merchants at length caused a plot to be laid for his destruction, upon the discovery of which he set sail upon his return to Europe. He entered the port of Lisbon again in September, 1499, after having lost the greater part of his crew by disease and fatigue. He spent some time in devotional exercises at a hermitage, and then made a very pompous entry into the capital, where he was received with great favour by the king, who rewarded him liberally with pecuniary advantages, and the title of count of Videgueira. This expedition completely established the practicability of a new road to the Indies, and others were sent out in consequence. De Gama himself was employed in a second voyage, in which he commanded a fleet of twenty ships, and bore the title of admiral of the Indian, Persian, and Arabian seas. He sailed in February, 1502, and after compelling tribute or alliance from some of the petty princes in his route, arrived at Cochin, where he received a deputation from the Christians of St. Thomas, to whom he promised protection. The zamorin, whose suspicions of these new visitors were now thoroughly awakened, fitted out a fleet to intercept the Portuguese; but de Gama, boldly beginning the attack, boarded and took two of the largest ships, which proved to be prizes of immense value. After this success, leaving a squadron at Cananor, he himself sailed homewards, and arrived at Lisbon in September, 1503. The success of this voyage occasioned great triumph in Portugal, and the force of the nation was directed to securing the establishments it had made in the Indies, and extending them by conquest. After the accession of John III., de Gama, now in a very advanced age, was prevailed upon, in 1524, to undertake a third voyage, with the high rank of viceroy of the Indies. He defeated the people of Calicut by sea, and then proceeded to Cochin, where he died in 1525. *Mod. Univers. Hist. Moreri. Robertson's America.*—A.

GAMACHES, Philip de, a learned French

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divine and professor in the sixteenth and the beginning of the seventeenth century, was born in the year 1568. He received the degree of doctor from the faculty of the Sorbonne, in the year 1598, and was appointed professor of theology in the university of Paris during the following year. After having discharged the duties of his office for twenty-five years, with great applause, and with the reputation of being one of the most able divines of his time, he died in 1625, when about fifty-seven years of age. He was a zealous and able supporter of Edmund Richer, in the opposition which he made to the encroachments of the papal power on the liberties of the Gallican church. His "Commentaries on the Summa Theologiæ," of Aquinas, printed at Paris in 1625, in two volumes folio, are held in much estimation by Catholics. *Bayle. Moreri. Nouv. Dict. Hist.* —M.

GAMACHES, Stephen-Simon, a French ecclesiastic, and various writer, was born at Meulan about the year 1672. He became one of the canons of the Holy Cross *de la Bretonniere*, and acquired such reputation by his proficiency in science and literature, that he was chosen a member of the French Academy of Sciences. He died in 1756, in the eighty-fourth year of his age. He was the author of "Physical Astronomy, &c." 1740, in two volumes 4to.; "Literary and Philosophical Dissertations," 1755, 8vo.; "The System of a Christian Philosopher," 1721, 8vo.; "The System of the Heart," 1708, 12mo. published under the assumed name of Clarigny; and "The Elegancies of Language reduced to their Principles," 1757, 12mo. The work last mentioned has obtained considerable reputation, and has been denominated by a writer of taste, "A dictionary of fine thoughts." It is recommended as worthy of the perusal of every person who wishes to write well. *Nouv. Dict. Hist.*—M.

GAMBARA, Lorenzo, a modern Latin poet, a native of Brescia, was born about 1496. He acquired considerable reputation in his time, and is mentioned with honour by Manutius, Lipsius, Gyraldus, and others. His works, of which several editions have been given, consist of smaller and larger pieces. Of the latter the most known is his "Columbus," written at the instigation of cardinal Granvelle. It is a poem in four cantos, the subject of which is the discovery of America by Columbus. It follows the narration of the great navigator, without any decorations of fiction, whence it is not admitted into the rank of epic poems. Others of his piecesare descriptive, as his "Venetiæ,' and "Caprarola;" and it would seem that he possessed rather a facility of versification than the genius of a real poet. He had written a great number of poems of the free cast in his youth, which he committed to the flames in an advanced age; and in a prose treatise on the art of poetry he not only condemns every thing licentious, but even that use of the heathen mythology which few modern poets have scrupled. Gambara died at the age of ninety in 1586. *Baillet. Moreri. Tiraboschi.*—A.

GAMBARA, Veronica, an Italian lady of poetical fame, the daughter of count Gianfrancesco Gambara, was born at Brescia in 1485. She received a liberal education, and was particularly aided in her literary pursuits by a correspondence with cardinal Bembo, who formed her taste, and directed her in the rules of Italian verse. In 1509 she married Giberto the lord of Corregio, with whom she lived nine years. After his death she devoted herself to the education of her two sons, and to the composition of those works which have perpetuated her memory. When her brother Uberto was made governor of Bologna in 1528, she fixed her residence in that city; and at the time of the coronation of the emperor Charles V. her house was the resort of a number of the most distinguished geniuses in Europe who followed his court. She afterwards returned to Corregio, where she died in 1550. Her poems were first published in various collections; but a complete edition of them, with her letters, was printed at Brescia in 1759. They may rank with the most elegant and polished productions of the time. *Tiraboschi.*—A.

GAMBOLD, John, a pious English divine, and bishop among the Moravian brethren, or sect known by the name of *Unitas Fratrum*, was born near Haverfordwest in Pembrokeshire, and became a member of Christ-church college, in the university of Oxford. Of that institution he was made one of the chaplains, and took his degree of M.A. in the year 1734. About the year 1739, most probably, he was presented by Dr. Secker, then bishop of Oxford, to the vicarage of Stanton Harcourt, in Oxfordshire. When Peter Boehler, a disciple of count Zinzendorf, visited Oxford in 1738, and held frequent conferences with John and Charles Wesley, and others of the party who were then laying the foundations of what was afterwards called *Methodism*, Mr. Gambold interpreted his discourses, which were delivered in the Latin language to mixed meetings of learned and unlearned persons, who assumed to themselves the title of *awakened* people. From

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this time his mind appears to have been influenced by an inclination towards the tenets of the Moravian school; and in the year 1742 he became so thoroughly a convert to them, that, without giving any notice to his diocesan and patron, he deserted his flock, and joined himself to the new sect, which by an act of the legislature in the year 1749 was permitted to erect its establishments in this country. For many years he was the regular minister of the congregation settled in London, and preached at the chapel of the brethren in Fetter-lane. In the year 1754 he was consecrated a bishop at an English provincial synod held at Lindsay-house, Chelsea, and was greatly esteemed for his piety and learning by several English bishops, who were his contemporaries in the university of Oxford. In the year 1768 he retired to his native country, where he died, at Haverfordwest, universally respected, in the year 1771. He was characterised by a friend who knew him well in his younger years, as "a singular, over-zealous, but innocent enthusiast. He had not quite fire enough in him to form a second Simeon Stylites." As he was a good scholar, Mr. Bowyer frequently applied to him as an occasional assistant in correcting the press; in which capacity he superintended (among many other valuable publications) the beautiful and very accurate edition of Lord Chancellor Bacon's works in 1765; and in 1767 he was professedly the editor, and took an active part in the translation of David Crantz's "History of Greenland, containing a Description of the Country and its Inhabitants, and particularly of the Mission carried on for above thirty Years by the *Unitas Fratrum*, &c." in two volumes 8vo. He was also the author or editor of the following pieces: a neat edition of the Greek Testament, but without his name, "Textu per omnia Milliano, cum Divisione Pericoparum & Interpunctura A. Bengelii," 1742, in two volumes 12mo.; "A short Summary of Christian Doctrine in the way of Question and Answer, &c." intended to shew the consistency of his connection with, and ministry in, the church of the Brethren, with a steady attachment to the church of England; "Maxims and Theological Ideas, collected out of the several Dissertations and Discourses of Count Zinzendorf, from 1738 till 1747;" "Hymns for the Use of the Brethren," 1748, 12mo.; "Sixteen Discourses on the Second Article of the Creed, preached at Berlin, by the Ordinary of the Brethren," 1752, 12mo.; "The Ordinary of the Brethren's Churches his short and peremptory Remarks on the Way and Manner wherein he has been hitherto treated in Controversies, &c. translated from the high Dutch, with a Preface by J. Gambold," 1753; "Twenty-one Discourses, or Dissertations upon the Augsburg Confession, which is also the Brethren's Confession of Faith, &c. translated from the high Dutch by F. Okeley, B.A." 1753; "A modest Plea for the Church of the Brethren, &c." 1754, 8vo. with a Preface by himself; "The Martyrdom of Ignatius, a Tragedy," published after his death by the rev. Benjamin La Trobe, in 1773, with the Life of Ignatius, &c.; some single Sermons; and other pieces which he assisted in drawing up, or publishing, of which the subjects are particularised in *Nichols's Anecdotes of Bowyer*.—M.

GARASSE, FRANCIS, a French Jesuit, noted for the violence and scurrility of his controversial writings, was born at Angoulême, in the year 1585. When he was fifteen years of age he entered into the Jesuits' college, and by the liveliness of his parts, and diligent application to his studies, secured the favour of his superiors. While he was in his noviciate he published a defence of the Jesuits against three different attacks upon the order, in a piece entitled "Andreæ Schioppii Casparis Fratris Horoscopus, &c." 1614, 4to., which is drawn up in an ironical strain, and is not destitute of wit, but disgraced by much low buffoonery. Of the same character is his "Andreæ Schioppii Casparis Fratris Elixir Calvinisticum, &c." 8vo. published in the following year, against some strictures on his order by ministers of the protestant communion. For the subjects of some of his other smaller pieces, either satirical or panegyrical, we refer our readers to our authorities. When he had completed his noviciate, and taken the four vows, father Garasse appeared frequently in the pulpit; and as he wanted neither genius nor reading, and possessed much vivacity, a good voice, and an impressive manner of delivery, he became a very popular preacher, and maintained that character for many years in the principal cities of France and Lorrain. He most commonly made choice of singular subjects, which, together with his peculiar turn of wit, were suited to the vicious taste of the age, and secured to him numerous admirers and followers. In the year 1623 he ventured on the production of a large work, intended to controvert the principles of atheists and libertines, and entitled "The curious Doctrine of the Wits, or Pretenders to Wit, of this Age, containing several Maxims pernicious to the State, Religion, and good Manners, refuted and overthrown by Father Garasse,

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of the Society of Jesus," 4to. This work afforded evidence that, whatever talents he might possess as a wit, he was neither master of the accurate knowledge, judgment, argumentative powers, nor seriousness necessary to qualify him for engaging in such discussions. "By departing every moment from the gravity which becomes such matters," says Bayle, "and making use of bad proofs and false quotations, he has contributed less to the conversion of those people, than the confirming them in their obstinacy." Among other critics who made formidable attacks upon his work was the prior Ogier, a celebrated preacher, who published in the same year, "A Judgment and Censure of the Book of Curious Doctrine, &c." addressed to the Jesuits, and exposing, in pointed and indignant terms, the fatal consequences of sanctioning the efforts of such a champion on behalf of the venerable truths of religion. In the following year Garasse published "An Apology, &c." to which the prior was preparing a reply, when some mediators of peace found means to put an end to the dispute, and to produce a reconciliation between the combatants. In the year 1625 father Garasse provoked still severer animadversions, by publishing a work entitled "The Theological Summary of the capital Truths of the Christian Religion," folio; in which the same faults were prominent which marked his "Curious Doctrine." The most able criticism on this performance was published in 1626, by the abbot of St. Cyran, entitled "The Summary of the capital Faults and Falshoods contained in the Theological Summary of Father F. Garasse," 4to. This work was intended to consist of four volumes, of which the two first, and an abridgment of the fourth, only appear to have been printed. Those of our readers who are curious to learn farther particulars concerning it, and the artifices which were made use of to prevent its publication, we refer to Bayle, adding only his opinion, that it is "not easy to meet with so strong a piece of criticism as this. It shews an exact and profound erudition, a solid judgment, and an admirable sagacity in discovering the faults of a writer." In the course of the same year in which that criticism made its appearance, complaint was preferred before the faculty of the Sorbonne against the tendency of father Garasse's work, who named commissioners to examine it. The result of that examination was a formal censure of "The Theological Summary," as containing several heretical, erroneous, scandalous, and rash propositions, several falsifications of passages of Scripture and of the fathers, falsely stated, and wrested from their true sense, and an infinite number of expressions unfit to be written, or read, by Christians and divines. The Jesuits shewed some sort of prudence in this affair, and after the sentence was pronounced banished father Garasse from Paris to a house belonging to the order at Poitiers. But they entertained an invincible hatred to the abbot of St. Cyran, who was a Jansenist, for the part which he had taken in this business; and by some writers father Garasse is represented as the Helen of the war which afterwards raged so furiously between the Jesuits and the Jansenists. While father Garasse was at Poitiers, the plague having spread its ravages into that part of the kingdom in the year 1631, he earnestly begged leave of his superiors to attend those who were infected with it; and, having obtained their permission, he caught the contagion, while charitably administering relief and consolation to the afflicted sufferers, and died in the hospital, at the age of forty-six. Besides his prose works, he was the author of some Latin verses, consisting of elegies on the death of Henry IV., a poem in heroic verse, addressed to Lewis XIII. upon his inauguration, &c. which, though they afford evidence that he was a better poet than divine, are censurable for indelicacies of allusion, and obscenities in language, which no wit can palliate. *Bayle. Moreri. Nouv. Dict. Hist.*—M.

GARCIAS-LASSO, or GARCILASSO, DE LA VEGA, one of the most eminent of the Spanish poets, was born at Toledo, in 1503. He was the younger son of a man of rank, who had been employed in some important negociations. Garcilasso was distinguished for his wit and bravery, and particularly for his poetical talents. His friend Boscan (see his article) had introduced a great innovation in Spanish poetry, by rejecting its ancient measures, and substituting others borrowed from the Italians. Garcilasso adopted his model, and by his celebrity was a principal instrument in rendering it popular. His works are contained in a small volume, and consist in a great measure of pastorals, some of which are tediously prolix. His principal excellence is tenderness, which he beautifully displays in some of his sonnets, the most interesting of his compositions. He was indebted to a familiarity with the ancients for a greater freedom from bombast than his countrymen in general; but he does not rise to the sublime, and his learning and taste were superior to his genius. Many editions of his poems have been given, and they have been commented upon by Sanchez de Las Brozas, the most

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learned of the Spanish grammarians. Garcilasso followed the profession of arms, and attended Charles V. in many of his expeditions. He lost his life at an early age in 1536, at the attack of a fortress in Provence, as he was signalising his courage in the presence of his sovereign.

Another GARCILASSO DE LA VEGA, a native of Cusco in Peru, composed in Spanish a History of Florida, and another of Peru and its Incas. *Moreri. Monthly Magaz. October* 1796.—A.

GARDIE, PONTUS DE LA, a brave and successful adventurer, was the son of a gentleman of Gardie, near Carcassone, in France. He served first under marshal Brisac in Piedmont, and afterwards in the troops sent to Scotland by king Henry II. At the peace he went into the Danish service, and was taken prisoner in an action against the Swedes. The Swedish commander, a Frenchman, was much pleased with his countryman, and recommended him to king Eric XIV. who took him into his favour. The king placed him in the council of his brother John duke of Finland, whom la Gardie served faithfully, both when duke, and afterwards, when he rose to the crown of Sweden upon the deposition of Eric. John knighted la Gardie, and created him baron of Eckholm. He sent him as embassador to the emperor Rodolph, and to pope Gregory XIII., with whom he was to treat on the restoration of Sweden to the catholic church. In 1580 he was made general of the Swedish army in a war against the Russians, from whom he took Carelia. The government of Ingria and Livonia was conferred upon him, and he proceeded in a career of success. He was one of the Swedish plenipotentiaries at the peace of Pernaw in 1585. In that year he was accidentally drowned at the entrance of the port of Revel. He had married a natural daughter of the king, and from him are descended the counts de la Gardie, who are among the principal nobles of Sweden. *Moreri.*—A.

GARDINER, STEPHEN, an eminent English prelate, lawyer, and statesman, who flourished in the sixteenth century, was born at Bury St. Edmunds, in the county of Suffolk, about the year 1483. According to the most probable accounts he was the natural son of Dr. Lionel Woodvill, or Widvill, bishop of Salisbury, and brother to Elizabeth, queen consort to Edward IV. He took his surname from his reputed father, a menial servant of the bishop, whom his mother married to prevent the prelate's reputation from being injured. We have no information relating to his earlier years before he was sent to Trinity hall, in the university of Cambridge, where he pursued his studies with great diligence and success, and obtained reputation for uncommon quickness of parts, correctness and elegance in writing and speaking Latin, and extraordinary skill in the Greek language. His writings afford ample proof how much he studied the works of Cicero, and the critics of his time reproached him with affectation, for the closeness with which he imitated his style. Afterwards he applied himself to the study of the civil and canon law, and was created doctor of the former in the year 1520, and of the latter in the following year. The reputation which he acquired in the university soon proved the means of his introduction to the favour and confidence of some of the greatest men of that age. Some accounts state that he was at first patronised by Thomas Howard, duke of Norfolk, and it is certain that he was taken into the family of cardinal Wolsey, who made him his secretary. While he filled this post an incident happened which introduced him to the knowledge of the king, and thus gave rise to his farther advancement. Cardinal Wolsey having projected an alliance with the French king, Francis I. in the year 1525 employed Gardiner to draw up the plan of it. During the time that he was engaged on this work at the cardinal's house at More-Park, in Hertfordshire, king Henry accidentally went thither, and chose to examine into the progress which the secretary had made. Upon looking over what was done, the king was extremely pleased with Gardiner's performance, and still more so with his conversation, and more than all with the fertility which he discovered in the invention of expedients. Accordingly, he expressed to Wolsey a very favourable opinion of his secretary's genius and abilities; who from that time was admitted into the secret of affairs, and enjoyed the full confidence both of the king and his minister. In the year 1527-8 Gardiner was appointed, jointly with Edward Fox, the king's almoner, to an embassy to Rome, for the purpose of negociating the business of the king's divorce from queen Catherine. Gardiner, however, as he was esteemed the best civilian in England at that time, was appointed chief of the embassy; and, having been admitted into the king's cabinet council for this affair, was styled in the cardinal's credential letters to the pope, "Primary Secretary of the most secret Counsels." In these letters the cardinal called Gardiner "the half of himself, than whom none was dearer to him;" and assured the pope that he would unlock his (Wolsey's) breast to his holi-

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ness, so that whatever he should speak might be regarded as delivered by the cardinal himself. When the embassadors came to Orvieto, where the pope then was, Gardiner remonstrated freely with him on the double game which he was playing in the affair of the divorce, and shewed him the danger that he was in of losing the king, by the policy which he adopted. His address and management succeeded so well, that he obtained a commission from the pope, addressed to the cardinals Wolsey and Campeggi, empowering them to determine the business. The industry, spirit, and ingenuity which he displayed on this occasion, were highly applauded by the king, the cardinal, and Anne Bullen, the latter of whom sent him a letter of thanks for his services, and assurances of her disposition to render him every grateful return in her power. Having sent Fox home with an account of their negociations, Gardiner continued some time longer at Rome, where the dangerous illness of pope Clement VII. gave rise to various intrigues for securing a majority of votes in the sacred college, in case of his demise. As Wolsey had long possessed the ambition of filling the chair of St. Peter, he did not neglect the opportunity which such a state of things presented of strengthening his interests among the cardinals; and Gardiner acted with so much zeal and liberality on his behalf, that he secured the suffrages of at least one third of the whole number. The recovery of the pope, however, put an end for a time to the hopes of the different candidates; but notwithstanding his disappointment Wolsey expressed his satisfaction with the efforts made by Gardiner in his cause, and was loud in the commendations and praises which he bestowed upon him. Another service which he rendered to the cardinal during his embassy, proved peculiarly grateful to him; and that was the reconciling the pope to the endowment of his two colleges at Oxford and Ipswich, out of the revenues of the dissolved lesser monasteries. It appears from a letter which Gardiner wrote to the king, after he had thoroughly studied the temper and policy of the papal court, that he gave it as his decided opinion, that all farther solicitations to the pope on the subject of the divorce would be fruitless; but that he might probably be brought to confirm such sentence as the king might obtain from the legates. Convinced of the soundness of his judgment in this opinion, and relying both on his abilities and attachment to his cause, the king recalled Dr. Gardiner from Rome, resolving to employ his talents in managing his suit before the legantine court. On this account he would not suffer the proceedings to be begun before the cardinals until Gardiner's return, whom he appointed to act as one of his chief council in that court. After Gardiner's return to England, he had the archdeaconry of Norfolk bestowed upon him by bishop Nyx of Norwich, in return for some favours which, during his residence at Rome, he had obtained from the pope for that prelate. This appears to have been his first preferment in the church; but in the state he made a more rapid progress. By his capacity for business, and activity in conducting it, he had so far recommended himself to the king, that he resorted to the use of his talents in all matters of moment; and as his majesty was desirous of having him entirely in his service, he took him from his situation of secretary to Wolsey, and appointed him to the office of secretary of state. His new appointment introduced Gardiner to a considerable share in the management of public affairs; and he was more particularly consulted by the king on the subject of the divorce, which lay nearest his majesty's heart. When in consequence of the artifices of the papal court the legate Campeggi had been instructed to declare, that the final judgment in that cause must be pronounced at Rome, and that himself and his colleague could proceed no farther in it, Gardiner and Fox, as we have already seen in the life of Cranmer, obtained his opinion on the subject, which proved the means of extricating the king out of a difficulty, which was then generally considered to be insuperable. Bishop Burnet informs us, that though Gardiner concurred with Fox in communicating Cranmer's advice to the king, yet it was "with this difference, that Gardiner had a mind to make it pass for their own contrivance; but Fox, who was of a more ingenuous nature, told the king from whom they had it." The new method of proceeding in the affair of the divorce, which was adopted in pursuance of Cranmer's advice, contributed to hasten the ruin of Wolsey, who had become suspected by the king of being inimical to that measure, and had provoked his resentment on other accounts, of which notice will be taken in their proper place. In his distress the cardinal had recourse to the assistance and interest of his old servant, the secretary; and much pains have been taken to prove that, on this occasion, Gardiner shewed all those returns of gratitude and respect towards his old master, which he could desire or expect. We cannot but think, however, that there is no ittle ground for entertaining doubts respecting his forwardness and activity in serving the in-

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servants of the disgraced cardinal. The very earnest, humble, and even mean terms in which Wolsey solicited Gardiner to apply to the king on his behalf, and the frequency of his solicitations for that purpose, his continually *plying* him with letters, of which Cromwell, whom he calls his *trusty friend*, was the bearer, place Gardiner's zeal heartily to serve his old master in a very problematical light. And though, a short time after some pressing letters from Wolsey to Gardiner, the cardinal received his pardon, and a considerable sum of money, this appears to have been rather the result of the personal regard which the king still retained for his old minister and favourite, than of any warm solicitations of Gardiner in his favour. In the year 1530 Dr. Gardiner was employed, conjointly with Dr. Fox, to procure from the university of Cambridge a declaration in favour of the king's cause. He appears now to have been for some time master of Trinity-hall, but we are not informed when he was elected to that station. By his influence as a principal member of the university, and by much artifice and address, he and his colleague succeeded in the object of their mission, though not without much opposition, as we have already seen in the life of Dr. Fox. The readiness and diligence which Gardiner manifested in carrying the king's wishes into execution, were soon amply rewarded by valuable ecclesiastical promotions. In the spring of 1531 he was installed archdeacon of Leicester, when he resigned the archdeaconry of Norfolk; and in the September following he resigned his new preferment in favour of Dr. Fox. In the same year he was incorporated doctor of laws in the university of Oxford, and in the month of November consecrated bishop of the rich see of Winchester. Dr. Gardiner, it seems, was not apprised, at the time, of the king's design of conferring this bishopric upon him, for Henry would frequently scold and abuse him as though he had been unworthy of any favour; and at the instant when he granted him this preferment, put him in mind of it. "I have," said the king, "often *squared* with you, Gardiner," a word which he used for that species of rebuke, "but I love you never the worse, as the bishopric which I give you will convince you." It appears that Henry had let Gardiner into the secret, that he could sometimes look very angry, and talk very loud, without meaning much harm. After this discovery, Gardiner could stand a royal battling without much anxiety; or, to use his own words to the duke of Somerset, "He folded it up in the matter, and bore it patiently." He has himself related an incident of this kind, which happened before he was so well acquainted with the king's temper as he was afterwards. He had been once joined with the earl of Wiltshire in a commission relating to some affairs of consequence, which had not been managed in such a manner as to give satisfaction to the king. Upon their appearing before him, Henry treated Gardiner, in the presence of the earl, with such a storm of violent and coarse language, as quite confounded him. But before they parted the king took Gardiner into his chamber, and told him, that he was indeed very angry, yet not particularly with him, though he had used him so because he could not take quite so much liberty with the earl. Henry had also another practice, which he called *wbetting*. This was scolding with pen and ink; and the bishop says, that when some of the courtiers saw letters to him in that style, they looked upon him as undone, while he himself, who was better acquainted with the king's temper, entertained no such apprehensions. In the year 1533, bishop Gardiner sat in the court with archbishop Cranmer, when the latter prelate pronounced the sentence by which queen Catherine's marriage was declared null and void. In the same year he was sent embassador to France, whither he was soon followed by Dr. Bonner. Their instructions were to attend an interview between the pope and the French king at Marseilles, and to discover the designs of the holy father and the French monarch, which Henry and his council suspected to be of a hostile nature against England. They there intimated the appeal of Henry VIII. to a general council, if the pope should pretend to proceed to judgment in his cause; and also the appeal of the archbishop of Canterbury to the same tribunal, if any design should be avowed of excommunicating him, and interdicting his church. The account which Bonner has given of Gardiner's behaviour while employed on this embassy, reflects little credit on the temper and spirit of the latter. Upon Gardiner's return from his French embassy, he was called upon, together with the other bishops, to acknowledge the king as supreme head of the church, and to take the oath appointed for that purpose. With this summons he not only readily complied, but also published a defence of the king's supremacy, entitled "De Vera Obedientia." His pen was made use of upon other occasions, and he never declined vindicating the king's divorce, his subsequent marriage, and his emancipation of the kingdom from the tyranny of the papal see;

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upon which subjects his writings, at the time, acquired him very high reputation. But notwithstanding his ready compliance with all the king's measures, and his writings in defence of them, Gardiner was zealously attached, on political motives, to the superstition of the Romish church, and omitted no opportunity of opposing the attempts which were made to introduce the principles of the protestant reformation. When in 1535 archbishop Cranmer, who had begun a provincial visitation, sent a monition to Gardiner, acquainting him that he should visit his diocese, the latter, who never loved the archbishop, and was jealous of his reforming spirit, left no artifice unattempted to evade his metropolitan's visitation, and thereby to prevent his inspection of the corruptions of the diocese of Winchester. In the following year Gardiner strenuously opposed, both in the convocation, and in private with the king, different measures which were taken by the protestant party to disseminate knowledge and information among the people; and, in particular, a proposal which was made in the convocation by archbishop Cranmer, and carried, that a petition should be presented to the king for leave to make an English translation of the Bible. About this time he resumed his embassy to the court of France, where he prevailed on the French king to remove from his dominions Dr. Reginald Pole, then dean of Exeter, as an enemy of his master, king Henry, which circumstance proved the origin of the animosity which afterwards subsisted between those churchmen. While Gardiner was in France, he was applied to by Cromwell, in consequence of the king's directions, for his opinion respecting a project of a religious league with the protestant princes of Germany; but as he was sensible that such a measure would contribute to spread the principles of the reformers, he declared himself decisively against it, artfully stating his objections on grounds of civil policy, and recommending a political alliance, strengthened by subsidies, as what would be better adapted to answer the king's wishes. In the year 1538, he was sent embassador, with sir Henry Knevit, to the German diet at Ratisbon, where he is said to have acquitted himself well with respect to the objects of his commission; but he there fell under a suspicion of holding a secret correspondence with the pope, on the subject of rendering popery triumphant again in England. This suspicion occasioned a misunderstanding between him and his colleague, who transmitted to the king the particulars on which it was founded. Whether the king was satisfied that these particulars were fabricated by the enemies of Gardiner, as the latter maintained, or to whatever cause it might be owing, the bishop was not brought into any trouble on this account during the reign of Henry. That prince, notwithstanding his rupture with the pope, was still strongly attached to most of the superstitious doctrines of the Romish church; and Gardiner, after his return from Germany, laid hold of every favourable opportunity of strengthening that attachment. In particular, he represented to the king, that nothing would contribute more effectually to secure him from the machinations of the papal court, both at home and abroad, than a spirited prosecution of heretics, and especially of the *Sacramentarians*, by which name those were distinguished who denied the doctrine of the real presence. As Henry had ever been a zealous advocate for this doctrine, and would not permit his subjects to avow sentiments that varied from his own creed, he was the more easily persuaded to exercise severity towards those who ventured to depart from it. About this time one John Lambert, whom bishop Burnet calls a learned and a good man, who had been formerly minister to the English factory at Antwerp, and had there imbibed the principles of the reformers, after hearing Dr. Taylor preach on the doctrine of the real presence, waited upon him, and presented to him in writing his reasons for disbelieving that doctrine. This paper was carried to archbishop Cranmer, before whom, and bishop Latimer, Lambert was summoned, and admonished by them to retract what he had written: but in vain; and Lambert, fatally for himself, made his appeal to the king. Of this circumstance Gardiner took advantage, and persuaded Henry to proceed solemnly and severely in the affair, that he might convince the world how well qualified he was to be the head of the church, and the champion of orthodoxy. Accordingly, Lambert was brought to trial before the king, who appeared with great state in Westminster-hall, attended by many of the prelates, nobility, clergy, and king's council. After the king had sternly commanded him to declare his opinion concerning the sacrament of the altar, his majesty and ten of the bishops endeavoured to refute it; and the disputation, such as it was, continued for five hours, till at length the poor man, fatigued, confounded, and brow-beaten, was reduced to silence. The king then asked him if he was convinced? and whether he would live or die? He answered, "that he committed his soul to God, and submitted his body to the king's clemency." But

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Henry told him, that, if he would not recant, he must die; for he would not be a patron of heretics. And as Lambert refused to recant, sentence was ordered to be pronounced against him; in consequence of which he was soon afterwards burnt in Smithfield, with circumstances of uncommon barbarity. This tragical scene was the result of Gardiner's cruel and artful advice to the king; but the share which Cranmer had in the circumstances that afforded him an opportunity of indulging his persecuting and sanguinary disposition, will ever remain a blot on the memory of that eminent man. In the year 1539, Gardiner afforded another proof of his great zeal for the popish doctrines, and of his wish to crush the rising spirit of reformation, by his exertions to procure the persecuting act of the six articles, commonly called the bloody statute. This act is, not without good reason, stated to have been his contrivance; and it is certain that he was principally concerned in drawing it, and very earnest in promoting it in the House of Lords, where it was warmly opposed by archbishop Cranmer, and the vicegerent Cromwell. Soon after the passing of it, Dr. Barnes and two others were burnt in Smithfield for heresy, at the same time that three Papists were hanged, drawn, and quartered, for owning the pope's supremacy, and denying the king's. A Frenchman, who was present at this extraordinary spectacle, told his friend, in Latin, "that they had a strange way of managing matters in England; for those that were for the pope were hanged, and those who were against him were burnt."

Upon the fall of Cromwell, in 1540, Gardiner was elected chancellor of the university of Cambridge, and, for a man of learning, as he unquestionably was, gave an extraordinary instance of his attachment to old customs and practices, however absurd. For when sir John Cheke, who was distinguished for his knowledge of the Greek language, attempted to introduce into the university a reform of the vicious and barbarous pronunciation which then obtained in England, Gardiner, as chancellor of the university, interposed his authority, and by a dictorial edict prohibited the improvement, to which he gave the name of novelty and innovation, under very severe penalties. When Cheke, in defence of himself, alleged the authority of Erasmus and other learned foreigners, and observed that what he had done was in vindication of truth; Gardiner exclaimed, "Quid non mortalia pectora cogit veri quærendi fames!"—What does not the itch of seeking out truth compel men to do! And he bade Cheke not to be the author of removing "an evil well placed." In the year 1542, when, in consequence of complaints made against the translation of the Bible, a number of bishops was appointed by the convocation then sitting to examine it, Gardiner and the popish party were unsparing in their cavils against it as an unfaithful one. And in order that they might obtain its condemnation, they promised to produce a better version; well knowing that during the time requisite for making and publishing it, they might easily procure many delays, if not prove so fortunate as to fall into a change of circumstances which would enable them entirely to suppress it. When Cranmer found that they were resolved either to condemn the translation, or to proceed so slowly in perusing it that the object of their appointment should come to nothing, he persuaded the king, greatly to the displeasure of the bishops, to refer the examination of it to the two universities. In the beginning of the year 1543, the king having summoned a parliament, in order to obtain subsidies to enable him to prepare for the war which broke out against France in the following summer, Cranmer endeavoured to improve the occasion so as to make some farther progress in the work of reformation, and to get the severe acts concerning religion moderated. In these designs he was opposed by Gardiner with the utmost earnestness; who, though he could not prevent an act from passing which afforded the reformers some relief, yet found means to clog it in such a manner with provisoes, that it fell greatly short of what the archbishop intended. During the year last mentioned, Gardiner was one of the commissioners appointed to conclude a treaty of peace with Scotland, and to negociate a marriage between the prince of Wales and the young queen of Scotland. But whatever public employments he was engaged in, he never lost sight of a favourable opportunity of impeding the progress of freedom and enquiry in religious matters. Having been informed about this time, that there were several persons in Windsor who were secret abettors of the protestant doctrines, he moved the king in council that a commission might be granted for searching suspected houses in that town, in which it was said there were many books against the six articles. In consequence of this, four persons were apprehended, and tried and condemned for heresy, of whom three were afterwards burnt. But Gardiner was not contented with having been the means of bringing to the stake several Protestants of inferior note only. Hating, as he did, the archbishop of Canterbury, who

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was the great support of the reformed opinions, he laid a deep plot for his ruin, as well as that of several of his protestant friends. In the life of the archbishop we have already seen by what means he escaped the malevolent designs of his enemy, and became more fixed than ever in the king's favour. In this affair the bishop of Winchester gave evidence of such rancorous malice against Cranmer, and had made choice of such unworthy instruments to carry on his designs, that the king began to conceive a worse opinion of him than ever he had done before, and was prepared to be impressed by any unfavourable representations which might be made to him of his character and views. During the year 1544 an opportunity offered of prejudicing the king against him, of which his enemies did not fail to take advantage, though it did not eventually produce all the effects which they expected from it. He had a secretary, whose name was German Gardiner, who was much in his master's favour, and who was prosecuted, condemned, and executed as a traitor, for defending the pope's supremacy. This circumstance became the subject of conversation at the king's council, where the duke of Suffolk, and other members, suggested to Henry, that it was very likely that the prelate, notwithstanding all that he had written, was of his secretary's opinion; and that, if he were once committed to the Tower, sufficient proof of the fact might be obtained. Their representation had such an effect upon the king, that he gave directions for the bishop's imprisonment; but before they could be carried into execution, Gardiner, who had received intelligence of what was intended, immediately repaired to the king. When Henry saw him, he told him, that he wondered that his secretary should in so notorious a manner offend against him and the laws, and that it was thought that he himself was of the same opinion with that delinquent. However, the king said, if he would honestly confess the truth, he would pardon him; but if he dissembled, he was not to expect any favour from him. Upon this Gardiner, who knew that protestations of innocence would produce no good effect upon the king's temper, fell down on his knees, and confessed that he had for a long time been of the same opinion with his secretary, but he besought his majesty's pardon, bewailing his infirmity, and promising from that time forward to reform his sentiments and become a new man. The king immediately granted him his pardon, according to his promise, to the no small disappointment of those who were no friends to our prelate. In the year 1545, Gardiner, by his opposition, and the influence of the popish party in parliament, defeated a design which Cranmer had formed, by a revision and reformation of the canon laws to adapt them to the new order of ecclesiastical affairs in England, and to a period of still farther improvement. During the same year the king, who, notwithstanding that his regard for the bishop was much abated, was willing to avail himself of his experienced talents for business, employed him in Flanders, to carry on political negociations with the emperor and the French king. While he was absent from the kingdom, Cranmer endeavoured to obtain the king's consent for the abolishing of some of the prevailing superstitions. This was prevented, however, by the bishop of Winchester, who artfully wrote word to the king that his business was in a good train; but entreated him not to suffer any innovation in religion or ceremonies, for if he did, there would be no hope of succeeding with the emperor. Soon after Gardiner's return from Flanders in the following year, he and the popish party found means to set on foot a persecution against the Protestants, upon the statute of the six articles. In particular, a charge of heresy was brought against Mrs. Anne Ascough, a lady of unblemished manners, exemplary piety, ready wit, and of better education than was common among her sex. By making her the object of their persecution, they hoped to extort from her confessions which would furnish matter of accusation against the duchess of Suffolk, the countess of Sussex, the countess of Hertford, and other high characters, among whom were some of the king's council. When, after several examinations, and cruel tortures on the rack, they failed of obtaining the purpose which they had in view, they condemned her to the flames, in which she suffered with three others, for speaking against the corporal presence in the sacrament. Sir George Blage, one of the gentlemen of the king's privy-chamber, was also committed by them to Newgate, and by a summary process condemned to be burnt. But the king, hearing of it, was greatly offended with the lord chancellor, a zealous papist, for presuming, without his majesty's permission, to subject an attendant on his person to a prosecution, and commanded him immediately to issue his pardon. As soon as sir George was released, and come into the presence, the king cried out, as he was accustomed to call him, "Ah! my pig." "Yes," said sir George; "if your majesty had not been better to me than your bishops, your pig had been roasted ere this time." The next grand

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attempt of Gardiner to crush the favourers of the reformation, which ultimately failed in its design, and irrecoverably alienated the king's mind from our prelate, was directed against queen Catherine Parr, to whom the king had been married about three years. She was much given to reading and studying the Scriptures, and the king would frequently converse and dispute with her on religious subjects; at which times she would endeavour to persuade him to complete the reformation of the church of England. One day, when Gardiner and others of the popish party were with the king, she introduced the same topic, which Henry, who in general treated her with great kindness and indulgence, evaded with some tokens of displeasure. The natural impatience of his temper was at that time heightened by his ill state of health, and when the queen had retired, he broke out into expressions of resentment against her for interfering in such subjects, and presuming to become his teacher in his old age. Gardiner thought this opportunity too favourable to be neglected, and with equal subtility and malice increased the king's resentment by insinuations against the queen and her party, until Henry's mind was wrought up into a determination to prosecute her and some of her relations and chief confidants, for heresy. Gardiner, accordingly, prepared articles against her, which were signed by the king; and a day was fixed upon for arresting the intended victims, and committing them to the Tower. In the mean time, Wriothesley, the chancellor, who had engaged in this affair with Gardiner, accidentally dropped the paper containing the articles, which was taken up by one of the queen's friends, and carried to her. When she perceived from the contents how perilous her situation was, she followed the advice of her friends, and by her prudence and artfulness, in the next conversation which she had with the king, when he designedly introduced the subject of religion, so entirely dissipated his resentment, and at the same time by her charms so powerfully revived his fondness for her, that he dismissed her with the strongest assurances of his love. This turn in the king's mind was succeeded by severe reproaches to the chancellor, who the next day was preparing to arrest the queen, and by a rooted detestation of Gardiner, whom he would never afterwards admit into his presence, excepting once, when he was informed that he came to tender him a benevolence, granted by the clergy. On that occasion he barely suffered him to approach, to deliver his message; and when he had received it went into another apartment. So completely was Henry alienated from the bishop, that though he had formerly appointed him one of his executors, and of the council to prince Edward, he ordered a new will to be drawn, in which his name was omitted. When sir Anthony Browne, who was a great friend of the bishop, perceived this omission, he mentioned it to the king, as what he supposed to have been occasioned by the negligence of the secretary, and then reminded his majesty of the bishop's great merits and abilities. "Hold your peace," said the king, "I remembered him well enough; and of good purpose have I left him out. For, surely, if he were in my testament, and one of you, he would cumber you all; and you should never rule him, he is of so troublesome a nature."

After the death of Henry VIII. in 1547, archbishop Cranmer, who was earnest in his endeavours to promote the reformation, found the protector Somerset well inclined to support him, and endeavoured to obtain the concurrence, or at least the acquiescence, of the bishop of Winchester. His efforts for this purpose, however, proved entirely unsuccessful, for Gardiner still opposed, to the utmost of his power, all attempts to depart, in doctrine or discipline, from the papal system. With this design he wrote to the protector, to dissuade him from suffering any innovations to be made in religion, particularly during the king's minority; and also to complain of the irreverence and indignity with which images had been treated in different parts of the kingdom, and of some satirical rhymes which had been published against the keeping of Lent. But notwithstanding his opposition the work of reformation proceeded; and with a view of forwarding it, a royal visitation was set on foot, the homilies were appointed to be read in churches, and also an English translation of Erasmus's Paraphrase on the New Testament. To these measures Gardiner vigorously objected; and when urged by a friend to be more discreet, and not run the hazard of ruining himself and losing his bishopric, returned an answer which would have reflected lasting honour on his christian spirit, and patriotism, if the actions of his life had corresponded with the sentiments advanced in it. The perseverance which he manifested in resisting the proceedings of the protector and the council, occasioned his being summoned before them, when he was accused of having written and spoken to the prejudice and contempt of the king's visitation, and was required to receive the homilies, and to pay due obedience to the king's visitors when they should come into his

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diocese. As he refused to comply with the demands of the council, by an irregular and illegal stretch of power he was committed a close prisoner to the Fleet, where he received but indifferent treatment, notwithstanding his repeated petitions for redress. In this state of confinement he continued till the end of the session of parliament, when he was released by the king's general pardon, though he was never charged judicially with any offence, and had been detained, most probably, to prevent the influence of his opposition to the measures which were now adopted. This conduct in the friends to reformation was highly arbitrary and tyrannical, and was unworthy of the great cause which they were engaged to support. Gardiner, being now at liberty, repaired to his diocese, where, in general, he so conformed himself outwardly to the orders of the council, that it was not easy to find any advantage against him. But privately he did what lay in his power to oppose the principles of the reformation, and it is said, that he gave directions to his clergy to put public affronts on those whom the council sent to preach in his diocese; and that he sometimes went into the pulpit before them, and warned the people to beware of receiving any other doctrine but what he had taught them. Of this conduct complaint was made against him in the council, before which he was once more summoned in the year 1548, and, after being reproached for his behaviour, was ordered to keep his house till he had given satisfaction, which was to be done by preaching before the king and court, when he was to deliver such matter as should be given him in directions from sir William Cecil. On the day appointed he did preach accordingly; but was so far from giving satisfaction, that he exasperated the council by the contemptuous manner in which he spake of them. He was, therefore, the next day committed by their order to the Tower, where he was kept so close a prisoner for about a year, that his chaplain was only allowed admittance to him once, when he was ill, and afterwards refused, because his life was not thought to be in danger. When the Protector's fall was projected, the affairs of our prelate seemed to wear a more favourable aspect. At that time recourse was had to his advice and talents, and it is said that the original draught of the articles against Somerset was made by him. Finding himself, however, disappointed in his expectations from the party which he had served, he repeatedly applied to the lords of the council to be released; but they treated his letters either with neglect, or with a cruel and unmanly levity. When he had been nearly two years in the Tower, the duke of Somerset, who was now restored to a place in the council, went with others of that board to confer with him, in the month of June, 1550. In this conference, they proposed to release him upon his declaring his submission for what was past; his promises of obedience for the future; and his testifying his approbation of all the measures which had been taken towards bringing about a reformation in religion. To the two last points Gardiner assented, and actually signed all that was expected from him; but he refused his assent to the first, insisting upon his innocence, and declaring that he would not defame himself; adding, that were he mean enough to do so, he was not sure but his submission might be made use of against him as a confession. Much as he may be admired for his firmness, and perhaps prudence, in not acceding to the first of the proposals made to him, it is impossible to reflect on the readiness with which he submitted to the other propositions, without suspecting him of indifference to any religious principles, excepting so far as they might be rendered subservient to the purposes of ambition and state policy, or without condemning him for being guilty of the most shameful duplicity. Shortly after the conference above mentioned, bishop Ridley was sent to him, with new articles, in which the acknowledgment required was more general than in the former; but after reading them, he said, "that he would trouble himself with no more articles while he remained in prison, since he desired not to be delivered out of his troubles in the way of mercy, but of justice." In the month of July he was brought before the council, where he was told that they sat by a special commission to judge him, and he was required to subscribe to the last articles which had been sent to him. Upon his refusal, they declared to him that his bishopric should be sequestered, and that if in three months he did not conform, they would proceed to deprivation. At the expiration of the limited time, as he still refused to comply, after numerous sittings of a court of delegates, over which Cranmer presided, Gardiner was, in the year 1551, deprived of his bishopric, for disobedience and contempt of the king's authority. The bishop protested against his judges, and objected to their commission, and when sentence was about to be given against him, appealed from the delegates to the king; but no notice was taken of his appeal. On the next day the council resolved,

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that he should be removed from the lodgings which he had before occupied, to a meaner apartment, in which he should only have one attendant, approved of by the lieutenant of the Tower, and not only be debarred the least intercourse with any other person, but be deprived of his books and writings, and prohibited the use of pen, ink, or paper. Gardiner continued in the Tower during the remainder of king Edward's reign; but the rigor of the order of council concerning him appears to have been abated, since in that interval he composed a variety of Latin poems, translated into English verse several of the poetical parts of the Old Testament, and wrote some controversial tracts. He likewise kept up his spirits in his present adverse circumstances, consoling himself that he should live to see a change in public affairs, and another court in which he should enjoy his former influence and power. In the year 1553 his hope was realised; for king Edward having died in the beginning of July, after a short struggle in favour of lady Jane Gray, Mary was universally acknowledged queen, and made her solemn entry into the Tower; when Gardiner made a congratulatory speech to her majesty, and being immediately set at liberty, was received into the highest favour. On the 8th day of the same month he performed, in the queen's presence, the Romish obsequies for the late king Edward, who was buried at Westminster with the English service by archbishop Cranmer; on the 9th he resumed possession of Winchester-house, in Southwark, after a confinement of somewhat more than five years; and on the 23d he was declared chancellor of England, when he became the queen's prime-minister, and was entrusted with the chief management of public affairs.

Being thus raised to the possession of power, he determined, in conformity with the queen's zealous wishes, and his own inclination, as speedily as possible to re-establish the popish religion, and to reconcile the kingdom to the see of Rome. The first step to this end was the issuing of a proclamation, by which all preaching throughout the kingdom was prohibited, excepting by the queen's special licence under the great seal, which Gardiner was empowered to grant, and which it will readily be conceived he withheld from those who were not popishly inclined. In many places the popish party set up images, and introduced the Latin service, with the old rites; in which practice, though it was against law, they were abetted by the council, which harassed with imprisonment and severe usage sir James Hales, one of the judges, for daring to instruct the justices, when on a circuit in Kent, to put in execution those laws of king Edward which were still in force. Still, however, as none of king Edward's laws relative to religion were yet repealed, the protestant clergy continued to perform public worship, and to celebrate the sacraments, as before. But Gardiner soon contrived means to molest them, as the people attended with peculiar seriousness and diligence, under the apprehension that this liberty would not long be permitted. He sent spies into all the churches in London, who frequently disturbed the ministers with rude words and actions, and then went and laid informations against them before the bishop; in consequence of which they were summoned to his presence, and committed to prison unless they submitted to such terms as he was pleased to prescribe to them. On the 1st of October the bishop of Winchester crowned queen Mary, when a pardon was proclaimed, from the benefit of which all the prisoners in the Tower and the Fleet, and many others, were excepted, who were chiefly Protestants. On the 10th of the same month Gardiner opened the first parliament in Mary's reign. In this parliament an act was passed for confirming the marriage of Catherine of Aragon, the queen's mother, with Henry VIII., in the preamble of which the divorce was pronounced impious and illegal, and the whole blame of it, against all truth and justice, attributed to archbishop Cranmer. Bishop Burnet very truly observes, that Gardiner, "in the drawing of it, shewed that he was past all shame: when he could frame such an act, of a business which himself had so violently and so servilely promoted. The laying it all upon Cranmer, was as high a piece of malice and impudence as could be devised: for as Gardiner had been setting it on, long before Cranmer was known to king Henry; so he had been joined with him in the commission, and had given his assent to the sentence which Cranmer gave." As this act afforded a curious instance of that integrity and consistency which his apologists have claimed for the bishop of Winchester, the next which he promoted shewed in what little estimation he held the sacred promises given by Mary on her accession, that she would force no man's conscience on account of religion. It sufficiently proved how well acquainted he and his mistress were with the popish maxim, that no faith is to be kept with heretics. For before the end of the year he caused a bill to be brought into the house of lords, which, after a debate of six days in the house of commons, was at length carried, by which all the laws made in king Edward's time, relating to religion, were re-

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pealed; and it was also enacted, that there should be no other form of divine service but what had been used in the last year of king Henry VIII. While the parliament was sitting the convocation likewise met, where by artful management there were but six clergymen in the protestant interest, who were reviled, threatened, and interrupted in their arguments. When in the debate, such as it was, Weston, the prolocutor, was hard pressed by their reasoning, he insultingly said to them, "You have the *word*, but we have the *sword*;" truly pointing out, says Burnet, wherein the strength of their respective causes lay. By this convocation the popish doctrine of the real presence was declared to be a necessary article of christian faith. Soon after this, several protestant prelates were deprived of their sees, on different pretences, and their places were filled by Papists who had been deprived in the reign of Edward VI. The commission for the deprivation of the former, was directed to Gardiner, Bonner bishop of London, and others. By these proceedings the Protestants were with good reason convinced, that a severe persecution was determined against them; and more than eight hundred of them thought it prudent to consult their safety, by withdrawing into forein parts. David Lloyd tells us, that Gardiner threatened concerning these exiles, that "he would watch their supplies, so that they should eat their nails, and then feed on their fingers' ends." Events soon shewed how well founded were their apprehensions, for in the beginning of the year 1554 the Marshalsea, in London, and the prisons in other parts of the kingdom, were filled with Protestants. Peter Martyr, a learned foreign divine, who had been made divinity-professor at Oxford by king Edward, and was now obliged to quit the kingdom, observed, in a letter to Calvin, that "he doubted not but England would have many famous martyrs, if Winchester, who then managed all, should begin to rage according to his will." Gardiner was now re-chosen chancellor of Cambridge, and restored to the mastership of Trinity-hall in that university, of which, among his other preferments, he had been deprived in the preceding reign. The treaty of marriage between the queen and Philip, son of Charles V. king of Spain, and emperor of Germany, was the next momentous business to which Gardiner's attention was directed, in the management of which, according to Burnet, "he had the chief hand; for he was now the oracle at the council-board." This projected marriage was extremely odious to the nation in general; and though the articles of it were drawn with much art and plausibility, and seemingly much in favour of England, yet when they were published they gave no satisfaction to the people. The friends of reformation entertained apprehensions, that if it took place, not only popery would be confirmed, but a Spanish government and inquisition be established. And many of the friends to the civil liberties of the kingdom, Catholics as well as Protestants, dreaded that such a measure would prove the means of reducing England to the situation of a province to Spain. The discontent on this head was so general, that it gave rise to the insurrection under sir Thomas Wyat, which was soon quelled; but "the effusion of blood after it," says Burnet, "was thought too liberal; and this excess of punishment was generally cast on Gardiner, and made him become very hateful to the nation." On this occasion the princess Elizabeth was sent to the Tower, under the pretence of her being concerned in Wyat's conspiracy; but as he publicly acquitted her of this charge at his execution, and nothing could be produced against her, she was at length released from her confinement. At the meeting of the second parliament of the queen's reign, in April, 1554, the treaty of the queen's marriage was made the subject of discussion; and as Gardiner had received large remittances from the emperor, by means of which he had secured the votes of many considerable members, the terms of it were ratified by both houses without much opposition. In the month of July following the queen met the Spanish prince at Winchester, where they were married by Gardiner, who was still continued in the chief management of public affairs. This prelate had now brought matters into such a train, by his policy, and the sagacious application of the Spanish treasures, that he was secure of carrying, in the next session of parliament, any measures which might serve to complete the re-establishment of popery, and to glut his thirst for ample vengeance on the Protestants, in retaliation of what he had suffered from them during the preceding reign. It had now been determined, that cardinal Pole should come over into England, as the pope's legate. Accordingly, when the third parliament of this reign met in the month of November, the act of attainder which had been passed against him during the reign of Henry VIII. was repealed, and a deputation was appointed to attend him into this country. After his arrival, he declared to the parliament, which was summoned to attend the king and queen in

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the House of Lords, the object of his legation, and invited them to reconcile themselves and the kingdom to the apostolic see. Prepared as the two houses were for the business, they immediately united in a supplication to their majesties for that purpose; which being signified to the legate in the royal presence, by the lord-chancellor Gardiner, after a long oration the cardinal solemnly absolved them, and received the people of England once more into the bosom of the catholic church. Soon afterwards an act was passed, by which the authority of the Roman pontiff was re-established, though under certain limitations; and a bill quickly followed it, by which the old statutes against heretics, made in the reigns of Richard II., Henry IV., and Henry V., were revived in their full force.

As Gardiner now possessed a legal sanction for indulging to the utmost malignity and cruelty against the Protestants, he gave full scope to his sanguinary disposition; and in the beginning of the year 1555 a very severe and bloody persecution commenced, which was chiefly carried on by Gardiner, and by Bonner bishop of London. For some time, the personal part which the former took in examining and condemning the victims of his own wicked policy and popish bigotry, was so unfeeling and inhuman, that notwithstanding the attempts which have been made to palliate his conduct, and to represent him as an unwilling and reluctant agent in the tragedies which the queen and council, inflamed by the other popish prelates, commanded, his memory must descend to posterity loaded with infamy and execration. For the names of the eminent men whom he pursued to the stake, and the particulars of his behaviour towards them when brought before his tribunal, we must refer to the histories and martyrologies of the times. Finding, however, that by his activity in the bloody work he had rendered himself sufficiently odious, not only to the Protestants, but to all moderate and humane Papists, he withdrew from taking an open part in it, and devolved that task on the merciless Bonner. But when the bishop of Winchester's influence in the administration, and his general character and conduct, are considered, we think it not unfair to conclude with Mr. Gilpin, in his Life of Latimer, that "Bonner was indeed little more than an agent in the hands of Gardiner, who on many occasions chose rather to sit concealed, and work mischief by proxy. It suited the darkness of his disposition, and he found in Bonner an instrument entirely adapted to his purpose; open ears, an impetuous temper, raging zeal, a hardened heart, and an obstinate perseverance; so that Gardiner had only to wind him up occasionally, and give him a proper direction; and the zealot moved with the regularity of a machine, and with what impetuosity his director impressed." In May, 1555, Gardiner, together with the earl of Arundel and lord Paget, went to Calais, to a kind of congress which was held there for the purpose of mediating a peace between the emperor and the king of France. While they were engaged in this negociation the pope died, upon which they received instructions from the queen to endeavour to obtain the consent of the powers with whom they were treating that cardinal Pole should be raised to the papal dignity. But they failed in both the objects on which they were employed. The new pope was a professed and inveterate enemy to cardinal Pole; but he knew not how to express his hatred towards him after the eminent service which he had rendered to the church, in reconciling England to the Holy See. As Gardiner was apprised of the pope's sentiments, he maintained a private correspondence with him, in which he gave such representations of Pole's conduct as contributed to increase the pope's aversion to him. Our prelate's ambition now led him to entertain hopes of the dignity of cardinal, and of securing to himself the succession to the archbishopric of Canterbury. And the pope had declared to him his resolution, as soon as decency would permit it, to recal Pole, after depriving him of the legantine power, and bestowing it upon himself. It became, therefore, Gardiner's policy to delay the time when, by the degradation or the execution of Cranmer, the archbishopric of Canterbury would be declared vacant; as he knew that if it should take place before Pole was recalled, he would be immediately invested with that see. To this circumstance are we in part to attribute the prolongation of Cranmer's life till after the death of Gardiner. In the month of October, 1555, our prelate opened the sessions of parliament, and within a few days afterwards was taken ill of the gout, according to some writers, but according to others of a suppression of urine, which proved fatal to him on the 13th of November, when he was about seventy-two years of age. He is said to have sustained excruciating agonies on his death-bed, and to have felt great remorse for his past life, often repeating the words, "Erravi cum Petro, sed non flevi cum Petro;"—I have erred with Peter, but I have not wept with Peter. Bishop Gardiner was far from being agreeable in person, as may be collected from the following description of him,

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written in his life-time by Dr. Poynet, his successor in the see of Winchester in king Edward's reign, though the portrait is evidently caricatured by personal ill-will: "This doctor hath a swart colour, hanging look, frowning brows, eyes an inch within his head, a nose hooked like a buzzard, nostrils like a horse, ever snuffing in the wind, a sparrow mouth, great paws, &c." Of the quickness of his parts, his capacity for business, his qualifications for foreign embassies, and his literary acquirements, we have already made mention in the preceding narrative. He was also an encourager of learning in others, when the parties distinguished by it were of the catholic faith; and he brought up several young gentlemen, some of whom afterwards became considerable characters in public life. Indeed, in two instances, those of sir Thomas Smith, who had been secretary to king Edward VI., and Roger Ascham, both eminent for their proficiency in the languages, and both Protestants, his regard for the interests of learning triumphed over his systematic enmity to heretics; and he permitted the former to live in a state of privacy unmolested, granting him a pension of one hundred pounds a-year, for his better support; and the latter he preferred to be Latin secretary to queen Mary, without noticing the applications of the furious Papists either to punish him for his opinions, or to remove him from his place. But, on the other hand, he was proud and arrogant, obstinate and vain, of unbounded ambition, and master of the most profound dissimulation. Though possessed of much natural courage and resolution, as a courtier he was servile; and he scrupled not to violate his conscience, when he had objects of interest or ambition in view. The part that he acted against the papal supremacy in the reign of Henry VIII., and the concessions which he offered to make in the reign of Edward VI., compared with his subsequent conduct in the reign of Mary, afford abundant evidence of the truth of the preceding remarks. They also shew that he had no fixed principles of religion; and that his persecuting spirit, instead of originating in a misguided conscience, is to be attributed to false and narrow views of policy, and to a cruel malignant nature. When he pleased he could assume a winning address, and display no inconsiderable degree of eloquence; but when he was employed in trying heretics, as well as at other times, he would frequently descend to the lowest abuse and the grossest scurrility, and behave in a manner very unworthy of the characters either of a gentleman or a scholar, and still more those of a Christian and a bishop. By protestant writers his morals are spoken of in a very unfavourable light. He was the author of a treatise "De Vera Obedientia," already mentioned; "Palinodia dicti Libri," or a retraction of the preceding work; "An Explication and Assertion of the true Catholic Faith, touching the most blessed Sacrament of the Altar, &c." written against Cranmer, and printed abroad in 1551; "Confutatio Cavillationum, quibus, sacrosanctum Eucharistæ Sacramentum, ab impiis Capernaitis impeti solet," written in the Tower, in reply to an answer of archbishop Cranmer to the last-mentioned piece; and different defences of himself against the attacks of Dr. Turner, Dr. Poynet, and other protestant exiles. Several of his letters to the duke of Somerset, lord protector, and other persons, are extant in the first edition of Fox's "Acts and Monuments," and some to Smith and Cheke on the pronunciation of the Greek language in Bene't college library, at Cambridge. *Biog. Britan. Brit. Biog. Strype's Memorials of Cranmer. Burnet's Hist. Reform. vols. I. and II.*—M.

GARENGEOT, Rene Jacques Croissant de, an eminent French surgeon, was born of humble parentage at Vitry, in 1688. He settled at Paris, and first raised himself to notice by publishing the discoveries and inventions of others as his own, which gave rise to various litigations. At length he obtained reputation upon better grounds, and became one of the first Parisian surgeons of his time. He was a fellow of the Royal Society of London, and demonstrator-royal in surgery at Paris. He was a dextrous operator, as well as an useful writer. He died in 1759. The works of Garengeot are: "Traité des Operations de Chirurgie," *Par.* 1720, two vols. 8vo.; 1731, 1749, three vols. 12mo. This is a valuable performance, containing many practical improvements, though his own right to them has been a matter of controversy. "Nouveau Traité des Instrumens de Chirurgie," *Par.* 1723, two vols. 12mo. "De l'Operation de la Taille par l'Appareil lateral," *Par.* 1730, 12mo. "Splanchnologie, ou l'Anatomie des Viscères," *Par.* 1728, 1742, two vols. 12mo. "Myotomie humaine & canine," *Par.* 1728, 1750, two vols. 12mo. He also wrote some papers in the Mém. de l'Acad. de Chirurgie, and the Mém. de l'Acad. des Sciences. *Nouv. Dict. Hist. Halleri Bibl. Anat. & Chirurg.*—A.

GARET, John, a learned French benedictine monk, of the congregation of St. Maur, was born at Havre de Grace about the year.

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1627. When he was twenty years of age he embraced the ecclesiastical life, which he adorned by his piety and virtues, at the same time that he acquired the respect of his fraternity by his literary proficiency. He died at the abbey of Jumieges, in 1694, when about sixty-seven years of age. To his labours are we indebted for the most valuable edition of the works of "Cassiodorus," in two volumes folio, published at Rouen in 1679, with learned and judicious notes. It was printed under the inspection of Father le Nourri, to whom some authors have, improperly, attributed the preface, and the tables which accompany it. This edition of the works of Cassiodorous is preceded by a curious dissertation on the monastic life of that celebrated Roman senator. *Moreri. Nouv. Dict. Hist.*—M.

GARISSOLES, ANTHONY, an eminent French protestant minister, and professor of divinity, was born at Montauban, in the year 1587. He possessed excellent natural abilities, and an early inclination for learning, which being duly fostered, he made a rapid improvement in the study of the belles-lettres and philosophy, and particularly of the Latin language, which he wrote and spoke with elegance, and with the same facility as he did his native tongue. Afterwards he applied himself to theological literature, with great success and reputation; and when he was twenty-three or twenty-four years of age was admitted into the ministerial function, and appointed one of the pastors of the church at Puylaurens. In the year 1627, the national synod held at Castres nominated him to the office of professor of divinity at Montauban, the duties of which he discharged with great diligence and fidelity, and with distinguished applause, until his death, which took place in the year 1650. He was moderator in the national synod held at Charenton in the year 1645. The writings which he published were partly theological and partly poetical. Of the former kind are a volume of sermons entitled "La Voye de Salut," or The Way to Salvation. Several "Theses," in the Latin language; a treatise "De Christo Mediatore;" "Decreti synodici Carentoniensis, de Imputatione Peccati Adæ, Explicatio & Defensio," 1648, 8vo.; and "Explicatio Catecheseos Religionis Christianæ," 8vo. The principal of his Latin poems was entitled "Adolphidos, sive de Bello Germanico, quod incomparabilis Heros Gustavus Adolphus & pro Germaniæ Procerum & Statuum Libertate gessit." It is an epic poem, in twelve books, and is highly commended for its skilful construction and variety of images, interesting episodes, noble sentiments, and elegant latinity. The author sent his son to Sweden for the express purpose of presenting it to queen Christina, who greatly commended it, and honoured the author with a fine gold medal, besides bestowing on him a pecuniary recompence, by which the expences of his son's journey were largely repaid. Garisoles also wrote a Latin poem on the coronation of Christina, and another in praise of the four protestant Swiss cantons, which he sent to them with his book "De Imputatione," which he dedicated to them. In testimony of their respect for his character and their esteem of his works, they sent him in return four silver gilt cups, of exquisite workmanship, accompanied with a Latin letter, full of encomiums, and signed by the four syndics of the four cantons. *Moreri. Bayle. Nouv. Dict. Hist.*—M.

GARNIER, JOHN, a learned French Jesuit in the seventeenth century, was born at Paris in the year 1612. He entered on his noviciate when he was sixteen years old, and discovering a quick capacity, and an avidity for learning, he received those advantages of instruction by which, through his sedulous application, he rose to considerable literary eminence among his contemporaries. After having for some time taught the classics and rhetoric with great success and applause, he filled the chair of philosophical professor at Paris, and other places, for seven years, and was then appointed to the professorship of theology, the duties of which he ably discharged for twenty-six years. In 1681 he was deputed to attend at Rome, on some business of moment relating to his society; but falling sick on his journey, he died at Bologna, in the seventieth year of his age. He was the author, or editor, of various works, which afford ample evidence of his learning and abilities: such as "Organi Philosophiæ Rudimenta," 1651, reprinted with enlargements in 1677; "Theses de Philosophia morali," 1651; "Regulæ Fidei Catholicæ de Gratia Dei per Jesum Christum," 1655; "Juliani Eclanensis Episcopi Libellus missus ad Sedem Apostolicam, Notis illustratus," 1668; "Marii Mercatoris Opera, Gr. & Lat." in two vols. folio, 1673, illustrated with a vast mass of very learned notes, commentaries, dissertations, &c. "Liberati Diaconi Breviarium, cum Notis & Dissertationibus," 1675, 8vo.; "Liber Diurnus Romanorum Pontificum," 1680, 4to. accompanied with historical notes and very curious dissertations; and a supplement to the works of Theodoret, published after the author's death, in 1684, and entitled "Auctu-

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arium Theodoreti Cyrensis Episcopi, seu Operum Tomus Quintus," in folio, with notes and critical dissertations. He also published, in 1678, "Systema Bibliothecæ Collegii Parisiensis Societatis Jesu," in 4to. which is much commended for the excellence of its arrangement, by means of which it will be found useful to persons engaged in placing large libraries in proper order. *Moreri. Nouv. Dict. Hist.*—M.

GARNIER, JULIAN, a learned French benedictine monk, of the congregation of St. Maur, was born at Connerai, in the diocese of Mans, about the year 1670. He took the vows when he was about twenty years of age, and acquired much applause by his proficiency in the different branches of academic learning, particularly in an acquaintance with the Greek language. At the same time he conciliated universal esteem by the sweetness of his temper, and his agreeable pleasing manners. His superiors called him to Paris in the year 1699, and two years afterwards confided to him the task of preparing for publication a new edition of the works of St. Basil. To this undertaking he applied with becoming diligence, and in the year 1721 produced the first volume, in folio, with a new translation, numerous learned notes, and a very excellent preface, abounding in judicious criticism, and exhibiting an able discrimination of the genuine from the supposititious writings attributed to that father. The second volume made its appearance in 1723, when Garnier's state of health received a severe shock from the attack of a dangerous illness. His anxiety, however, to complete the work, engaged him to devote his remaining strength to that object; but he had scarcely retouched half of a translation that he had made of the letters which form a considerable part of the third volume, before his powers entirely failed, and he was obliged to abandon his undertaking. He died in the year 1725, when about fifty-five years of age. The care of finishing this volume was entrusted to father Maran, who was also the author of the Preface, the Life of St. Basil, and the Notes. It was published in the year 1730. This edition of the works of St. Basil is one of the best editions of the fathers which have proceeded from the labours of the congregation of St. Maur. *Moreri. Nouv. Dict. Hist.*—M.

GARNIER, ROBERT, an early French poet, was born in 1545, at La Ferté Bernard in Maine. He was brought up to the law, and was first a counsellor, and then lieutenant-criminal in the presidency of Mans. In advanced years, Henry IV. created him a counsellor in his grand council. He died at Mans in 1601. He was attached to poetry in his youth, and while studying at Toulouse obtained a prize in the Floral games of that city. Afterwards, the perusal of Seneca the tragedian gave him a taste for dramatic composition, and at his second attempt he became the rival in fame of Jodelle, who was the father of French tragedy. The pieces of Garnier, as well as those of his precursor, were rude and of little intrinsic merit; yet his nine tragedies for a considerable time were the delight of the stage, and he deserves a place among the creators of the French theatre. He also wrote "L'Hymne de la Monarchie," and other poems. *Moreri. Nouv. Dict. Hist.*—A.

GAROFALO, BENVENUTO, a painter, was born at Ferrara, in 1481. He studied under various masters, and at length fixed his taste in the Roman school, where he had the good fortune to obtain the friendship and instruction of Raphael. Returning to Ferrara, he was patronised by the duke, and was employed in several considerable works, in which he displayed much excellence both in design and colouring, and nearly approached to the manner of Raphael himself. Some of his finest pieces are the Resurrection of Lazarus, and the Murder of the Innocents, in the church of St. Francis at Ferrara, and the Adoration of the Magi in the chapel of St. George, near that city. He also painted landscape in a capital style. He copied some of the pictures of Raphael with great exactness. Garofalo had the misfortune to lose his sight in his sixty-ninth year; he died at Ferrara in 1559. *Nouv. Dict. Hist. Pilkington's Dict.*—A.

GARRICK, DAVID, the most eminent actor that the English stage has produced, was born at Hereford in 1716. His grandfather was a refugee from France, on account of religion, at the revocation of the edict of Nantes. His father was a captain in the army, and usually resided at Lichfield, where he had married the daughter of one of the vicars of the cathedral. David received his first school education at the grammar-school of Lichfield. He was more distinguished by his sprightliness than his application to literature; and he gave a very early proof of his passion for the drama, by engaging his young companions to act the Recruiting Officer, in which play he himself took the part of Serjeant Kite. At this time he was little more than eleven years of age, and the applause he obtained probably made a durable impression upon his mind. As the circumstances of his father were narrow, it was

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thought proper to send him to Lisbon upon the invitation of an uncle, who was a considerable wine-merchant in that capital. From some cause, however, his stay there was very short; he returned to Lichfield, and again went to school, but the volatility of his temper impeded his proficiency. In order to accelerate his improvement, he was, in his nineteenth year, placed with the celebrated Samuel Johnson, who had then undertaken to instruct a few youths in the belles-lettres at his native city of Lichfield; but love for the stage had taken such firm possession of the mind of young Garrick, that it left little room for classical studies, and he was writing scenes in comedies of his own invention when he should have been composing exercises. He must have been able, however, by his manners and talents, to ingratiate himself with his grave tutor; for when Johnson, tired of his situation, determined to try his fortune in London, he joined company with his pupil Garrick. This era in the lives of these two distinguished persons was the year 1736. Garrick, by the recommendation of his father's friend, Mr. Gilb. Walmesley, was sent to reside with the rev. Mr. Colson, an eminent mathematician at Rochester, with the intention of furnishing him with general knowledge previous to his entering at the Temple. Though he became no great mathematician or philosopher, under the tuition of this person, he improved in the use of his reasoning powers, and fitted himself for the business of the world. His father died about this time, leaving a large family unprovided; and his mother soon followed. His Lisbon uncle, who died some time before, had bequeathed him a thousand pounds, and with this sum he entered into partnership in the wine trade with his brother Peter. The very different disposition of the two brothers soon caused a dissolution of this connection, and David thenceforth resolved to follow his favourite plan of becoming an actor by profession. He courted the company of stage heroes, obtained introductions to the managers, and tried his powers in recitation. At length he began his campaign in the summer of 1741, at Ipswich, with Giffard's company. Under the assumed name of Lyddal he played a variety of parts with uniform success; and Ipswich has the honour of first having witnessed and recognised the powers of our greatest actor.

At this period the stages of the metropolis were but indifferently supplied with performers in the higher walks of the drama, and there was a manifest interruption in the succession from the preceding generation. Though Garrick would have distinguished himself at any time, the present interval was particularly favourable to a sudden and decided eclat. Besides the two principal theatres of Drury-Lane and Covent-Garden, there was then a house open in Goodman's-fields, of which Giffard was manager. At this our young actor made his first entrance in the metropolis, on October 19, 1741. He judiciously chose the part of Richard III. as one which would not require a dignity of person that he did not possess; while it would give scope to all those strong markings of character and quick changes of passion in which his principal excellence ever consisted. Though his natural mode of recitation was a novelty in tragedy to a London audience, accustomed to the artificial tones of declamation, yet it was a novelty which, by favouring expressions, produced its intended effect, and never was an audience betrayed into more hearty and unfeigned applause. The part was repeated for several successive nights, and was followed by others both in tragedy and comedy; and such was the blaze of fame attending the new actor, that the established theatres were deserted, and strings of carriages from the polite part of the town thronged the streets of the city. Nor was this the mere rage of fashion. The best judges joined their approbation to the public applause; and Pope, who was induced to see him, pronounced his eulogy by saying "that he was afraid the young man would be spoiled, for he would have no competitor." It is not within the plan and compass of this work to detail the history of the stage, or to enter minutely into that of its performers; and even a Garrick can claim no more of our notice than a sketch of the principal events of his life, and a view of his characteristic qualities. He was still at Goodman's-fields when he appeared as a dramatic writer in two pieces, "The Lying Valet," and "Lethe;" the first broad farce, the second a kind of interlude or dramatic satire. Both were well received, and still keep possession of the stage. The proprietors of the old theatres, alarmed at his success, threatened the manager of Goodman's-fields with a prosecution, and Fleetwood drew away Garrick to Drury-lane. After finishing the winter season of 1742 there, he went over to Dublin in the summer, where he was received with an admiration bordering upon extravagance. He so crowded the theatre, in a hot season, that an epidemic disease, which broke out in that capital, was called the Garrick-fever. After his return he took up some parts of a kind entirely new to him, among the rest, that

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of Abel Drugger, in which he excited great surprise by banishing from one of the most lively and expressive of countenances every vestige of sense, and putting on the stare of absolute stupidity. It is asserted, that by this theatrical degradation he wrought an unlucky cure in a young lady of fortune, who had fallen in love with him under the persons of Chamont and Lothario. No actor, indeed, ever more thoroughly adopted for the time the characters he undertook, and his attention to propriety was uniformly supported by every look and gesture while he continued in the sight of the audience, whether speaking or silent. The part of Hamlet, so full of soul and animation, was that by which he contrasted his Drugger.

Stage quarrels and revolutions, and a second visit to Dublin, occupied Garrick during the remainder of the period which he passed as a hired actor, but with continually increasing reputation. He produced in that interval his farce of "Miss in her Teens," the hint of which was taken from Dancourt, but with such accommodation to the English taste as to make it a favourite. In the Spring of 1747 he commenced his respectable and lucrative career as a theatrical manager. By acting at Covent-garden, he had reduced Drury-lane to such a state of inferiority, that Lacy, the patentee, was glad to admit him as an equal partner upon moderate terms. In this joint concern the two managers wisely took distinct provinces: that of Lacy was the care of the scenes and the domestic economy, while Garrick superintended the choice of plays, the distribution of parts, and the treaties with authors and actors. Under these auspices, the theatre of Drury-lane opened in September, 1747, furnished with a prologue by Garrick's old and constant friend, Samuel Johnson, which ranks among the three or four compositions of that kind, the merit of which is not temporary, but such as will ever place them in the first ranks of English poetry. It was the prelude of a better era of dramatic exhibitions; in particular it ushered in the revival of a number of Shakespear's plays, mostly freed from the tasteless and incongruous additions which had been made to them by the writers of the past century. Garrick was himself the living commentator of our great dramatist. By his admirable force of action, he called forth all the latent beauties of sentiment and transient strokes of feeling of the author, and gave to the hearer ideas which might ever have escaped the reader. It is certain that the almost idolatrous admiration of Shakespear which has distinguished the last half century of literature, may be traced from the appearance of Garrick in his principal characters.

In 1749 he married mademoiselle Violetti, who had been a stage dancer; she maintained an irreproachable character, and the union was a source of mutual felicity till dissolved by death. Though Garrick was justly a favourite with the public, some complaints were made of parsimony under his management, in providing those ornamental decorations and splendid shows which are found necessary to keep the eye satisfied as well as the judgment. To obviate this discontent, he prepared, in 1754, an exhibition which was to unite every charm of music, dancing, and scenery, with that of perfect novelty in design. No expence was spared on the occasion; and a large body of foreign performers was hired, at the head of whom was Noverre, the celebrated ballet-master, whose inventive genius produced a spectacle which he entitled a Chinese Festival. But before its exhibition, the national prejudices, enforced by a commencing war with France, took alarm at this importation of foreigners, all of whom were, as usual, called Frenchmen, and a violent opposition was organised. The piece was brought out in November, 1755, and though first sanctioned by the king's presence, and warmly supported by many of the young nobility, its sixth representation was terminated by a violent riot, by which a damage was incurred to the theatre of some thousand pounds. Garrick was blamed for his pertinacity in contending against the voice of the majority, which was attributed to his reluctance at losing the fruits of great expence.

In his capacity of manager, he had the same difficulties to encounter in his transactions with the "irritable race" of authors that all his predecessors had, and various squabbles arose on this account, which we shall pass over. It is admitted that his treatment of dramatic writers was more liberal and gentleman-like than that of several former managers; but his opinion and theirs could not always coincide, and he might occasionally show a sense of his own consequence and their insignificance. Moreover, he, like many of his brethren of the stage, frequently passed a judgment upon works, which the event proved to be erroneous; nor was he disposed to revoke a sentence once given. On the whole, however, he kept on good terms with the most respectable writers, and received from many of them that praise which he dearly loved. This fondness for applause was naturally accompanied with an equal sensibility to

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ridicule or censure. The attacks of one of his critics, by their peculiar petulance, drew from him a retort, in a mock-heroic poem, entitled "The Fribbleriad," which possesses considerable vivacity and pleasantry. The person ridiculed took, however, a severe vengeance, by exciting a formidable riot on the subject of admission at half-price, the consequences of which were both detrimental and humiliating.

In 1763 Garrick resolved to relax from his cares and fatigues in a tour to the continent. Accompanied by his wife, from whom he was inseparable, he visited several parts of Italy and France, and met with flattering notice from many persons of distinction. At Paris he saw and admired the celebrated mademoiselle Clairon, and these two excellent actors gratified a splendid circle with specimens of their theatric powers with equal and mutual applause. He returned after an absence of a year and a half, and was welcomed with rapture. The prologue spoken by him on his first re-appearance was one of his happiest efforts of the kind, and he was obliged to repeat it ten successive nights. He was thought, if possible, to be improved in his style of acting, as he certainly was in his general knowledge of the drama. In the season of 1766 he brought out the excellent comedy of "The Clandestine Marriage," the joint production of himself and Colman, whose several shares in it are indistinguishably and harmoniously blended.

One of the most remarkable events in Garrick's life was the celebration of the Shakespear jubilee. A mulberry tree, planted by that poet at his native town of Stratford-upon-Avon, being cut down, the wood of it was converted into a number of toys and implements, which were eagerly purchased. The corporation of Stratford judiciously caused a box to be made from it, which, with the freedom of the place enclosed, they presented to the great actor, who had done their poet so much honour. This incident probably suggested to him the celebration of a festival in commemoration of Shakespear, upon the spot where he was born; and the idea was put in execution in September, 1769. Temporary buildings were raised for the occasion, and various entertainments were planned, some sufficiently appropriate, others too much partaking of the vulgar taste of rural festivities. A splendid company assembled from the capital and different parts of the kingdom, some warmed by literary enthusiasm, more led by mere fashion and the love of novelty. The jubilee lasted three days, in the midst of most unfavourable weather, and, upon the whole, the pleasure seems not to have been adequate to the effort. Garrick, who was the soul of the festival, exerted all his talents to gratify both the eye and the understanding. Besides various songs for music, he composed an ode, of considerable length, to the honour of the great national bard, in which he strained his poetic powers to the height, and with a success deserving at least of temporary applause. As he had expended a large sum in the Stratford pageant, he was careful, with his usual attention to economy, to reimburse himself. The "Jubilee" was made into a theatrical spectacle, which became so popular, that it was represented ninety-two nights to crowded audiences. He also recited his ode at the theatre, but the ears of the public were much sooner satiated than their eyes.

After the death of Mr. Lacy, in 1773, the sole management of the theatre devolved on Garrick. His health was at this time beginning to give way, and his period of life was ill adapted to additional labours. He continued, however, some time longer to fulfil the duties of his office; and he rendered an essential service to the profession which he had dignified, by perfecting the plan of an institution for the relief of decayed actors, and bountifully contributing to its fund. At length he determined upon his final retreat, and in January, 1776, he parted with his moiety of the Drury-lane patent for the sum of 35,000l. to such a value had it risen in his hands! In order to prove that his admirable powers were still unimpaired, he performed, at short intervals, many of his most trying and brilliant parts, just before he took leave of the stage. The last character in which he appeared was Don Felix in the Wonder, for the benefit of the theatrical fund. At the conclusion of the play he made a brief farewel address to the audience, which the genuine feelings of regret on both sides rendered truly pathetic; and few persons ever quitted a public station with more deserved plaudits. He did not long enjoy his opulent and well-earned repose. In the Christmas of 1778, being upon a visit at the seat of lord Spencer, he was siezed with some alarming symptoms, which hastened him to London. A suppression of urine succeeded, under the effects of which he sunk into a state of stupor, and died on January 20, 1779. His remains were interred with great pomp in Westminster abbey, attended by many persons of the first distinction in rank and talents. His large fortune, after an ample provision for his widow, was shared among his relations.

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David Garrick was in character a man of the world, whose vivacity and apparent volatility did not interfere with the steady pursuit of fame and fortune. In this he was guided by great good sence and discretion, and a spirit of order and economy. The latter quality subjected him to the imputation of avarice: but though he was fond of money, and did not lavish it in the careless manner of some of his detractors, yet he was fully capable of using it with liberality. His mode of living was hospitable and generous, and his bounty often flowed in a large stream of munificence. Instead of quoting particular instances upon record, it will be sufficient to repeat what Dr. Johnson (who knew him well) said of him, that "he believed David Garrick gave away more money than any man in London." His principal foible was vanity, which made him as inordinately fond of adulation, as he was impatient of censure or ridicule. Goldsmith has strongly marked this feature in his portrait.—

> Of praise a mere glutton, he swallowed what came,
> And the puff of a dunce, he mistook it for fame;
> Till his relish grown callous, almost to disease,
> Who pepper'd the highest, was surest to please.
> *Retaliation.*

This propensity also rendered him culpably jealous of rivals, and he is charged with endeavouring to keep down those rising talents from which he feared competition. In his commerce with the great he was attentive and respectful, yet with freedom enough to make him a delightful companion; and he observed decorum so well, that persons of the gravest and most dignified characters courted his society.

As an actor, it seems to be allowed that none ever surpassed him in the truth and nature with which he identified himself with the fictitious object of his representation, so that he seemed, as it were, to have darted his soul successively into all the forms which he assumed. This faculty he displayed equally in the most comic and the most tragic parts, nor was it ever agreed in which of the two his chief excellence lay. Reynolds happily expressed this doubt by his charming picture of Garrick, between the comic and tragic muse, each of whom is contending to possess him. His voice and his eye were calculated for every possible expression of mental feeling. Expression, indeed, was his great strength, and the parts in which he best succeeded were those in which passion most predominated. In the enunciation of calm sentiment, decorated by poetical language, he has had several superiors.

His literary talents were respectable, but not of the higher kind. He composed some smart epigrams, many pleasant and well-adapted prologues, entertaining, but rather farcical dramatic pieces, and lively poems of the humorous and familiar class. To sublimity he was inadequate, and his imagination was capable of no lofty flight. Besides those of his works which have been mentioned in his life, there are a few dramatic interludes, and many alterations of old plays, in which he generally displayed a good judgment, and thorough knowledge of dramatic effect. *Life of Garrick by Davies. Ann. Register.*—A.

GARRIEL, PETER, a French ecclesiastic in the seventeenth century, and author of several works, intended to illustrate the civil and ecclesiastical antiquities of his country, was a native of Montpellier; but we have no information respecting either the time of his birth, or of his death. He became a canon of the cathedral church in that city, and was admitted to the degrees of doctor in civil and canon law. He was the author of the "Origin, Alterations, and present State of the Cathedral Church of St. Peter, at Montpellier," 1631, 12mo. and 1634, 8vo; "A Chronological View of the Governors of the Province of Languedoc, from the Time of the Romans to the present Day," 1645;" and "Series Præsulum Megalonensium & Montispeliensium ab Anno 451 ad Annum 1652," folio; afterwards reprinted in 1665, with enlargements, and a continuation of the history to that date. By some writers, this work is said to be more the production of father Bonnefoy, a Jesuit, than of Garriel, and it is claimed for that father in the *Bibliothèque* of the writers of the Society of Jesus. Garriel was also the author of a small volume, in folio, entitled "Idée de la Ville de Montpellier, recherchée & presentée aux honnêtes Gens, &c." 1665, which is rendered unpleasant to the reader by the author's tumid style, and his frequent digressions. It is a work, however, in esteem with antiquaries and collectors. Among the MSS. of Coislin, in the library of the abbey of St. Germain des Prés, there was preserved "A Discourse on the War against the Calvinists of the Province of Languedoc, from the Year 1619 to the Peace of Montpellier, in 1622," of which father Vaisset has made use in the fifth volume of his "History of Languedoc." As it is ascribed to a Peter Gariel, or Garriel, who was also a canon of Montpellier, most probably it was the production of our author. *Moreri. Dict. Bibl. Hist. & Crit.*—M.

GARTH, sir SAMUEL, a physician and

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poet, was descended from a good family in Yorkshire. He received his academical education at Peterhouse, in Cambridge, where, it is said, he resided till he took his degree of doctor of physic, in 1691. If this is exactly true, his medical instruction must have been very limited. We find, however, that he was admitted a fellow of the College of Physicians, in 1692; and it appears that he was able so well to make his way in the metropolis, as soon to stand in the first professional rank. He was a very zealous adherent of the whig party; and his talents for company, and proficience in elegant literature, acquired him patrons among the great, and probably caused him to be regarded as a valuable auxiliary. It has not often happened that poetical abilities have raised a man to medical eminence, except when accompanied with some public proofs of professional knowledge. It was, however, fortunate for Dr. Garth, that the poem which first gave him celebrity, was upon a subject well calculated to make a physician popular. The college had adopted a plan of a dispensary for the benefit of the poor in London, which, with the gratuitous advice of the faculty, should unite the distribution of medicines at a reduced price. Like many other charitable institutions, this was better intended than it was judiciously planned; and its execution met with impediments not only from the company of apothecaries, whose interest was immediately concerned, but from some members of the College of Physicians itself. A schism, in consequence, arose in that body; and Dr. Garth, being of the number who supported the charity, thought the cause a proper one to employ his wit and poetry, as well as his professional influence. His mock-heroic poem, entitled "The Dispensary," was first published in 1699, and, both as a satire and a poem, was generally read and admired. It presently went through three editions, was successively improved and corrected by the author, and has since become part of the durable stock of English poetry. In 1697 he pronounced and printed the "Harveian Oration," which has been much praised as a piece of Latin oratory. It seems, however, to stand little distinguished among those pieces of anniversary rhetoric. Dr. Garth, in 1701, meritoriously displayed his liberality and respect for literary eminence, by taking an active part in the funeral of Dryden (see his article), over whose remains he spoke a Latin panegyrical oration. He was, indeed, though a party man, ready to do good offices to men of merit, of opposite principles. Hence he was an early encourager of Pope, who has recorded his kindness, with an epithet characteristic of him.

"*Well-natured Garth* would tell me I could write."

He had too much honour to desert his patrons when out of power, and did himself credit by a copy of verses addressed to lord Godolphin, on his dismission, in 1710. These were criticised in the true party style, in a paper of the Examiner, and were defended by Addison. He also lamented the exile of the duke of Marlborough, in some complimentary lines. He displayed his attachment to the house of Hanover, by an elegant Latin dedication of an intended edition of Lucretius to the elector (afterwards George I.) in 1711. Upon the accession of that prince, his zeal was rewarded by the honour of knighthood, which he had the satisfaction of receiving from the sword of his hero, Marlborough. He was also appointed physician in ordinary to the king, and physician-general to the army. In the height of reputation both medical and literary he died, after a short illness, in June, 1718-9, and was interred at Harrow in Middlesex. If his professional celebrity may be estimated by some lines of lord Landsdown's on his sickness, it must have been high indeed, for "his danger is said to be the danger of mankind." Yet his name is unknown in medical history, as the author of one single improvement or observation in his art!

Sir Samuel Garth appears to have been a man of pleasure and conviviality. He was a distinguished member of the famous political and social club, the Kit-Kat, upon the favourite toasts of which he wrote short complimentary verses. He was thought to be as free in his sentiments as in his life. Pope takes notice of this charge in a letter, which mentions his death as heroical and unaffected. He adds a singular kind of refutation or apology. "If there was ever a good Christian without knowing himself to be so, it was Dr. Garth." This, it must be confessed, approaches very near to nonsense. He praises him better by calling him "the best-natured of men." Garth's principal poem, the "Dispensary," is an obvious imitation of Boileau's Lutrin. Its subject is not happy; for besides that it refers only to the concerns of a particular profession, there is little of the ludicrous belonging to it, either in character or incident. It is, however, adorned and enlivened by a great variety of digressional matter, satirical and poetical, and is in general easy in its versification, and finished in its diction. It is without any true discrimination of character, and the fine

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things are put indifferently into the mouth of the actual speaker, whether God or Fury, physician or apothecary. Several of the passages are impressive, and dwell upon the memory. Upon the whole, the interest once excited by the poem and its author having subsided, it has been gradually sinking into neglect; yet it has intrinsic merit enough to preserve it from contempt. His next piece in point of bulk is "Claremont," a complimentary poem addressed to the earl of Clare, afterwards duke of Newcastle. In this he has attempted something of Ovidian fiction, but with no great success. The concluding panegyric on the king and minister, is brought in with little grace or address. Of his occasional pieces it is unnecessary to give a detail. None of them are without sprightliness and elegance, but none are exquisite performances. One of Garth's last literary tasks was an edition of "Ovid's Metamorphoses," translated by several hands. To this he prefixed a preface, which is no favourable specimen of his critical abilities. *Biog. Britan. Johnson's Poets.*—A.

GARZI, Lodovico, an eminent painter, was born at Pistoia (or at Rome), in 1640. He was sent at the age of fifteen to the school of Andrea Sacchi, and became the favourite pupil of that master. He acquired a proficiency in every part of his art, and his reputation extended throughout Italy. After having executed several public works at Rome, he was sent for to Naples in order to paint the cupola of the church of St. Catharine, at Formello. His success in this work caused him to be employed in the palace of the viceroy; and he received great offers to induce him to settle in Naples, but preferred returning to Rome. His chief works are in the churches of that city, and they are numerous. In point of invention and colouring, he had few superiors. He drew correctly, and particularly excelled in groups of boys and angels. He has, however, less grace in the airs of his heads than Carlo Maratti, who was his fellow-pupil, and whom in general he much resembled in style of painting. Garzi's industry was unremitted, and old age did not cause him to discontinue his labours. At the age of fourscore he engaged to paint the cupola of the church Degli Stigmati, and succeeded so well in it, that it is reckoned his best performance. The effort, however, exhausted him, and he died in 1721. *D'Argenville.*—A.

GASPARINO, Barziza, one of the early Italian scholars, was born in the latter part of the fourteenth century at Barziza, a place in the Bergamasque, whence he derived his surname. His father's name was Bettino. He early acquired a taste for the good authors of antiquity, and taught to others what he had himself learned. Though he had an elder brother burthened with a family, he himself ventured to enter into the matrimonial state. He became a professor of belles-lettres at the university of Pavia, about the commencement of the fifteenth century, and continued there till 1407. He then passed some time at Venice, after which he was invited to the professorship of rhetoric in Padua, where he also taught moral philosophy. The charge he generously took upon himself of maintaining the eight children of his deceased brother, reduced him to such indigence, that he was compelled to sell his books, but he was somewhat relieved by an augmentation of his salary. In 1418, Philip Maria Visconti, duke of Milan, summoned him to his capital, in order to open a public school of eloquence. He left Padua with regret, but the duke, by his friendship and munificence, rendered the change as agreeable as possible to him. He employed his leisure time at Milan, in giving private instructions to young persons of family, and in copying and correcting the MSS. of ancient authors. He likewise composed several works, in which he paid peculiar attention to the purity of his Latin style. The time of his death is not certainly known, but it was probably in the beginning of 1431. He was much lamented by the whole city of Milan, and his learning and other merits are extolled by contemporary writers. His works consist of short treatises on grammar and rhetoric; of orations composed upon various occasions; of letters to his friends; and of other epistles written by way of exercise, and as models to his pupils. Of his "Letters," there have been several editions, particularly one by Cord. Furietti, in 1723, to which are added his orations, and the works of his son Guiniforte, who was also a man of learning. *Moreri. Tiraboschi.*—A.

GASSENDI, Peter, a very eminent philosopher and mathematician, and one of the most illustrious ornaments of France in the seventeenth century, was born in the year 1592, at Chantersier, about three miles from Digne, in Provence. He afforded early evidence that he possessed a lively and inquisitive genius, and a happy memory, which determined his parents, though they were but in moderate circumstances, to bestow upon him the best education in their power. When he was only four years of age, in consequence of the pious impressions which had been made on his mind,

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he was accustomed to act the preacher among his playmates; and soon afterwards hebega n to discover his taste for astronomy, by taking delight in gazing at the moon and stars, when the atmosphere was unclouded. The pleasure which he took in contemplating the heavens, often led him to retire to unfrequented spots, where he might feast his eyes without being disturbed; by which means his parents were frequently obliged to seek for him under anxiety and apprehensions for his safety. When he was of a proper age to be sent to school, he was placed under the instructions of an excellent master at Digne, where he made a rapid progress in the knowledge of the Latin tongue, and also acquired a pre-eminence over his schoolfellows in rhetorical exercises. Afterwards he was sent to study philosophy for two years, under an able professor at Aix; and at the expiration of that period, returned to his father's house at Chantersier. He had not been long at home, however, before he was invited to teach rhetoric at Digne, when not quite sixteen years of age; and about three years afterwards he was appointed to fill the vacant chair of philosophy in the university of Aix. During his residence at Digne he had sedulously prosecuted his studies in the learned languages, mathematics, and astronomy, and after a diligent examination of the different systems of philosophy among the ancients, embraced that of Epicurus, of which he afterwards proved himself the most ingenious defender in modern times. When he entered upon his philosophical professorship at Aix, notwithstanding that the authority of Aristotle was still acknowledged in almost all the public schools, Gassendi, after the examples of Vives, Ramus, and others, ventured publicly to expose the defects of his system. The lectures which contained his censures of the aristotelian philosophy, delivered in the indirect form of paradoxical problems, were published under the title of "Exercitationes Paradoxicæ adversus Aristotelem." This work, which gave great offence to those who still retained their predilection for scholastic subtlety, obtained the author no small degree of reputation with several learned men, particularly with Nicholas Peiresc, the president of the university of Aix, who determined to procure for him a situation in the church, in which he should be enabled to pursue his favourite studies at his leisure, and without any molestation. After Gassendi had entered into holy orders, through the interest of Peiresc and Joseph Walter, prior of Vallette, he was promoted to a canonry in the cathedral church of Digne, and admitted to the degree of doctor of divinity; and afterwards received the appointment of warden, or rector of the same church. In consequence of these promotions he resigned his professorship at Aix, and retiring to Digne, applied himself closely to his philosophical and astronomical pursuits. Among his other works which he wrote in this place was a second book of his "Exercitationes Paradoxicæ," intended to expose the futility of the aristotelian logic. It was his first intention to pursue the plan still further; but the violent opposition which he met with from some of the zealous and powerful advocates for the authority of Aristotle, induced him to desist from all direct attacks upon his philosophy. Still, however, he professed his attachment to the system of Epicurus, and defended it with great learning and ability. From Lucretius, Laertius, and other ancient writers, he undertook to frame a consistent scheme of epicurean doctrine, in which the phenomena of nature are immediately derived from the notion of primary atoms. But he was aware of the fundamental defect of this system, and added to it the important doctrine of a divine superintending mind, from whom he conceived the first motion and subsequent arrangement to have been derived, and whom he regarded as the wise governor of the world. He strenuously maintained the atomic doctrine in opposition to the fictions of the cartesian philosophy, which were at that time obtaining great credit; and particularly asserted, in opposition to Des Cartes, the doctrine of a vacuum. On the subject of morals he explained the permanent pleasure or indolence of Epicurus, in a manner perfectly consistent with the purest precepts of virtue. In the year 1628 Gassendi, for the sake of extending his acquaintance with the learned, visited Holland, where his philosophical and literary merit soon procured him many admirers and friends. While he was in that country he wrote an elegant and judicious apology for his friend the learned Mersenne, in reply to the censures of Robert Fludd, on the subject of the mosaic philosophy. After his return to France he continued his philosophical, and particularly his astronomical studies, pursuing with great care a series of celestial observations, in order to complete his system of the heavens. Being called by a lawsuit to Paris, he there formed an acquaintance with the men most distinguished for learning and science in that capital, and by his agreeable manners, as well as reputation, secured the esteem of persons of high rank and quality, and in particular of cardinal Richelieu, and of his

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brother the cardinal of Lyons. Owing to the application and interest of the latter, in the year 1645, Gassendi was appointed regius-professor of the mathematics at Paris. This institution being chiefly intended for astronomy, our author read lectures on that science to crowded auditories, by which he acquired great popularity, and rose to high expectations. But the fatigues of that appointment were more than his strength, already reduced by too intense application, was able to bear; and having caught a cold, which brought an inflammation upon his lungs, he was obliged in the year 1647 to quit Paris, and to return to Digne, for the benefit of his native air. After having his health in some measure re-established by the intermission of his studies, in the year 1653 he returned again to Paris, where he published the Lives of Tycho Brahe, Copernicus, Purbach, and Regiomontanus; and then resumed, with as much intenseness as ever, his astronomical labours. His feeble state of health, however, was now unequal to such exertions, which brought on a return of his disorder, under which, with the aid of too copious and numerous bleedings, he sunk in 1655, when in the sixty-third year of his age. A little before he expired, he desired his secretary to lay his hand upon the region of his heart; which when he had done, and remarked on the feeble state of its pulsation, Gassendi said to him, "You see how frail is the life of man!" which were the last words that he uttered. He is ranked by Barrow among the most eminent mathematicians of the age, and mentioned with Galileo, Gilbert, and Des Cartes. His commentary upon the tenth book of Diogenes Laertius affords sufficient proof of his profound erudition, and his deep skill in the languages. We have already mentioned his opposition to the philosophy of Des Cartes, by which he divided with that great man the philosophers of his time, almost all of whom were either Cartesians or Gassendists. At one time a coolness took place between those two eminent characters, in consequence of irritating expressions which had escaped from both their pens, during the course of their philosophic warfare. The abbé D'Estrees, afterwards cardinal, with the design of bringing about a reconciliation between them, invited them both to dinner, in company with many of their common friends, among whom were father Mersenne, Roberval, the abbé de Marolles, &c. At the time fixed, all the expected guests made their appearance, excepting Gassendi, who during the preceding night had been attacked by a severe complaint which prevented him from venturing abroad. As the cause of his absence was explained, after dinner the abbé D'Estrees carried his whole company along with him to Gassendi's apartments, where they had the pleasure of hearing the two philosophers make mutual acknowledgments of their improper warmth and irritability, and generously declaring, that whatever difference in opinion might afterwards subsist between them, it should produce no unfavourable effect upon their friendship. Gassendi was the first person who observed the transit of Mercury over the sun. Kepler had predicted that it would take place on the 7th of November, 1631. Gassendi, who was then at Paris, made due preparations to observe it; and after having for some time mistaken the appearance of that planet for a solar spot, became at length sensible of his error by the rapidity of its movement, and took care to calculate the time of its egress from the sun's disk, as well as its distance from the sun's vertical point. From Gassendi's letters it appears, that he was often consulted by the most celebrated astronomers of his time, as Kepler, Longomontanus, Snell, Hevelius, Galileo, Kircher, Bulliald, and others; and his labours certainly entitle him to a high rank among the founders of the reformed philosophy. Gassendi possessed a large and valuable library, to which he added an astronomical and philosophical apparatus, which, on account of their accuracy and worth, were purchased by the emperor Ferdinand III., and afterwards deposited, with other choice collections, in the Imperial library at Vienna. The MSS. which he left behind him, and the treatises formerly published by himself, were printed together, accompanied by the author's life, and published by Sorbiere, in six volumes folio, 1658. They consist of the philosophy of Epicurus; the author's own philosophy; astronomical works; the lives of Peiresc, Epicurus, Copernicus, Tycho Brahe, Purbach, Regiomontanus, John Muller, &c.; a refutation of the meditations of Des Cartes; and Epistles, and other treatises. *Moreri. Nouv. Dict. Hist. Martin's Biog. Phil. Enfield's Hist. Phil. vol. II. b. viii. ch. iii.* § 7. *Hutton's Math. Dict.*—M.

GASSION, John de, marshal of France, was born in 1609 at Pau, where his father was president of the parliament. At the age of sixteen he entered into the gendarmes of the prince of Piedmont; and in 1627, and two years after, he served under the duke de Rohan in the civil wars on the calvinist side, to which he was always attached. When the great Gustavus entered Germany, Gassion joined him, and,

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was made captain of his body-guard. He was afterwards raised to the rank of a field-officer in the cavalry, in which post he performed essential services in many actions, and especially at the battle of Leipsic. Gustavus, who highly esteemed his valour and fidelity, would have distinguished him by some signal recompence, had he not soon after lost his life at Lutzen. After that event, Gassion returned to France with his regiment, and entered under the marshal de la Force in Lorrain, where he rendered himself the terror of the enemy. He performed many remarkable exploits, and was present in several considerable actions. The duke d'Anguien (Condé) gave him a liberal share in the honour of the victory at Rocroi. He received a dangerous wound at the siege of Thionville, in recompence for which he obtained, in 1643, the marshal's staff. In the following year he was appointed lieutenant-general of the army in Flanders, nominally commanded by Gaston duke of Orleans. He had a great share in the capture of several towns in that district, which were formed into a government, and entrusted to him. At length, when at the height of his reputation, he received a mortal wound at the siege of Lens in 1647. He was buried in the protestant church at Charenton. The marshal de Gassion was characterised as a military man by a daring courage and spirit of enterprise which overcame all obstacles. "Speculation," said he, "is a fine thing in the closet, but boldness and action are the requisites in war." Richelieu, on this account, so much confided in him, that when urged with difficulties in a plan, he used to say, "They will be removed by Gassion." The marshal himself, in answer to some representations that were made him by an officer on the impossibility of something he was going to undertake, replied, "I have that in my head and at my side which will overcome this supposed impossibility." He would never marry, giving as a reason, "that he valued life too little to impart it to any." His history has been published by the abbé de Pure in four volumes 12mo. *Moreri. Nouv. Dict. Hist.*—A.

GASTAUD, Francis, a French priest, and afterwards a counsellor of some eminence, was descended from a family of distinction, and born at Aix in Provence. When he was fourteen years of age he entered into the congregation of the Oratory, and went through his course of philosophy at Marseilles, and afterwards that of theology at Arles. At the expiration of five years he quitted the congregation, and removed to Paris, where he was admitted into orders, and officiated for some years as priest in the parish church of St. Paul. He was greatly admired and followed as a preacher, and indeed possessed excellent qualifications for a pulpit orator. For, besides much natural vivacity, he was distinguished by the correctness and delicacy of his taste, the ease of his address, the chastity of his elocution, and, what is not often combined with the foregoing recommendations, the solidity and usefulness of his matter. In the year 1699 he published "A Collection of Homilies on the Epistle to the Romans, &c." in two volumes 12mo., which is a work of considerable merit, and is preceded by an excellent delineation of the character of St. Paul. In the same year another piece came from his pen, of a very different nature from the former, and entitled "The Funeral Oration of Maria-Angelica Carlier, Wife of M. Tiquet, Counsellor of the Parliament of Paris," who was beheaded for making an attempt upon the life of her husband. This is a piece of pleasantry, which the author's complaisance towards some ladies of his acquaintance induced him to draw up, and it was sent to the press without his knowledge. It occasioned, however, some severe strictures to be written against it by father Chauchemer, a Dominican, and a celebrated preacher, who very properly reproved the author for indulging to a sportive vein on so serious a subject, and added to them "A Moral and Christian Discourse on the Life and Death of Madame T....." To these strictures our author was persuaded to reply in another piece, written in the same spirit with that which gave rise to the controversy. These pieces were collected together and published in 1699, in 8vo. The abbé Gastaud returned to Aix in the year 1700; and after the death of his elder brother, a celebrated advocate in the parliament of Provence, determined himself to embrace the same profession. With this design he retired into the country, and applied with great diligence for two years to the study of the law. He then took his degrees, and was admitted an advocate, after he had procured a dispensation from the court of Rome. At the bar he appeared with the same distinction as had formerly attended him in the pulpit, and was eminently successful in conducting ecclesiastical causes, and those in which the interests of the poor were involved. He was one of the warmest admirers of the celebrated Quesnel, and one of the most active opponents of father Girard, and his brethren the Jesuits, against whom he gained a famous cause in the year 1717. He also wrote a bitter piece against the order, entitled "The Policy of the

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Jesuits unmasked;" and some treatises against the bishop of Marseilles, on the subject of grace and other topics, which occasioned him to feel the severe vengeance of that prelate. For Gastaud was by his interest exiled to Viviers, in the year 1727; and after he had been permitted to return home, exiled to the same place a second time in 1731, where he died in the course of the following year, and his corpse was refused the rites of christian burial. *Moreri. Nouv. Dict. Hist.*—M.

GASTON DE FOIX, duke of Nemours, and nephew of Lewis XII. king of France, was born in 1488. He was much beloved by his uncle, who called him his own work, and took pride in his opening virtues. He gave Gaston the government of Milan, and made him general of his army in Italy. The young hero signalised his valour and abilities in various actions, which terminated in the battle of Ravenna, fought on Easter-day, 1512. After he had obtained the victory, he could not be dissuaded from pursuing a body of Spanish infantry which retreated in good order. Making a furious charge on this brave troop, he was thrown from his horse, and dispatched by a thrust of a pike. He perished in his twenty-fourth year, and the king's affliction for his death embittered all the joy arising from his success. *Moreri.*—A.

GASTRELL, Francis, a learned and worthy English prelate in the beginning of the eighteenth century, was born at Slapton, in Northamptonshire, about the year 1662. He received his classical education at Westminster school, under the famous Busby, where he was admitted king's scholar, and elected thence a student of Christ-church college, Oxford, in the year 1680. His collegiate studies he prosecuted with great diligence and success, and took his degree of B.A. in 1684, and that of M.A. in 1687. Soon after this he was admitted into orders, and acquired distinguished reputation by the solidity, elegance, and usefulness of his pulpit compositions. In the year 1694 he was admitted to the degree of bachelor in divinity, and was also appointed preacher to the Honourable Society of Lincoln's-inn, London. The manner in which he acquitted himself in this respectable appointment gave so much satisfaction to his learned hearers, that in the year 1697 he was appointed to preach the lecture founded by the honourable Robert Boyle. During the same year he published the eight sermons preached by him at that lecture, in one continued discourse, that the strength of the proofs therein used might appear more plainly from their connection, and entitled "The Certainty and Necessity of Religion in general; or, the first Grounds and Principles of Humane Duty established, &c." 8vo. As the reasonings in this discourse were principally intended to counteract the influence of atheistical notions, the author very properly determined to follow them up, by a series of arguments in defence of the christian religion against the Deists. Accordingly, in the year 1699, he published another discourse as a second part of the same important subject, entitled "The Christian Revelation, and the Necessity of believing it established; in Opposition to all the Cavils and Insinuations of such as pretend to allow Natural Religion, and reject the Gospel," 8vo. Both the preceding works are equally honourable to the author's learning and ingenuity, and by the attention which they excited prepared the way for his future honours and preferments in the church. In the year 1700 Mr. Gastrell commenced doctor of divinity; at which time he was chaplain to the House of Commons. In 1702 he was presented by queen Anne to a canonry of Christ-church, in Oxford. At this time the dispute between doctors South and Sherlock concerning the Trinity, being still kept up with much zeal and ill temper, Dr. Gastrell published "Some Considerations concerning the Trinity, and the Way of managing that Controversy," 8vo., which soon passed through two editions; and coming to a third, in 1707, the author subjoined to that edition a vindication of it, in answer to some animadversions of Mr. Anthony Collins in his "Essay concerning the Use of Reason." In the year 1707, likewise, Dr. Gastrell published his excellent and very useful performance, entitled "The Christian Institutes, or the sincere Word of God; being a plain and impartial Account of the whole Faith and Duty of a Christian. Collected out of the Writings of the Old and New Testament: digested under proper Heads, and delivered in the Words of Scripture," 8vo. In the year 1711 our author was chosen proctor in convocation for the chapter of Oxford; and was also nominated one of the chaplains in ordinary to queen Anne. In 1714 he published "Remarks upon Dr. Clarke's Scripture Doctrine of the Trinity," to which that eminent man returned an answer at the end of his "Reply to Mr. Nelson," with candid and liberal acknowledgments of the learning and skill discovered by the remarker, and due commendations of the becoming temper and spirit with which he had written. Dr. Gastrell held the preacher's place at Lincoln's-inn till this year; when he resigned it upon his promotion to the

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see of Chester. Of this dignity the merits of Dr. Gastrell rendered him well worthy; and as the revenues attached to it were but small, he was permitted still to hold his canonry of Christ-church *in commendam*. Dr. Gastrell was indebted for this promotion to the favour of the ministry who held the reins of government during the latter part of the reign of queen Anne. This circumstance rendered him in some degree obnoxious to the administration in the succeeding reign; and as they shewed marks of displeasure towards him, without any sufficient reason, as he conceived, he felt disgust at their behaviour, and resented it, by opposing several of their measures of policy in the House of Lords. He particularly resisted the prosecutions which were at that time carried on against the late ministry; partly out of gratitude to those who had proved themselves his friends, and partly because he considered the inveteracy with which the triumphant Whigs attempted to crush the Tory party, to be unfavourable to the peace and true interests of the country. In the year 1717 he manifested his zeal for the university of Oxford, by appearing warmly in its vindication, when it was attacked in the House of Lords, for having given rise, by neglecting to celebrate the prince of Wales's birth-day with proper rejoicings, to the riots and disturbances which took place on that occasion, between the scholars, townsmen, and the soldiers quartered in that city. But at the same time that he vindicated the university in this business, he expressed the greatest abhorrence of any marks of disloyalty that might have been shewn by individuals belonging to that learned body, and used all his influence to check and prevent such behaviour. In the year 1719 our prelate, out of his regard to the honour and interest of the university, was involved in a contest with the crown, respecting the legal qualifications for the wardenship of Manchester college. For Mr. Samuel Peploe, a master of arts of the university of Oxford, having obtained a grant of that wardenship from the king; and it being a necessary qualification, according to the foundation-charter of that college, that before his institution he must be a bachelor of divinity; instead of taking his degree at Oxford, he procured a faculty for it from the archbishop of Canterbury. But Dr. Gastrell, who, as bishop of Chester, was to admit him, being persuaded that a Lambeth degree was not a good and effectual qualification in law for any ecclesiastical dignity or benefice, refused to give him institution, and published his "Case with relation to the Wardenship of Manchester, &c." Mr. Peploe, however, insisted upon the validity of his qualification by the archbishop's diploma, and had recourse to the court of King's-bench, where the decision was given in his favour. Notwithstanding this decision, the university was so sensible of its obligations to Dr. Gastrell for his conduct on this occasion, and the labour which he had bestowed on the enquiries and reasonings in his "Case," that it was decreed in a full convocation, that solemn thanks should be returned to the bishop for his having so fully asserted the rights, privileges, and dignities, belonging to the university degrees. In the year 1723, when the bill for inflicting pains and penalties upon Dr. Atterbury, bishop of Rochester, had been brought up from the House of Commons to the Lords, bishop Gastrell opposed its passing with great firmness and spirit, and not without censuring the rest of his brethren on the bench, who all concurred in supporting it. On this occasion he was not influenced by any personal partiality for the bishop of Rochester, whose haughty temper he disliked, and whose arbitrary proceedings while he was dean of Christ-church he had constantly opposed; but the part which he took appears to have originated in his disapprobation of the violence of the proceedings against Dr. Atterbury, together with his persuasion that there had not been any evidence of his guilt produced, sufficiently clear and weighty to justify the severe sentence which the bill pronounced against him. Dr. Gastrell was much afflicted with the gout during several years of his life, and at length fell a sacrifice to that disorder towards the latter end of 1725, when he was about sixty-three years of age. His piety and virtues have been highly spoken of by his contemporaries; and of his learning and abilities his excellent writings afford ample proof. Besides the articles already enumerated, he was the author of a sermon, preached at the anniversary meeting of the charity schools in London, and entitled "The religious Education of poor Children recommended;" and "A moral Proof of a future State," published without his name. Other anonymous pieces have been attributed to him, but upon uncertain authority. *Biog. Britan. Brit. Biog.*—M.

GATAKER, Thomas, a very learned English divine, critic, and commentator, who flourished in the seventeenth century, was born in the parsonage-house of St. Edmund the King, in London, of which parish his father was incumbent, in the 1574. His first tincture of learning he received in his father's house, and gave early indications of an uncommon genius,

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a most retentive memory, and surprising application. Having passed through the classes in the grammar-school by the time that he was sixteen years of age, he was sent in 1590 to St. John's college, Cambridge, where he distinguished himself by his indefatigable diligence, and the exemplariness and modesty of his manners. He was one of those students who constantly attended the Greek lectures read by the famous Mr. John Bois in his bed, and under his instructions perfected himself in an accurate acquaintance with the Greek tongue; and at the same time he made himself master of the Hebrew language, with the assistance which he derived from Mr. Edward Lively. Not long after he was settled at college he had the misfortune to lose his father, who was not in circumstances to leave him a sufficient provision for his maintenance during the course of his academic education. The early hopes, however, which he had afforded of future proficiency, induced some friends to contribute to his assistance; and being thus encouraged, he prosecuted his studies with such success, that in reward of his merit he was chosen a scholar on the foundation of his college. At the statutable periods he took his degrees in arts with uncommon applause. He was now held in so high esteem for his learning and piety, that the trustees of Sidney college, of which the foundation was laid in 1596, appointed him one of the fellows of that institution, even before the building was erected. This unusual circumstance occasioned an offer to be made to him, to reside, until the college should be completed, at the house of William Ayloffe, esq. afterwards a baronet, of Barksted, in the county of Essex, as tutor to that gentleman's eldest son, and as assistant to himself in the study of the Hebrew language. While he continued in this family, he was accustomed every morning to read a portion of the Bible, giving the sense from the original languages with much perspicuity, and afterwards deducing practical reflections and observations. At one of these exercises Dr. Sterne, suffragan bishop of Colchester, who was related to the mistress of the family, happened to be present, and was so much pleased with Mr. Gataker's performance, that he earnestly pressed him to enter into orders without delay. For some time Mr. Gataker's modesty and diffidence led him to decline undertaking the ministerial character; but being repeatedly solicited by Dr. Sterne and other friends, not to withhold from the public the benefit of his services, he at length acceded to their wishes, and was ordained by the suffragan just mentioned. When in the year 1599 Sidney college was finished, and prepared for the reception of its society, Mr. Gataker repaired to his proper station, and commenced the office of tutor with great reputation and success. While he was engaged in this employment, he united with Mr. Abdias Ashton, and Mr. William Bedell, afterwards bishop of Kilmore, in Ireland, in the pious and laudable plan of preaching every Sunday in different parish churches at no great distance from Oxford, where, from various circumstances, the people were in want of able ministers. In conformity to this plan, Mr. Gataker constantly preached for six months in the parish church of Everton, a village on the confines of the counties of Cambridge, Bedford, and Huntingdon, the vicar of which was rendered incapable of performing his duty by the infirmities of a very advanced age. At the expiration of that period, some reasons, which are not explained, having determined Mr. Gataker to quit the university, and to settle in London, he was prevailed upon by his friend Mr. Ashton to reside with sir William Cooke, near Charing-cross, in the capacity of his chaplain. This situation proved the means of his introduction to many persons of eminence and learning, particularly in the profession of the law; and as several of the latter, who were members of Lincoln's-inn, had frequent opportunities of admiring his excellent pulpit talents, when he preached for different clergymen of his acquaintance, they wished much that he would take the necessary steps to be chosen preacher to their society. His diffidence of his abilities, however, would not permit him to become a candidate for that honourable post; but upon his being chosen to it about the year 1601, without any solicitation on his part, he was prevailed upon to accept of the office, the duties of which he discharged for ten years, much admired and caressed by his respectable and learned auditory. By accepting of this employment, Mr. Gataker did not dissolve his connection with sir William Cooke's family, notwithstanding that in term time he thought it his duty to reside in Lincoln's-inn; but in the vacations he went down to sir William's seat in Northamptonshire, and during his stay there preached constantly, either in the domestic chapel or the parish church. In the year 1603 he took his degree of bachelor of divinity at Cambridge, and was afterwards often solicited to proceed to that of doctor; but he declined it, for economical reasons. The reputation which he acquired by his learned discourses at Lincoln's-inn, occasioned several offers of valuable

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preferments to be made to him, which he might have held without relinquishing his situation of preacher to that society. But he entertained conscientious scruples against pluralities; and no arguments could persuade, nor examples induce, him to conceive that one man, at one time, could discharge his duty, having two cures of souls. It was his wish also to continue in his present situation, though the income of it was much smaller than that of livings to which he might have been inducted, because of the advantage which it afforded him of leisure to pursue his learned studies. To these he devoted much of his time, and particularly to his improvement in an acquaintance with the Scriptures in their original languages, with the fathers of the first ages in the christian church, and with the best Greek and Roman writers. In the year 1611 Mr. Gataker, having entered into the matrimonial state, accepted of the rectory of Rotherhithe, in Surrey, with which he was much importuned to retain his former office; but in consistency with his principles he resigned it, to the great regret of the learned body who had long profited under his ministry. After entering on his new cure, he applied himself to the discharge of his pastoral functions with great diligence and fidelity, notwithstanding that for a long time he was afflicted by an almost perpetual head-ach, to which, very probably, his late and early studies did not a little contribute. In the year 1616, and some following years, Mr. Gataker maintained a literary correspondence with Dr. Usher, afterwards archbishop of Armagh, on the subject of some curious MSS. which he possessed of some of our ancient divines, and among others of the famous Robert Grosthead, bishop of Lincoln. Several of the letters which passed between them are preserved in the collection subjoined to the Life of Archbishop Usher, by Dr. Richard Parr, and afford evidence not only of our author's profound erudition and critical acumen, but of his great modesty and humility, and of the high esteem in which he was held by that learned prelate. While Mr. Gataker had been preacher at Lincoln's-inn, among other curious subjects more particularly adapted to his learned auditory, he had devoted several sermons to the consideration of the nature, use, and abuse of lots, or lotteries, intended to shew the lawfulness of lusorious, or, in plainer English, innocent and entertaining games of chance, and the unlawfulness of the divinatory lots. What he had delivered on this subject was much misrepresented, and he was accused of having pleaded the cause of gamblers, and encouraged the abuse and misemployment of time. Finding that these misrepresentations were propagated not only in conversation but by the press, he was obliged to overcome his reluctance to sending any of his labours into the world, and by way of self-defence published the substance of his sermons, under the title "Of the Nature and Use of Lots, a Treatise historical and theological," 1619, 4to. This work is distinguished by great accuracy of method, acuteness of reasoning, profound learning, perspicuity, and elegance of style for the time in which it was written. It was deservedly received with much applause by the greater part of the learned world; but at the same time it excited the strictures of some individuals, with whom the author afterwards engaged in controversy.

In the year 1620 Mr. Gataker set out on a tour through the Spanish and United Netherlands, in company with two friends, and a nephew of his, then a student. When he was at Middleburgh, in Zealand, he preached at the English church in that town, to the great satisfaction of his protestant countrymen; and he distinguished himself by the spirit and ability with which he disputed against the English catholic priests who resided in those parts, together with the fugitives of their persuasion who had been obliged to quit England, for being concerned in the plots against the government during the reigns of Elizabeth and her successor. While he was in Holland, he was led to form a very high opinion of the zeal of the Dutch for the protestant religion, and thence wrought himself into a conviction that we could never differ from them, even upon points of national policy, without injury to the protestant interest. This opinion was warmly maintained for a time by those who opposed the measures of the court in England; but when they had succeeded in overturning the royal authority they proceeded upon a very different system, as the reader will learn from the history of the times. Upon Mr. Gataker's return to his native country, he found that his Treatise on Lots had been attacked by a Mr. John Balmford, whose work, on account of the angry spirit in which it was written, and the illiberal insinuations which it contained, was, by the licenser of the press, refused permission to be published. Greatly to Mr. Gataker's honour, he immediately interested himself to obtain the removal of the prohibition against his adversary's work; and after it had been permitted to appear, he employed himself in

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drawing up a learned and able answer to it. This piece was published in 1623, under the title of "A Just Defence of certain Passages in a former Treatise concerning the Nature and Use of Lots, against such Exceptions and Oppositions as have been made thereunto by Mr. J. B. &c." 4to. About twelve years after this he found himself under the necessity of publishing a Latin defence of his opinions against two very learned men who had written upon the same subject; which was entitled "Thomæ Gatakeri Londinatis Antithesis partim Gulielmi Amesii, partim Gisberti Voëtii de Sorte Thesibus reposita," 1637, 4to. In the year 1624 our author's zeal for the protestant religion led him to publish a work, which was highly prized at the time when it first appeared, and still merits a respectable rank among the controversial treatises against the Catholics. It was entitled "Transubstantiation declared by the Confession of Popish Writers to have no necessary Foundation in God's Word, and demonstrated to be against Scripture, Nature, Sense, Reason, &c." 4to. Afterwards he published "A Defence," of this work. In the year last mentioned he also published "A Short Catechism," 4to. In the year 1640, and the following years, he engaged in the controversy concerning justification, and published several pieces, at different periods, for the titles of which we must refer to our authorities. When in the year 1642 the assembly of divines was appointed to sit at Westminster, Mr. Gataker was nominated one of that body, and attended in his place, from a pure desire of promoting truth and peace, and of rendering what service he could to the religious interests of his country at that momentous crisis. When the discussion took place in the assembly on the subject of justification, and he found that the majority were determined to adopt a definition of it different from the sense in which he understood that doctrine, his love of unity led him to impose silence upon himself, as far as respected the public, and to withhold from the press some discourses which he had composed in defence of his sentiments. Upon the introduction of the *covenant* into the assembly, Mr. Gataker declared his judgment to be in favour of episcopacy; that is, what was called moderate episcopacy, denying the distinction of that order from that of presbyters, divesting the prelates of their baronies and seats in the House of Lords, and abolishing the rest of the hierarchy. Though he, and the others who united with him in opinion, could not carry their point, yet they obtained a considerable qualification before they were brought to subscribe. Mr. Gataker also engaged with other members in writing the "Annotations upon the Bible," which were published in the name of the assembly, and was, in particular, the author of those upon Isaiah, Jeremiah, and the Lamentations, which have been generally allowed to possess great merit. While he was thus employed, the earl of Manchester offered him the mastership of Trinity college, which was the best preferment in the university of Cambridge; but he declined it, partly on account of his ill state of health, and partly because of his predominant desire of devoting what time he could spare from his pastoral duties to such pursuits as might prove of benefit to the learned world. This object he kept in view even when confined to his chamber by illness: for when thus circumstanced he composed two works, in which his learning and critical talents were very advantageously displayed. The first was a profound and ingenious treatise on the name by which God made himself known to Moses and the people of Israel, entitled "De Nomine Tetragrammato Dissertatio, quâ Vocis Jehovah apud nostros receptæ Usus defenditur, &c." 1645, 8vo. It has been often reprinted, and is inserted among the author's "Opera Critica," printed at Utrecht in 1698, folio, under the care of the celebrated Hermann Witsius. In the same collection may be found the other learned work above alluded to, entitled "De Dipthongis sive Bivocalibus Dissertatio philologica, in qua Literarum quarundarum Sonus germanus Natura genuina Figura nova & Scriptura vetus veraque investigatur," 1646, 8vo. In the latter the author endeavours to prove that in reality there are no dipthongs, and that it is impossible that two vowels should be united in such a manner as to form one syllable. Our author also wrote during his confinement some able treatises against the Antinomians, the titles of which are particularised in our authorities.

When Mr. Gataker's health was in some degree re-established, he returned to the duties of his profession, till by the bursting of one of the vessels of his lungs, which was followed by frequent alarming discharges of blood, he was obliged to decline the service of the pulpit; though he still continued to administer the sacraments, and to deliver short discourses at funerals suitable to the occasions. The chief part of his time was now spent in study; and in the year 1648 he presented to the world a work on the style of the New Testament, which justly gained him the character of being one of the ablest philologists of his age. Its

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title is, "Thomæ Gatakeri Londinatis de Novi Testamenti Stylo Dissertatio: qua Viri doctissimi Sebastiani Pfochenii de Linguæ Græcæ Novi Testamenti Puritate, in qua Hebraismis quæ vulgo finguntur quam plurimis larva detrahi dicitur Diatribe ad Examen revocatur, &c." 4to. This work was but the *præcursor* to a larger one of the same nature, of great use in illustrating the sense of difficult passages in the Old and New Testaments, the primitive fathers, modern critics, and also in profane authors both Greek and Latin. At first only two books of the six, into which it is divided, were published, entitled "Thomæ Gatakeri Londinatis CINNUS; sive Adversaria miscellanea Animadversionum variarum, Libris sex comprehensa, &c." 1651, 4to. The remaining books of this collection were published after the author's death by his son, Charles Gataker, under the title of "Adversaria Miscellanea-Posthuma, &c." 1659, folio. The pieces last mentioned are to be found in the author's "Opera Critica." In the year 1651 Mr. Gataker also published a learned Latin discourse on infant baptism, entitled "De Baptismatis Infantilis Vi & Efficacia Disceptatio privatim habita inter V. C. Dom. Samuelem Wardum, Theol. Sac. Doct. & in Acad. Cantab. Prof. & Thomam Gatakerum," 8vo. Three years afterwards he published another treatise on the same subject, entitled "Strictura ad Epistolam Joannis Davenantii de Baptismo Infantum," 8vo. In the year 1652 Mr. Gataker gave to the world his excellent edition of the emperor Antoninus's Meditations, with a very valuable preliminary discourse on the philosophy of the Stoics. This work is entitled "Marci Antonini Imperatoris de Rebus suis, sive de iis quæ ad se pertinere censebat, Libri XII; cum Versione Latinâ & Commentariis Gatakeri," 4to. When in the year 1648 the independent party had determined to bring the king to a trial, and were proceeding to take their measures for that purpose, Mr. Gataker was the first of the forty-seven London ministers who subscribed a remonstrance to the general and army against that design, and he made no scruple to condemn it, in public and private, as he also did the putting of the king to death, and the subsequent changes which were introduced into the constitution of government, civil and ecclesiastical. The sentiments which he avowed on these subjects rendered him an object of suspicion and jealousy to the ruling party; of which circumstance some of his parishioners took advantage, and refused to pay him any longer their share of the composition for the tythes of their houses, which, upon a law-suit amicably conducted, had been decreed him in the court of Exchequer. This unkind and cruel treatment he bore with patience, and consoled himself for the injustice shewn towards him by the pleasures which he derived from his literary pursuits. In the evening of his days he was attacked by the famous astrologer William Lilly, in his "Annus Tenebrosus," because that in the annotations on Jeremiah, ch. x. ver. 2, he had, with solid sense and sound learning, exposed the vanity and absurdity of the pretended science of judicial astrology. To the strictures of that antagonist he replied in "A Vindication of the Annotations on Jeremiah, Chap. x. Ver. 2. against the scurrilous Aspersions of that grand Impostor William Lilly, &c." 1653, 4to. Our astrologer, though sufficiently confuted and exposed, was determined not to be silenced, and in a discourse prefixed to his astrological predictions for 1654, took occasion to introduce very illiberal reflections upon Mr. Gataker's private and public character; the injustice and impudence of which our learned divine satisfactorily proved in "A Discourse apologetical, &c." 1654, 4to. Mr. Gataker's growing infirmities now indicated that his end was approaching; and soon after the publication of the piece last mentioned he was seized with a fever, which proved fatal to him in the eightieth year of his age. From the particulars which we have related concerning him it appears, that his learning was great and extensive, his apprehension quick, his judgment solid, and his industry indefatigable. He was at the same time unassuming, candid, charitable, and pious; of an open and cheerful temper, of strictly regular and virtuous manners, and remarkable for his moderation, by which he incurred the dislike of the violent and bigotted, but secured the esteem of the wise and temperate, of all parties. Echard says of him, that he was "the most celebrated among the assembly of divines, being highly esteemed by Salmasius, and other foreigners! and it is hard to say which is the most remarkable, his exemplary piety and charity, his polite literature, or his humility and modesty in refusing preferments." Among foreigners, the celebrated Morhoff expresses himself in very strong terms of his great merits; and Axemius styles him "a writer of infinite learning and accurate judgment." Bayle makes mention of him with all the respect possible; and Colonius observes, that of all the critics of that age, "there are very few, if indeed there are any, who deserve to be preferred to Thomas Gataker for diligence and accuracy, in explaining those authors whose writings he

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had examined." Baillet, likewise, in a chapter concerning his writings, acknowledges his profound skill in the learned languages, his great accuracy, and admirable sagacity; but adds that he was sometimes so bold in his conjectures, that even his greatest admirers durst not adhere to his singular opinions. He has not informed us, however, as he ought to have done, what those singular opinions were. For some time Mr. Gataker appears to have maintained a private seminary in his house for the education of some young English gentlemen; and many foreigners also went and lodged with him, in order to have the benefit of his advice in their studies. Besides the articles which have been already enumerated, he was the author of several sermons and other pieces, of which the titles are given in the *Biog. Britan.* and *Gen. Dict.*—M.

GAVANTI, Bartholomew, a learned Italian monk, and writer in ecclesiastical antiquities was born at Monza, in the Milanese, about the year 1568. He entered when young into the congregation of clerks regular of St. Paul, called Barnabites, at Milan, and applied with great diligence to the study of the Greek and Hebrew languages, theology, and ecclesiastical antiquities. The reputation to which he rose for his acquaintance with the ceremonials of the Romish church, its rubrics, and discipline, occasioned his being called to Rome by pope Clement VIII., who appointed him to one of the principal posts in the congregation of rites; and he was also elected general of his order. He died at Milan in 1638, when he had nearly completed his seventieth year. He was the author of a work entitled "Thesaurus Sacrorum Rituum, &c." which made its first appearance in 1627. It consists of a commentary on the Rubrics of the Missal, and Roman Breviary, which some catholic writers commend as a necessary elementary work for those who would thoroughly understand the nature and meaning of the ceremonies of the church; while others represent it to be full of mysticism, and extravagant notions, collected from visionary devotional writers, and not warranted by the explanations of the best ancient authors. It is a performance, however, which has been very widely circulated, having passed through more than twenty editions, of which the best was published at Turin, with additions, by Merati, in the years 1736-1740, in five volumes 4to. with engravings. An abridgment of it in the Latin language, and a translation of the same into French, both by Claude Arnaud, a priest of the Oratory, were published at Paris towards the middle of the seventeenth century. Gavanti was also the author of "Manuale Episcoporum," 4to.; and a Latin treatise "On the Manner of conducting Diocesan Synods," 1639, 4to. *Moreri. Nouv. Dict. Hist. Landi's Hist. de la Lit. d' Italie, vol. V. liv. xiii.*—M.

GAUBIL, Antony, a Jesuit, was born at Caillac in 1708. He was sent by his society as a missionary into China, where he passed thirty-six years, supporting by his astronomical knowledge and general science that respectability which the Jesuits above all other Europeans have maintained among a people of such dissimilar manners. He obtained a knowledge of the Chinese history and literature which surprised the learned natives themselves. He published "A History of Gentchiscan and of all the Dynasty of the Mongous his Successors, Conquerors of China; drawn from the History of China;" *Paris*, 1739, 4to. Mr. Gibbon says of it, "This translation is stamped with the Chinese character of domestic accuracy and foreign ignorance." He also gave a translation of the "Chouking;" *Paris*, 1771, 4to.: and he sent several memoirs to father Souciet and Freret, which they have used in their works. This learned and laborious father died in 1759. *Nouv. Dict. Hist.*—A.

GAUBIUS, Jerome-David, M.D. first professor of medicine at Leyden, fellow of the Royal Society of London, &c. was born in 1705, at Heidelberg. He received the first part of his education among the Jesuits, who held him in high estimation on account of his talents; but a fear lest he should be obliged to abjure his religion, induced his father to place him under the care of Franke in the Orphan-house of Halle. The discipline in this establishment, to which he had been entirely unaccustomed, was so severe, that he begged to be removed from it, and with this request his father at length complied. Franke ascribed the dissatisfaction of young Gaubius to want of capacity, and he therefore advised his father to breed him to trade; but the father chose rather to indulge his son's strong attachment to the sciences than comply with this advice, and sent him to Amsterdam to his brother John, a celebrated practitioner in medicine. At this place his inclination, excited no doubt by the example of his uncle, was directed to the study of physic, which he afterwards pursued with more diligence at Hardwyk, where he resided a year; but the great celebrity of Boerhaave induced him to repair to Leyden, and this proved to him a fortunate change, as the penetrating eye of that immortal physician soon

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discovered the latent genius of his pupil, and those talents by which he afterwards distinguished himself. Boerhaave gave him free access to his house, took delight in instructing him, and by these means promoted the expansion of his youthful mind. In the year 1725 he was admitted to the degree of doctor, after a disputation on the nature of the solids, in which he gave the first display of that system which he afterwards adopted. He then travelled for a year through various parts of Europe, and returning by Straſburgh to Heidelberg, was appointed city-physician to Daventer, in Overyssel; but he afterwards removed to Amsterdam. When Boerhaave, who never lost sight of his favourite pupil, oppressed by his great labours and increasing years, had resolved to resign his chemical chair, Gaubius, in consequence of his recommendation, was appointed to succeed him. In the year 1738 he published his "Instructions for writing Recipes," which gained him great and deserved esteem; for he reduced that art, which had been before practised merely in a mechanical manner, to a sort of scientific form. But the most important of his works, perhaps, is his "Principles of Nosology," in which he shewed himself not unworthy of his immortal preceptor. He next published, in 1771, "Adversaria varii Argumenti," which was particularly interesting to chemists; and in 1775 he excited considerable notice by his oration, delivered on the two-hundredth anniversary of the foundation of the academy of Leyden, in which he traced out the principal epochs of the arts and sciences in Holland. Besides these and other works, Gaubius was the author of several papers in the Transactions of the Society of Haerlem, and superintended new editions of different works, such as, "Cramer's Elementa Artis Docimasticæ," *Lug. Bat.* 1749; "Albinus de Presagienda Vita & Morte," *ibid.* 1733: he had a great share also in the translation of "Swammerdam's Book of Nature." Works of so much value as those which came from the pen of Gaubius spread his fame far beyond the boundaries of his adopted country, and drew pupils to Leyden from every quarter of Europe. With extensive celebrity he enjoyed the happiness of continued good health to his seventieth year, and died on the 29th of November, 1780, at the age of seventy-five. His works, besides those already mentioned, are: "Institutiones Pathologicæ Medicinalis," *Lug. Bat.* 1758, 8vo. The scarcity of this classical and valuable manual of pathology, in Germany, and its great utility in academical lectures, induced professor Ackerman of Altdorf to give a fourth edition of it, at Nuremberg, in 1787, with a great many additions, which tend partly to illustrate obscure passages of the original, and partly contain new discoveries. "De Regimine Mentis quod Medicorum est, Sermo prior & alter," *Lug. Bat.* 1747, 1764, 8vo.; *Argent.* 1776, 8vo. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

GAUDEN, or GAWDING, JOHN, an English prelate in the seventeenth century, was born in the year 1605, at Mayland in Essex, of which parish his father was minister. He received his education in grammar-learning at Bury St. Edmund's, in Suffolk; whence, at sixteen years of age, he was sent to St. John's college in the university of Cambridge. To his academic studies he applied with becoming diligence, and took his degrees in arts at the regular periods. About the year 1630 he married a daughter of sir William Russel, bart. of Chippenham in Cambridgeshire, and removing to Oxford, became a member of Wadham college, where two of his wife's brothers were put under his care, and afterwards some other young gentlemen, and persons of quality. While he continued in this college, he maintained a respectable reputation for learning and abilities, and was distinguished by his industry and sedulous application to his studies. In the year 1635 he was admitted to the degree of bachelor in divinity; and was afterwards appointed chaplain to Robert earl of Warwick, and preferred to the rectory of Brightwell in Berkshire, and to the vicarage of Chippenham above mentioned. The earl of Warwick's politics being in direct opposition to those of the court, his chaplain embraced the same side, and preached a sermon before the House of Commons in November, 1640, which proved so acceptable to them, that they voted him a present of a large silver tankard, with an honorary inscription upon it. In 1641 he proceeded to the degree of doctor of divinity, and was in the same year presented by the parliament to the valuable deanery of Bocking, in Essex. As the patronage of that benefice, however, belonged to the see of Canterbury, which was then under sequestration, and Dr. Gauden knew that under a possible change of circumstances the legality of his presentation might be disputed, he procured himself to be collated to it by archbishop Laud, then a prisoner in the Tower; either in consequence of an order for that purpose by the House of Lords, as Anthony Wood relates, or through the intercession of some friends with that prelate. When the civil wars had commenced, and the presbyterian form of church-government and worship had

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been established in the room of the episcopal, Dr. Gauden preserved his preferments by conforming to the new order of things, after he had continued the use of the liturgy in his church longer than any of the clergy in his neighbourhood. In the year 1643 he was nominated one of the assembly of divines; but had his name afterwards struck off the list, by the management of a secret committee, because he was known secretly to disapprove of the abolition of episcopacy, which he was desirous of reforming, not of destroying. When the *covenant* was under disscussion in the houses of parliament, Dr. Gauden published a treatise against it, entitled "Certain Scruples and Doubts of Conscience about taking the Solemn League and Covenant, &c." 1643, 4to.; but after subscription to it was enjoined by the votes of the Lords and Commons, he complied, and by that means retained his valuable livings. When in 1648 the army had assumed the sovereign power into their own hands, and were determined to impeach and try the king, our author openly insisted on the unlawfulness of such a measure, and published "The religious and loyal Protestation of John Gauden, Doctor in Divinity, against the present declared Purposes and Proceedings of the Army and others about the trying and destroying our Sovereign Lord the King; sent to a Colonel, to be presented to the Lord Fairfax, and his general Council of Officers," 4to. In the same year also he wrote, but without venturing to publish it till after the Restoration, "A just Invective against those of the Army and their Abettors, who murdered King Charles I., &c.; with some other poetic Pieces in Latin, referring to those tragical Times." During the year 1648, likewise, the celebrated treatise entitled "Εικων Βασιλικη, or the Portraiture of his Sacred Majesty in his Solitude and Sufferings," was first printed, and before the close of it went through seventeen editions in England, besides different impressions on the continent. That Dr. Gauden was the principal instrument in bringing it before the public, cannot be disputed; and that he had a considerable share in drawing it up, seems upon the whole more probable than that it was a genuine production of king Charles I. Those readers who wish to examine the evidence on which the opposite opinions relative to this question are founded, we refer to the first of our subjoined authorities, and to the additional particulars collected in Nichols's Anecdotes of Bowyer. By ascribing this treatise to the king, however, the most favourable impressions were created, both at home and abroad, of his piety, meekness, and humanity; and lord Shaftesbury supposes that it contributed, in a great measure, to procure for him the glorious titles of saint and martyr. Such a publication could not but prove obnoxious to the men in power, who endeavoured to discover the publisher. But Dr. Gauden was so fortunate as to elude their enquiries, and continue unmolested till monarchy and episcopacy were again restored, notwithstanding that in the mean time he published some treatises which could not meet with the approbation of the ruling party. Among others were, "Hieraspistes, or, a Defence by Way of Apology of the Ministry and Ministers of the Church of England," 1653, 4to.; "The Case of Ministers Maintenance by Tythes, plainly discussed in Conscience and Prudence," of the same date, 4to.; "A Treatise of Christian Marriages, to be solemnly blessed by Ministers," 1654, 4to.; "A petitionary Remonstrance to O. P. (Oliver, Protector), by John Gauden, D.D. a Son, Servant, and Supplicant, of the Church of England, in Behalf of many Thousands of distressed Brethren, Ministers of the Gospel, and other good Scholars, who were deprived of all public Employment," 1659, 4to.; and "Ιερα Δακρυα: Ecclesiæ Anglicanæ Suspiria. The Tears, Sighs, Complaints, and Prayers, of the Church of England, setting forth her former Constitution, compared with her present Condition; also the visible Causes, and probable Cures, of her Distempers; in four Books," 1659, folio. The publication of the last-mentioned work the author took care to delay, till the aspect of public affairs gave reason for believing that the restoration of the king was at no great distance. The zeal which it discovered for the church of England, and the bitterness of the author's language against sectaries, proved fortunate recommendations of him to royal favour when that event took place.

After the death of bishop Brownrigg, towards the close of the year 1659, Dr. Gauden was chosen his successor as preacher at the Temple; and upon the restoration of king Charles II. in the following year, he was made chaplain to his majesty. He now zealously devoted himself to further all the measures of the court, and to defend the cause of the hierarchy against the sectaries. Within a few months he published his "Antisacrilegus, or, a Defensative against the Plausibleness or gilded Poison of that nameless Paper (supposed to be the plot of Dr. Cornelius Burgess and his partners) which attempts the King by the Offer of 500,000*l.* to make good by an Act of Parlia-

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ment to the Purchasers of Bishops, &c. Lands, or illegal Bargain for ninety-nine Years," 4to.; his "ΑΝΑΛΥΣΙΣ: the loosing of St. Peter's Bands; setting forth the true Sense and Solution of the Covenant in point of Conscience, so far as it relates to the Government of the Church by Episcopacy," 4to.; and his "Analysis of the Covenant," 4to. Dr. Gauden was not so modest but that he could plead with the king the merit of his services to the church in these performances, and could dwell particularly on the honour which he had been the means of rendering to his father's memory, by publishing the "Εικων Βασιλικη;" in recompence of which he was promoted to the vacant see of Exeter, before the close of the year 1660. That appointment proved a very beneficial one; for, from the fines for the renewal of leases, which had not been levied during the abolition of episcopacy, in a few months he realised the sum of twenty thousand pounds. But his ambition was not satisfied, and he lost no opportunity of urging the king to translate him to a better see; alleging that Exeter had a high rack but a low manger, and pleading his desert and great services. He also strongly importuned the duke of York, and the lord chancellor Hyde, to support his intercessions with the king for farther promotion. In the mean time he went on publishing different treatises in defence of the hierarchy, and the liturgy of the church of England, together with the Life of Mr. Hooker, prefixed to his works, and other pieces, for the titles of which we refer to our authorities. When, by the death of bishop Duppa in 1662, a vacancy took place in the rich see of Winchester, bishop Gauden applied to the king to become his successor; but his majesty thought proper to bestow it on Dr. Morley, bishop of Worcester, and our prelate was forced to be contented with a translation to the see which had been just quitted by his more fortunate rival. The disappointment of his ambition on this occasion had such an effect upon him, that it brought on a violent attack of the stone and strangury, which put an end to his life soon after his removal to his new bishopric, when he was about fifty-seven years of age. Bishop Gauden's character has been differently estimated by different writers. Anthony Wood says of him, that he was "esteemed by all that knew him a very comely person, a man of vast parts, and one that had been strangely improved by unwearied labour: and that he was much resorted to for his most admirable and edifying way of preaching." Others represent him in a very unfavourable light, as inconstant, ambiguous, lukewarm, vain; of a very ambitious temper, covetous of preferment, and impatient in the pursuit of it; and as the blemish and reproach of his sacred order. Bishop Kennet observes concerning him, that he was capable of underwork, and made himself a tool to the court, by the most sordid hopes of greater favour in it. And king Charles II. is reported, when he heard of his death, to have remarked, "I doubt not it will be easy to find a more worthy person to fill his place." On the whole we think, that an unprejudiced review of the leading circumstances of his life will not allow us to commend him either as a great or as a good man. There seems no reason, however, to doubt of his being in judgment attached to episcopacy and monarchy; but the readiness with which he submitted to changes and impositions in religious matters of which he did not approve, sooner than forfeit his preferments, leaves but too much reason to conclude, that a regard to his interest was a more powerful spring of action in his mind, than the calls of conscience or honour. *Biog. Britan. Wood's Athen. Oxon. vol. II. Nichol's Anec. of Bowyer.*—M.

GAUDENTIUS, a saint in the Romish calendar, and bishop of Brescia at the latter end of the fourth and the beginning of the fifth century. We find no particulars related concerning him before his election to the see of Brescia, in the year 387, which took place during his absence on a religious visit to the East. It should seem that his character was held in high estimation; for though he was but young, he was considered by St. Ambrose, and the other bishops of the Cisalpine province, as the most proper person to become the successor of Philaster in this bishopric, and the people unanimously concurred in the choice of him. When Gaudentius heard of his election, his diffidence rendered him averse to undertake so weighty a charge, and he designedly delayed his return to Italy, under the hope that some other person might be appointed in his room. Upon this deputies were sent to him from the bishops and the city of Brescia, to urge his speedy compliance with their wishes; and they were at the same time the bearers of a letter to the Eastern bishops, entreating them not to admit him to their communion, if he should refuse to come and govern the diocese to which he was chosen. In these circumstances he found himself compelled to sacrifice his own feelings, and to enter on his new appointment. He was one of the deputation sent to Constantinople in the year 404, or 405, by the emperor Honorius and the

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Western bishops, to appease the emperor Arcadius's resentment against St. Chrysostom, and to intercede for his peaceable re-establishment in his see. How long he lived after this is uncertain; some writers placing his death in the year 410, and others in 427. To him has been generally attributed "The Life of Philaster," which may be found in Surius, under the 18th of July; and he was the author of fifteen "Discourses," and other treatises on different subjects, addressed to Benevolus, one of the most considerable men in Brescia; "Letters," and other pieces, which are inserted in the fifth volume of the "Bibliotheca Patrum." The last and most complete edition of his works was published at Brescia, in 1738, folio, together with those of Philaster, under the inspection of cardinal Quirini. His style is plain, but full of far-fetched allusions, and is defective in the strength, eloquence, beauty, and correctness, which distinguish the writings of many of his contemporaries.

There was another GAUDENTIUS, who flourished about the same time with the preceding, and was a bishop among the Donatists in Numidia. He wrote two Apologies in defence of his sect, addressed to the tribune Dulcitius, the emperor's lieutenant in Africa; in consequence of which he was involved in a controversy of some continuance with St. Augustine. And there was also a third prelate of the same name, and of some celebrity, who lived about the commencement of the fifth century, and filled the see of Novara. *Cave's Hist. Lit. vol. I. sub Sæc. Arian. Dupin. Moreri. Nouv. Dict. Hist.*—M.

GAULMIN, GILBERT, was born at Moulins in 1585. He was of the profession of the law, and became dean of the masters of requests, counsellor of state, and intendant of the Nivernois. He obtained the reputation of being one of the most learned men and acute critics of his time; but it has been asserted that his talents were rather those which fitted him for shining in an assembly of superficial admirers of literature, than for composing works of solid erudition. He was accustomed to harangue in public at the Luxemburgh, amid a crowd of auditors; and whatever might be his deficiencies, he certainly did not want confidence in his own acquirements. He was warmly attached to cardinal Mazarin, and severely epigrammatised his enemies of the parliament. Upon the refusal of the rector of his parish, for some reason, to marry him to the object of his choice, he declared in his presence that he took such a woman for his wife, and afterwards lived with her as such. This circumstance gave the name of *marriages à la Gaulmine* to unions of this kind, and their validity was legally examined, and pronounced null. His writings are few: they consist of some Latin poems, and of notes and commentaries on some obscure works of real or pretended antiquity. He first published the Greek romance of Ismenias and Ismene, attributed to Eustatius, with a Latin commentary. He is said to have been deeply versed in the Oriental languages, but of this no proof remains. Gaulmin died in 1665. *Moreri. Nouv. Dict. Hist.*—A.

GAUPP, JOHN, a German lutheran divine, and able mathematician, was the son of a rich tradesman at Lindau, in Swabia, where he was born in the year 1667. The early part of his education he received at his native place, whence he was sent to Ulm in 1682. Three years afterwards he removed to the university of Jena, where he took the degree of M.A. Having in that place contracted an acquaintance with John-Andrew Schmid, he received from him a strong bias in favour of mathematical studies, and made considerable progress in them under his instructions. Afterwards he spent some time in different German universities, improving himself in theology and the mathematics; and then visited Amsterdam and London, whence he returned to his native town. In the year 1693 he was admitted to the office of the ministry, in which he rose to the station of first pastor of Lindau about the year 1728. That part of his time which was not necessarily devoted to the duties of his profession, he employed in mathematical pursuits, particularly in the study of astronomy and gnomonics. On these subjects he delivered lectures to a number of young persons, and maintained a correspondence with the most learned mathematicians of his time. His Ephemerides, and Observations, were very favourably received by the Royal Academies of Sciences at Paris and Berlin, and several of them are inserted in the Memoirs of those learned bodies. Many of the instruments which he made use of were constructed by himself, and he had begun the erection of an observatory, when death terminated his labours in 1738, at which time he had reached the seventy-first year of his age. He was the author of "Gnomonica Mechanica Universalis," 1708, 4to.; various calendars, and descriptions of eclipses; treatises on the subject of finding Easter according to the Gregorian computation; "Sermons;" and several other works, of which we have not seen any particular mention. *Moreri.*—M.

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GAURICO, Luca, an astronomer once famous for the pretended science of astrology, was born in 1475 at Gifuni in the kingdom of Naples. He became eminent for astronomical knowledge, and after having for some time taught that science at Naples, he was appointed professor in it at Ferrara, probably in 1507, when he pronounced an oration in praise of astronomy. But not contented with a just reputation in a real science, he adopted the delusions of judicial astrology, which then obtained great credit in the world, and began to distinguish himself by bold predictions. One of these cost him dear; for having foretold that John Bentivoglio would lose his sovereignty of Bologna, he was imprisoned by him, and received five violent shocks from a cord tied to his arm, while he was successively let fall from a considerable height. He then removed to Venice, and thence to Rome in 1535. Pope Paul III., who was a believer in astrology, conferred upon him in 1545 the bishopric of Civitá in Naples, with a liberal pension. He resigned his episcopal office in 1550 and returned to Rome, where he quietly pursued his astronomical studies. He died in 1558 in his eighty-third year. The works of Gaurico were published collectively at Basil in three volumes folio, 1575. The first comprises his works in astronomy, which prove him to have been very well versed in that science. The second relates almost entirely to judicial astrology, and besides the rules of that fictitious science, comprises the horoscopes of several eminent persons, some of which the event proved to be extremely wide of truth. The third volume consists of pieces relative to grammar, poetry, and moral philosophy. He also published Ephemerides from 1534 to 1551. *Moreri. Tiraboschi.*—A.

GAURICO, Pomponio, brother of the preceding, a man of letters, was a professor in the university of Naples, and preceptor of Ferrante Sanseverino, prince of Salerno. He acquired reputation by his Latin poems, consisting of eclogues, elegies, and epigrams, which are accounted to display a poetical genius, though somewhat effeminate and loose in their style. He also published the lives of the Greek poets, and certain treatises in architecture and physiognomy. He is said to have engaged in the pursuit of alchemy. He published some elegies under the name of Cornelius Gallus, but they were soon detected as spurious. His end was unfortunate; for having set out one day in 1530 on the road from Sorrento to Castellamare, he was never more heard of; and it was conjectured that he was murdered and thrown into the sea, in consequence of the disclosure of an amour which he had with a lady of rank. *Lil. Gyrald. Moreri. Tiraboschi.*—A.

GAUTHIER, or Gaultier, John-Baptist, a French ecclesiastic, and voluminous controversial writer in the eighteenth century, was born at Louviers, in the diocese of Evreux, in the year 1685. After being educated in grammar learning at his father's house, he was sent to the college of Harcourt at Paris where he went through his course of philosophy. His own wishes led him towards the ecclesiastic state, but his parents were desirous that he should be brought up to the legal profession. Out of obedience to their commands, in the year 1702 he commenced his course of law; but finding his dislike to that study insurmountable, he was permitted to follow his inclination, and in the year 1704 he entered on a course of theology in the schools of the Sorbonne. This course he completed in the year 1706, and might have been admitted to his degrees, if he had not embraced the Jansenist opinions, which would not permit him to subscribe to the requisite formularies, and particularly to an approbation of the bull *Unigenitus*. He now entered into the seminary of St. Magloire, where he pursued his theological studies with industry and success, and acquired much esteem by the exemplariness of his manners, the modesty of his conversation, and the ardour of his piety. Returning afterwards to his native place, he was admitted into sub-deacon's orders, and commenced a series of catechetical lectures to young people, and of *conferences* for the instruction of junior ecclesiastics. The reputation which he acquired in these employments attracted the notice of M. le Normand, bishop of Evreux, who prevailed upon him to enter into his family, where he applied himself closely to the study of ecclesiastical antiquities. But in this situation he could not escape his share of the troubles with which those of his party were harrassed by the Jesuits, after the year 1713; and being obliged to quit the diocese of Evreux, was received into the house of M. de Langle, bishop of Boulogne. By that prelate he was admitted into priest's orders, and, after taking his degrees in law, nominated to a canonry in his cathedral. M. Gauthier's sentiments, however, proving a bar to his taking possession of that benefice, the bishop made him his proctor, and afterwards his vicar-general. From this time M. Gauthier was the bosom friend and counsellor of his benefactor, who followed his advice in all the ecclesiastical concerns of his diocese; employed him in esta-

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blishing and conducting *conferences* among his ecclesiastics, and availed himself of his pen in various publications, particularly in the "Letters and Memoirs" which he printed during his dispute with the archbishop of Rheims, his metropolitan, in the year 1723. Upon the death of M. de Langle, in the following year, M. Colbert, bishop of Montpellier, prevailed upon our author to enter into his service as his librarian; which character was only intended as a cloke to conceal the more intimate connection which subsisted between them: for until the death of this prelate in 1738, M. Gauthier was his prime adviser in all ecclesiastical matters, his private chaplain, and confidential secretary. After the death of M. Colbert, M. Gauthier retired to Paris, where he spent the remainder of his days, excepting when he occasionally visited his native place, employed on numerous productions in defence of religion and his peculiar tenets, and particularly in support of the party with whom he had embarked against the Jesuits and their other opponents. He lost his life in 1755, in consequence of an injury he received when overturned in a carriage on his journey from Evreux to Paris, at which time he was about seventy-one years of age. His writings bear testimony to the author's learning and acuteness, but at the same time shew that his pen was not unfrequently dipped in gall, and that his zeal for religion, and his peculiar notions, sometimes hurried him beyond the bounds of moderation. For the titles and the subjects of the greater part of them, relating to matters of local or temporary controversy, we must refer to Moreri, and particularise such only as have been more generally known. They are, "The Poem of Pope, entitled an Essay on Man, convicted of Impiety," 1746, 12mo; "Letters intended to forearm the Faithful against Irreligion," of the same date, 12mo; "The Jesuits convicted of obstinately sanctioning the Practice of Idolatry in China," 1743, 12mo; "The Life of Mr. John Soanen, bishop of Senez," 1750, 8vo; "The Persian Letters convicted of Impiety," 1751, 12mo; "A succinct History of the Parliament of Paris, during the Troubles at the Commencement of the Reign of Lewis XIV." 1754, 12mo; and a posthumous production, entitled "Theological Letters, in which the Sacred Scriptures, Tradition, and the Faith of the Church on the Subjects of the Mysteries of the Trinity and the Incarnation, and of Predestination and Grace, are vindicated and maintained, in Opposition to the impious and Socinian System of Fathers Berruyer and Hardouin, Jesuits," 1756, in three vols. 12mo. Prefixed to the first volume is a short life of the author; and to the third is subjoined a translation by him, from the Greek into French, of that valuable remain of Christian antiquity, "The Epistle to Diognetus." *Moreri. Nouv. Dict. Hist.*—M.

GAY, John, an eminent English poet, was born at or near Barnstaple, in Devonshire, in 1688. He was descended from an ancient but reduced family, and it was thought proper, after an education at the free-school of Barnstaple, to bring him up to trade. He was in consequence put apprentice to a silk-mercer in London, but he soon shewed a dislike of the servile offices of such a station, and separated by agreement from his master, after a few years' negligent attendance. It is not improbable that a taste for poetry might have been infused into him by his Barnstaple schoolmaster, Mr. Luck, who published a volume of Latin and English verses. Poetical composition appears, at least, to have been his occupation from the time of his release: and in 1711 he gave to the public his "Rural Sports," inscribed to Pope, then a young poet of the same age with himself, but rising fast to literary fame. This compliment, joined with the sweet unassuming temper of Gay, laid a foundation of mutual friendship which death alone could divide. Gay was indolent and improvident, and his intercourse with wits was not likely to improve his pecuniary circumstances; he therefore gladly accepted an offer in 1712 of residing with the duchess of Monmouth in quality of her secretary; an office, probably, only considered by her as an appendage of that princely rank which she affected. It afforded him sufficient leisure to continue his court to the muses, and the same year produced his mock-heroic poem entitled "Trivia, or the Art of Walking the Streets of London." This piece was much admired, and is, indeed, one of the most entertaining of the class. It displays in a striking manner that talent for making observations which characterises the author, and which gives him an originality beyond what his powers of invention, properly so called, could have effected. In a prefixed advertisement he acknowledges himself indebted for several hints to Dr. Swift, to whose taste such a series of comic delineation was peculiarly suited. About this time Gay likewise engaged in dramatic writing. "The Mohocks, a tragi-comical Farce," is attributed to his pen; and he brought upon the stage at Drury-lane, a comedy styled "The Wife of Bath," the reception of which was by no means flattering. His next appear-

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ance from the press, in 1714, was upon a singular occasion. Pope and Ambrose Philips had quarreled about the respective merit of their pastorals, of which those of the former were written in the polished, those of the latter in the rustic style. Gay, to serve the cause of his friend, undertook to compose a set of burlesque pastorals, in which the manners of the country should be exhibited in their natural coarseness, with a view of proving, by a sort of caricature, the absurdity of Philips's system of pastoral. He entitled his work "The Shepherd's Week," as the six pieces of which it consisted were denominated by days of the week. They go through the usual topics of a set of pastorals, in a strain of parody which is often extremely humorous. But the effect was in one respect different from the original purpose, though to the credit of the poet. His pictures of rural life and its accompanying scenery were so extremely natural and amusing, and intermixed with circumstances so truly beautiful and touching, that they proved the most popular works of the kind in the language, and were read with serious pleasure by those who could not enter into the jest; and they have certainly gone far in establishing the critical maxim, that pastorals must be indebted for all their real value to a close adherence to nature. This performance was dedicated to lord Bolingbroke; and Gay at this period seems to have obtained a large share of favour from the tory party then in power. As a proof of their kindness, he was appointed secretary to the earl of Clarendon in his embassy to the court of Hanover. The queen's death soon recalled him from this station, and threw a damp upon his prospects; but he was advised by his friends not to neglect the opportunity it had afforded him of ingratiating himself with the new family. He accordingly wrote a poetical epistle upon the arrival of the princess of Wales, which compliment procured him the honour of the attendance of the prince and princess at the exhibition of his next dramatic piece, in 1715, "The What d'ye call it." This was a kind of mock-tragedy, consisting of serious action with comic language, so that the audience were at a loss whether to laugh or cry. Its novelty, however, gave it temporary success, and it was thought worthy of an attack from the press in a pamphlet. Gay's notions of true comedy seem not to have been very just; for the piece which he next brought on the stage, entitled "Three Hours after Marriage," though aided by the conjoined wit of Pope and Arbuthnot, met with an unfavourable reception, owing, apparently, to the introduction of some incidents of too farcical a kind.

Gay had now many friends, as well among persons of rank as his brother-poets; but though he was regarded with general affection, little was done towards fixing him in a state of independence. A subscription to a collection of his poems, published in 1720, cleared him a thousand pounds; and a present from secretary Craggs, of some South-sea stock, raised his hopes of fortune at one time to a considerable height; but by refusing to sell his stock at the critical period, he lost the whole of it, and was so dejected by his disappointment as to be thrown into a dangerous state of languor. The air of Hampstead, and the kind offices of his friends, recovered him, and he wrote his tragedy of "The Captives," which was acted with applause in 1723. Some instances of court favour caused him next to employ himself in one of the works for which he is best known—his "Fables," written professedly for the instruction of the duke of Cumberland, and published with a dedication to that prince in 1726. Fable has not in the English language attained that rank in poetical composition which it has done in the French; nor can Gay stand in competition with La Fontaine. Yet there is considerable ease in his mode of narration, together with much lively and natural painting. In his ideas of the character of fable, he is far from accurate, and his morals are often negligently pointed. A second part of the Fables, wholly directed to political topics, was published after his death, but was never much read in comparison with the first, which has very generally been put into the hands of youth, and is at this day one of the most popular works in English verse. He naturally expected a handsome reward for this performance, but upon the accession of George II. in 1727, nothing better was offered him than the post of gentleman-usher to the young princess Louisa. This he took rather as an indignity than a favour; and he declined the offer in a message to the queen, saying that he was too old for such a place. Solicitations were afterwards made in his behalf, but nothing was obtained, and his hopes at court came to an end. Swift has thus represented this occurrence:

Thus Gay, the hare with many friends,
Twice seven long years at court attends;
Who, under tales conveying truth,
To virtue formed a princely youth;
Who paid his courtship with the crowd,
As far as modish pride allowed;
Rejects a servile usher's place,
And leaves St. James's in disgrace.

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Had he remained a courtier, however, it is probable that he would never have been the author of a performance which acquired him a measure of public applause, far beyond any he had hitherto experienced. This was his famous "Beggar's Opera," acted in 1727 at Lincoln's-inn-fields, after being refused at Drury-lane. Its origin is said to have been a suggestion of Swift's, who, always in search of the ludicrous, had remarked to Gay "what an odd pretty sort of thing a *Newgate Pastoral* might make." Gay turned it in his mind, but changed the idea for a *Newgate Comedy*, and joined to it the purpose of burlesquing the Italian operas. With this his disappointments led him to blend much political satire, and the result was a composition unique in its kind, and of which the success could not with any certainty be foreseen. "It will either," said Congreve, to whom it was shewn, "take greatly, or be damned confoundedly." Its fate was for some time in suspense; at length it struck the nerve of public taste, and received unbounded applause. For a time it was the leading topic of the town. Sixty-three successive representations were insufficient to satiate the metropolis, and it was performed a proportional number of times at all the provincial theatres. Its songs were all learned by heart, and its actors were raised to the summit of theatric fame. If the cause of this extraordinary success be enquired, the answer is perhaps not very obvious. But it seems to indicate a kind of coarseness in the national taste, which could be delighted by the repetition of popular ballad-tunes, and the delineation of scenes of vice and vulgarity, painted indeed in a natural style, and in their incidents appealing to the feelings implanted in every human breast. But if the Beggar's Opera obtained applause on the stage, it underwent more serious censure in other places than almost any dramatic piece that has been exhibited. By making a highwayman the hero, and bringing him off in a kind of triumph, the author has been charged with rendering the character of a freebooter an object of popular ambition; and by furnishing his personages with a plea for their dishonesty, drawn from the universal depravity of mankind, and particularly of those in offices of authority, he has been accused of sapping the foundations of all social morality. It cannot well be denied that such is the manifest tendency of this piece in its principles; but whether a mere spectacle is capable of producing important effects upon the public morals, may be questioned. That Gay himself had no mischievous intentions in writing it, is highly credible; and his friend Swift warmly defended it as a wholesome satire against the corruption of the times. It is still occasionally represented; but so much has the taste for music got above the ridicule attempted to be thrown upon it, that it is now necessary to decorate with all the graces of studied melody, those simple and popular airs which were meant as an humorous contrast to Italian execution.

The unfavourable opinion of the tendency of the Beggar's Opera, entertained by the persons then in power, became manifest by the refusal of the Lord Chamberlain to permit a second part of it, entitled "Polly," to be acted. Gay's friends, and the party in opposition, gave, however, such encouragement to its publication, that it was more profitable to him than even the first part; yet it was a very feeble and languid performance, and has sunk into total neglect. A further recompence for any injury he sustained by this exertion of power, was the kind patronage of the duke and duchess of Queensbury, who took him into their house, and condescended to manage his pecuniary concerns. In such a situation he might be thought to be raised above the impressions of court disfavour; yet the dejection of spirits into which he fell, is in part ascribed to this cause, though his natural indolence, and an habitual disposition to colicky complaints, may sufficiently account for it. He continued to employ his intervals of health and spirits in composition, and produced his "Acis and Galatea," a musical piece called a Serenata, and the opera of "Achilles," not acted till after his death. This event took place in December, 1732, from the consequences of an inflammation of the bowels, at the age of forty-four. He was sincerely lamented by his friends, and his memory was honoured by a monument in Westminster abbey (where he was interred), and an epitaph, in a strain of uncommon sensibility, by Pope. The private character of Gay was that of easy good-nature and undesigning simplicity. He was much beloved by his friends, who treat him in their letters (especially Swift) with a freedom of advice partaking more of affection than of respect. He possessed little energy of mind, and had too much indolence to support that independence to which his principles inclined him. Besides the works already mentioned, he wrote several short pieces of poetry, of which his two pleasing ballads, "All in the Downs," and "'Twas when the Seas were roaring," are the best known. Though as a poet he cannot be ranked in the first class, yet he seldom fails to give pleasure, and perhaps we have no writer

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whose images and pictures are drawn with more originality from the store of his own observation. *Biog. Brit. Johnson's Poets.*—A.

GAZA, THEODORE, a learned modern Greek, was a native of Thessalonica, after the destruction of which city by the Turks in 1430, he took refuge in Italy. He put himself to the school of Vittorino da Feltre at Mantua, in order to learn Latin, at the same time assisting his master in teaching Greek to his scholars; and such was his application, that in three years he acquired the Latin language so perfectly as to become one of the most eloquent writers of it in his time. He was a professor in the university of Ferrara from 1441 to 1450, and was appointed its first rector upon its reform under the duke Leonello. He there taught Greek from a grammar of his own composition, and explained some of the orations of Demosthenes. Before this period he was in such a state of indigence as to be obliged to copy Greek manuscripts for a livelihood. From Ferrara he went into the service of pope Nicholas V., and also obtained the munificent patronage of cardinal Bessarion, who took him into his house, and placed so much confidence in his integrity, as to entrust him with large sums of money. After the pope's death he was some time with king Alphonso at Naples; upon whose decease he returned to Rome. Cardinal Bessarion procured him a rich benefice in Calabria, the income of which might have enabled him to live at his ease; but with a scholar-like negligence he suffered his agents to manage as they pleased, so that very little of the revenue found its way to him. In the time of Sixtus IV. he finished his translation of Aristotle upon Animals, undertaken at the instance of Nicholas V., and presented it to his holiness; but receiving from him only the paltry reward of fifty crowns, he is said in a fit of indignation to have thrown the money into the Tyber. He then returned to Ferrara, and afterwards retired into Calabria, where it is probable that he died in 1478, though some writers make Rome the place of his death. Theodore Gaza was one of the most learned of those of his country who imported Grecian literature into the West, and has been highly commended by the principal scholars of that time. His "Greek Grammar" was first printed by Aldus in 1495, together with his treatise "On the Grecian Months." He translated from Greek into Latin, besides Aristotle's work upon Animals, the Aphorisms of Hippocrates, and Commentaries upon them by Galen; Theophrastus on Plants; the Problems of Alexander Aphrodiseus; Ælian's Tactics; Dionysius Halicarn. de Compositione Orationis; some Homilies of John Chrysostom; and some other works. He also translated Cicero de Senectute and Somnium Scipionis from Latin into Greek; and likewise a work of Savonarola. He engaged in the controversy between the Platonists and Aristotelians, and composed a work against the notions of the former. *Hodii Græc. Illustr. Tiraboschi.*—A.

GAZALI, surnamed ABOU HAMED MOHAMMED ZEIN EDDIN AL THOUSI, one of the most celebrated of the mussulman doctors, was born at Thous, a town in Khorasan, in the year 450 of the Hegira, or 1058 of the christian æra. Nezam Almulk gave him the appointment of professor in the college which he had founded at Bagdat, under the reign of Malec Schah; but Gazali relinquished this situation for the sake of embracing a life of retirement and study; and after having made the pilgrimage to Mecca, he returned to his native country, where he died in the year 504 or 505 of the Hegira. The reputation which he acquired by his learning and virtues, occasioned him to be distinguished, in the oriental manner, by many magnificent titles: as *Imam Alálam*, or the Imam of the World; *Amel al Olamah*, or he who practised what he taught; *al Varâ al Zahed*, or the man who feared most to offend God, and who abstained entirely from the pleasures of life; *Scheikh al Tharicat*, or the Doctor of the Spiritual Life; and *Hoggiat al Islám*, or the Greatest Witness of Islamism. This doctor being asked what means he had used to arrive at that eminence in science to which he had attained, answered, "that he had never been ashamed to ask for information on subjects concerning which he was ignorant." The most famous production of this doctor is entitled "Ahia ôloum Eddin," or The different Classes of the Sciences which relate to Religion. He was also, most probably, the author of another work, entitled "Anis fil ovahedat," or the Companion of Solitude, attributed to *Abou Hamed al* GAZALI, who is said to have died in the year 705 of the Hegira; and he is to be distinguished from another GAZALI, surnamed *Ali Ben Cosaibah*, who died in the year 878 of the Hegira, and was the author of a work entitled "Estehathâth al merahem," or The Means of obtaining the Mercy of God. For the titles of other productions of our doctor, and of some superstitious pieces falsely attributed to him, several of which were in the royal library at Paris, we refer the curious reader to *D'Herbelot's Bibliothèque Orientale.*—M.

GAZET, WILLIAM, a Flemish priest, and various writer, was born at Arras, in the year 1554. When young he taught the classics in

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the university of Louvain, and about the year 1580 was presented to the living of St. Mary Magdalen, at Arras. Afterwards he obtained a canonry of the cathedral church of St. Peter, at Aire, in Artois, and kept both those benefices till his death in 1612, when he was about fifty-seven years of age. His writings are numerous, but are represented to be superficial and unpolished, and to afford abundant proofs of the author's credulity and superstitious turn of mind. Among others he wrote "Magdalis, Tragædia sacra," 1589, 8vo.; "The Order and Succession of the Bishops and Archbishops of Cambray," 1597, 8vo., including a short history of their most illustrious actions, the most memorable events of their time, &c.; "The Order of the Bishops of Arras, after the Separation of that See from the Bishopric of Cambray, &c." 1598, 8vo.; "Thesaurus Precum & Litaniarum, ex Scripturæ Sacræ sanctorumque Patrum Gazophylaciis depromptus," 1602, 12mo.; "The Ecclesiastical History of the Low-countries, &c." published after the author's death, 1614, 4to.; "The Lives of the Saints, with moral Reflections," also posthumous, in two volumes, 1613, 8vo.; "The Mirror of Conscience;" "The Holy Feast, or Exercises preparatory to the Reception of the Eucharist;" "Spiritual Exercises and Litanies for the whole Week, with Prayers," &c.; "Remedies for Scrupulous Consciences," &c. *Moreri. Nouv. Dict. Hist.*—M.

GEBER, a chemist and astronomer, to whom some writers give the christian name of JOHN, is commonly considered as an Arabian, born at Seville in Spain; but Leo Africanus asserts, that he was a Greek, who afterwards embraced Mahometanism. As the word *Geber* signifies a king, this circumstance, it is probable, gave rise to the fabulous report of his having been a sovereign in India. The events of his life and the period when he flourished are very uncertain. According to some he was a nephew of Mahomet, and lived in the seventh century; while others place him in the eighth or ninth. He was not only an excellent astronomer, and corrected many errors in the Almagest of Ptolemy, but was also the first reviver of chemistry, and therefore he is mentioned with great respect by Boerhaave, who says that he found in his works many observations and experiments which were afterwards published as new. That he involved himself in the mysteries of alchemy must be ascribed to the taste of the period at which he lived. The alchemists make him the inventor of an universal medicine, as Cardan does of algebra. His works were written in Arabic; but were soon translated into other languages. They were presented by Golius, in Arabic manuscripts, to the library of the university of Leyden, where they are still preserved. Those which have been printed are: "Syntaxis Astronomica, sive Demonstrativum Opus Astrologiæ, Libri IX," *Nuremberg*, 1533, folio, translated by Gerrard de Sabionetta; "De Investigatione Perfectionis;" *Basle*, 1561, folio, with some alchemistic works, collected by Gratarola: "Liber Fornacum," in Gratarola's collection; *ibid.* 1572, 8vo.: "De Alchymia, Traditio Summæ Perfectionis, in duos Libros divisa:" "Liber Investigationis Magisterii;" *Strasb.* 1588, 8vo.: "Summa Perfectionis Magisterii;" *Venice*, 1542, 8vo.; improved from a manuscript in the Vatican, Dantzic, 1682, 8vo.: "Chymia, sive Traditio Summæ Perfectionis & Investigatio Magisterii;" *Leyden*, 1668; of this work there is another edition improved by George Horn, with the addition of Medulla Alchymiæ Gebricæ: "Enarratio Methodica trium Gebri Medicinarum, in quibus continetur Lapidis Philosophici vera Confectio;" *Amsterdam*, 1678, 8vo.: "La Esposizione di molti Secreti della Natura," *Venice*, 1544, 8vo.: "Geomanica," translated into Italian; *ibid.* 1552. Golius gave a Latin translation of the alchemical works of Geber, under the title of "Lapis Philosophorum," which was published first at Leyden, in folio, and afterwards in quarto. An English translation, by Richard Russel, appeared at Leyden, in 1668, 8vo. *Jöcher's Gelehrt. Lexicon.*—J.

GEDDES, ALEXANDER, a learned Scotch catholic divine and biblical critic, was born at Arradowl, in the parish of Ruthven, Bamffshire, in the year 1737. His parents were reputable, but not opulent, farmers, who spared no labour in order to give their children the best education in their power. In their religious sentiments they were liberal Roman-catholics, in whose library the principal book was an English edition of the Bible, which they taught their son to read, at a very early period, with reverence and attention. By the care and frequency with which he perused that book, the principal facts contained in it became familiar to his mind in his infancy, and before he had attained his eleventh year he knew all its history by heart. His first instructions, excepting what his parents gave him, he received from a neighbouring school-mistress, whose distinction of him, he was accustomed to say, was the earliest mental pleasure which he remembered to have felt. He was next put under the tuition of a young man from Aberdeen, whom the *Laird* had engaged to educate his sons; and was afterwards removed to Scalan, an obscure place

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of education in the Highlands, where those children of Catholics were brought up who were devoted to the priesthood, and destined to finish their education at a foreign university. At this seminary young Geddes laid the foundation of that superior skill in the learned languages, for which he was afterwards so eminently distinguished. In the year 1758 he was sent to the Scotch college at Paris, of which Mr. Gordon was then principal, and not long after his arrival began to attend the lectures in the college of Navarre, where he entered into the rhetorical class. By the quickness of his parts and the diligence of his application he soon got at the head of this class, though there were then two veterans in it, and recommended himself to the friendship of Vicaire, who was then professor, and who continued attached to him as long as he lived. At the beginning of the next academical year, according to the usual course of study, he should have entered into the philosophical class; but he was persuaded to study philosophy at home, at such intervals as he could spare from his other studies, and to enter in divinity. Accordingly, he attended the lectures of MM. Buré and de Sauvent at the college of Navarre, and of Lavocat for the Hebrew language at the Sorbonne. His proficiency interested the last-mentioned professor strongly in his favour, who wished much to have him remain at Paris; but through the advice of other friends he was prevailed upon to return to Scotland, in the year 1764. The first appointment which he had as priest was among the Catholics in the county of Angus; from which situation he removed in 1765 to Traquaire, where he resided nearly three years in the capacity of domestic chaplain to the earl of that name. Of this connection he was accustomed to speak in terms of satisfaction and gratitude, as having afforded him much leisure for literary pursuits, as well as the use of a well-furnished library, admirably adapted to assist him in his favourite studies. In the autumn of 1768 he quitted Traquaire, and returned to Paris, where he spent the following winter, devoting his time chiefly to the consultation of books and MSS. in the king's and other libraries, and making extracts from rare copies, particularly Hebrew ones. In the spring of 1769 he returned to Scotland, and undertook the charge of a considerable Roman-catholic congregation at Auchinhalrig, in Bamffshire. Here, by the debts which he incurred in consequence of undertaking to build a new chapel for his flock, and rendering the parsonage-house one of the most neat and convenient belonging to the Roman-catholic clergy in Scotland, he for a time involved himself in pecuniary difficulties; from which he was relieved by the generosity of the late duke of Norfolk. Afterwards he took a little farm, thinking that by that means he should be enabled to live more comfortably; but as he was under the necessity of borrowing money in order to stock it, and met with failures in three successive crops, he was obliged to relinquish his farming scheme. His disappointments in this project again embarrassed his finances, which felt an additional burthen from the responsibility which he had contracted by the erection of another chapel at Fochabers. By his spirited exertions, however, and the assistance of friends, together with the profits which he received from publishing a translation of some select Satires of Horace, he was enabled honourably to discharge all the pecuniary claims upon him. In the year 1779 he resigned his pastoral connection with the congregation at Auchinhalrig, to the great regret of his people, whose respect and affection he had conciliated by the diligence and fidelity with which he had discharged his duties as their minister, and particularly by the attention which he had paid to the instruction and improvement of the younger part of his flock. In the following year, the university of Aberdeen, from a regard to his learning and merits, conferred on him the degree of doctor of laws: an honour by which that body had not before distinguished any Roman-catholic since the Reformation. About this period Dr. Geddes removed to London, for the sake of being within reach of greater facilities for prosecuting the grand work to which his course of studies had for some time been subservient, which was a new English translation of the Books of the Old and New Testament from their original languages. For a few months after his arrival at the metropolis he officiated as priest in the Imperial embassador's chapel, till it was suppressed at the end of the year 1780, by an order from the emperor Joseph II.; and afterwards he preached occasionally at the chapel in Duke-street, Lincoln's-inn-fields, till Easter, 1782, at which time it is believed that he entirely declined the public exercise of all clerical functions. Dr. Geddes had formed the design of a new translation of the Bible while he was a student at Paris; and about the year 1760 he began a course of reading necessary to qualify him for entering on such an undertaking. At that time he was acquainted with only two versions of the Scriptures; the vulgar Latin, and the vulgar English.

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In the early part of his life he had been much prepossessed in favour of the latter; but now he gave a decided preference to the Vulgate. The English appeared to him rugged, constrained, and often obscure, where the Latin was smooth, easy, and intelligible. The former seemed to read like a translation, the latter like an original. In the year 1762 he began to read the originals with these versions constantly before him, when he discovered that the great object of the English translators had been to give a strictly literal version; while the author of the Vulgate had endeavoured to render the original *equivalently*, into such language as was current in his age. Struck with the advantages of the latter method, he immediately resolved to follow the same plan, if he should be encouraged to carry his projected design into execution. And his subsequent careful attention to the ancient versions in the Polyglott, and to the modern French, Italian, Dutch, and the Latin versions of Munster, Castalio, Junius, and Pagninus, convinced him that a strictly literal version was not the most proper to convey the meaning, and to display the beauties of the originals. When it was understood that Dr. Geddes was seriously bent on the design of a new translation of the Bible, he met with much discouragement and opposition from the less enlightened members of his own communion, originating in their well-known dread of permitting the laity to have access to the Scriptures in their native language. But as he was satisfied that his projected design was favourable to the interests of truth, of which he was a sincere and zealous votary, he was determined to persevere in his arduous undertaking, to whatever obloquy it might expose him. He had been engaged for several years on this work, before he saw any prospect of meeting with encouragement sufficient to make it public, if it were completed and ready for the press. He had also met with a cruel interruption to his biblical studies, probably occasioned by a want of assistance, which his high-spirited mind could not brook to receive on terms inconsistent with his unshackled independence, and his determination to pursue his object on that plan which his own judgment suggested to be the most honourable and useful. In these circumstances, says he, "I had but little hopes of being ever in a situation to resume them, when Providence threw me into the arms of such a patron as Origen himself might have been proud to boast of: a patron who, for these ten years past, has, with a dignity peculiar to himself, afforded me every convenience that my heart could desire towards the carrying on and completing my arduous work." That patron was the late excellent lord Petre, a catholic nobleman, whose memory is entitled to the respect of Christians of every denomination, for the zeal which he discovered in promoting the extension of biblical literature. In the year 1786 Dr. Geddes published his "Prospectus of a new Translation of the Bible, from corrected Texts of the Originals, compared with the ancient Versions, &c." 4to.; which attracted considerable notice, and afforded evidence of the approbation which the author's plan met with from distinguished protestant ecclesiastics, particularly the late Dr. Kennicott, "on whose tomb," as Dr. Geddes justly and beautifully observed, "every biblical student ought annually to strew the tributary flower." In the following year our author published an "Appendix" to the preceding, in the form of a Letter to Dr. Louth, bishop of London, suggesting a variety of queries, doubts, and difficulties, relative to a vernacular version of the Scriptures; and also "A Letter to Dr. Priestley, intended to prove, by one prescriptive Argument, that the Divinity of Jesus Christ was a primitive Tenet of Christianity," 8vo. The argument which our author fixes on is, the decision of the first general council of Nice. In the year 1788 Dr. Geddes published his "Proposals for printing by Subscription, a new Translation of the Bible, &c." containing, besides the conditions of subscription, specimens of his translation and notes. In the year 1790 our author published "A General Answer to the Queries, Counsels, and Criticisms, that have been communicated to him since the Publication of his Proposals, &c." replete with learning, ingenuity, and good humour. Annexed to it is a List of the Subscribers to his work, in perusing which the liberal mind will be gratified by observing catholic monasteries in Germany, colleges in the English and Scotch universities, catholic and protestant bishops, and clergy of different denominations, all united in giving encouragement to a design for promoting a more intimate acquaintance with the Sacred Scriptures. But, notwithstanding that our author's list of subscribers was respectable, their number was by no means adequate to the magnitude of the undertaking, and could scarcely afford the author hopes of being reimbursed the expences which his work must necessarily require, much less compensate him for the excessive exertion to which he had devoted himself. And, though lord Petre's generosity secured to our author all the comforts of life, and the means necessary to proceed with his work,

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it could not be expected that it should also indemnify him against the risk attending a plan which demanded public and very extensive patronage. Trusting, however, that, when the first fruits of his labours made their appearance, the liberal and discerning would not suffer his services in the cause of literature and truth to want encouragement, he determined to commence the publication of his great undertaking. Accordingly, in the year 1792, the first volume was given to the public, and entitled "The Holy Bible, or the Books accounted Sacred by Jews and Christians, &c. faithfully translated from the corrected Texts of the Originals; with various Readings, explanatory Notes, and critical Remarks," 4to. This volume comprises the Pentateuch and the Book of Joshua, and sufficiently satisfied all liberal and competent judges, that the author had not undertaken a task to which his learning and abilities were not fully adequate. It was not to be expected that it would prove a faultless work; but after admitting every objection against it, not advanced by ignorance or bigotry, the learned world concurred in pronouncing it a performance of very extraordinary merit, which entitled the author to a large share in their commendation and gratitude. Its appearance was soon followed by "An Address to the Public on the Publication of the first Volume, &c." in which he complains of attempts which had been made by bigotry and malevolence to deprive him of the fruits of his immense labours, by depreciating the value of his translation, and endeavouring, by every mean art, to asperse and injure his character; and also defends himself against the "monks, friars, witlings," and other assassins of his reputation, in language that is uncommonly energetic and elegant, and which breathes at the same time a noble spirit of integrity and independence. Soon after the publication of this volume, three catholic bishops, sustaining the character of vicars-apostolic, and the titles of Rama, Acanthos, and Centuriæ, addressed pastoral letters to their respective flocks, warning them against the reception and use of Dr. Geddes's version. This episcopal stretch of power occasioned a correspondence between Dr. Geddes and the bishop of Centuriæ, in the course of which the latter announced his suspension of the doctor from the exercise of his ecclesiastical functions, unless, within a prescribed time, he should submit to an injunction contained in the pastoral letters. Such conduct the doctor resented with becoming spirit, and wrote a highly animated letter to the bishop, informing him that he was not afraid of his threatenings, and should laugh at his censures, so long as he was conscious that he deserved them not; and that he would never submit to the injunction, because he deemed it rash, ridiculous, and informal. In the year 1794 the author published a longer "Letter to the Right Reverend John Douglas, Bishop of Centuriæ, and Vicar-Apostolic in the London District," in which he protested to the world against the bishop's tyrannical proceedings, and exposed them, on the ground of reason, as well as on received principles of ecclesiastical discipline, with much solid argument, not unmixed with a happy vein of irony. In the year 1797 Dr. Geddes published the second volume of his new translation, containing the books of Judges, Samuel, Kings, Chronicles, and the Prayer of Manasseh. In the preface to this volume he gives up, and boldly controverts, the generally received opinion respecting the plenary inspiration of the Scriptures; considers the Jewish historians to have written, like all other historians, from such human documents as they could find, and consequently to have been, like them, liable to mistakes; assigns them a lower rank in respect to elegance, correctness, and lucid order, than the celebrated historians of Greece and Rome; speaks of them as, like Homer, blending real facts with fanciful mythology, ascribing natural events to supernatural causes, and introducing a divine agency on every extraordinary occurrence; and expatiates on the advantages which would result to the cause of revelation from adopting the doctrine of partial and putative, in preference to that of absolute and plenary, inspiration. In concurrence with such notions, he rejects as fabulous, and unworthy of the divine goodness, such commands, precepts, and injunctions, as seemed to his mind unworthy even of human authority; maintaining that the very appearance of injustice, in any act, is a stronger proof that God did not command it, than the authority of all the Jewish historians put together. The freedom with which Dr. Geddes avowed his sentiments on these topics, exposed him to much reproach and obloquy, not only among the members of his own communion, but among the different sects of Protestants who entertained different views with respect to the inspiration of the Scriptures; and their clamour against him was still farther heightened, by the appearance of his volume of "Critical Remarks," in justification of his opinions, published in the year 1800, 4to. The

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profound erudition, extensive research, and acute reasoning, displayed in this work, excited, however, the respect and admiration of the truly learned, candid, and liberal, of every sect, however dissonant their opinions were from the author's. In the year last mentioned Dr. Geddes published, but without his name, "A modest Apology for the Roman-catholics of Great Britain, addressed to all moderate Protestants, and particularly to the Members of both Houses of Parliament," 8vo. In this work the author's learning, accurate knowledge of ecclesiastical history, liberality, and moderation, appear to eminent advantage; and it affords such a view of the creed of the more enlightened part of the modern British Catholics, as shews that they neither merit proscription nor persecution; while it ably and satisfactorily establishes their claims, on the footing of justice and policy, to a share in every privilege which the most favoured of their fellow-subjects enjoy. It was Dr. Geddes's next intention to present to the public a new translation of the Book of Psalms; but, during the last year of his life, his studies and literary labours were greatly interrupted by attacks of a painful disease, which indicated the approach of his great change. During every interval of ease, however, he applied to the work which he had at heart, and had printed, in an octavo size, one hundred and four of the Psalms, and completely prepared for the press as far as the 118th. His disorder now baffled all remedies or palliatives, and terminated his life on the 26th of February, 1802, when he was in the sixty-fifth year of his age. His remains were followed to the grave by a number of respectable friends, of very opposite sentiments. Catholics and Protestants, churchmen and dissenters, whigs and tories, united in paying their common tribute of unfeigned respect to the memory of a man to whom they had all been zealously attached during his life, which had been consecrated to labours in which they were all deeply interested. Of Dr. Geddes's profound and various learning, acute and penetrating genius, and indefatigable application, his numerous productions, and particularly his grand work, and the pieces which bear a relation to it, afford a very ample testimony. With respect to such subjects as were more particularly connected with the profession to which he was educated, a learned Italian has declared, that he never knew, out of the papal dominions, a person more deeply learned in ecclesiastical history, the canon law, the liturgy of the church, and the diplomacy of the court of Rome, than Dr. Geddes; nor did he believe that many of the higher clergy belonging to the papal church could have rivalled him in these branches of study. By the bigotted in his own communion he was disclaimed as a brother, and they united with many among the protestant sects in representing him to have been almost, if not entirely, an infidel. Such a representation, however, is totally irreconcileable with his own repeated declarations; and he was of too honest and frank a temper to disguise his sentiments, however obnoxious they might be; and he possessed such an ardent attachment to the interests of what he considered to be truth and liberty, that he disdained the mean artifice of courting the good opinion of any man by approving, or seeming to approve, any principles which he did not really hold. A Catholic he was "*absolute*, a *Roman*-catholic only *secundum quid*." If, by the epithet *Roman*, be only meant holding communion with the see of Rome, and acknowledging the primacy of its bishop, so far he certainly was a Roman-catholic; but papal infallibility he maintained to be "as absurd in itself, as it is pernicious in its consequences: the spurious child of arrogance and ignorance, fostered by credulity, and nurtured by servile adulation." In the preface to his Critical Remarks he makes an explicit avowal of his faith. "The Gospel of Jesus," says he, "is my religious code: his doctrines are my dearest delight: his yoke to me is easy, and his burden light: but this yoke I would not put on; these doctrines I could not admire; that Gospel I would not make my law; if reason, pure reason, were not my prompter and preceptress. I willingly profess myself a sincere, though unworthy, disciple of Christ. *Christian* is my name, and *Catholic* my surname. Rather than renounce these glorious titles I would shed my blood: but I would not shed a drop of it for what is neither catholic nor christian. Catholic Christianity I revere wherever I find it, and in whatsoever sect it dwells: but I cannot revere the loads of hay and stubble which have been blended with its precious gems; and which still, in every sect with which I am acquainted, more or less tarnish or hide their lustre." Dr. Geddes's disposition was truly philanthropic and benevolent, and his wit and vivacity contributed greatly to the delight of the social parties in which he mixed. Sometimes, it is true, he discovered too great irritability of temper; but this weakness had no mixture in it of malignity, or ill-nature. He was also often led, by his zeal for what he conceived to be truth, into an

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eagerness in the assertion and maintenance of his opinions, which, by persons ignorant of the man, was sometimes mistaken for an overbearing and dogmatical spirit. No person, however, was a more strenuous and uniform advocate for uncontrolled freedom of opinion, and freedom of discussion, than Dr. Geddes; and he was, in the strictest sense of the word, a genuine Catholic, extending his good-will to all of every sect and party, and disposed to grant to others every privilege which he claimed for himself. Besides the articles mentioned in the preceding narrative, Dr. Geddes was the author of the following anonymous productions: "A Letter to a Member of Parliament," 1787, 8vo. on the expediency of a general repeal of all penal statutes that regard religious opinions; "Epistola macaronica ad Fratrem de iis quæ gesta sunt in nupero Dissentientium Conventu, &c." 1790, 4to.; "Carmen Seculare pro Gallica Gente, Tyrannide aristocratica erepta," of the same date, 4to.; "Ver-vert, or the Parrot of Nevers, a Poem, in four Cantos, freely translated from the French of J. B. Gresset," 1793, 4to.; "The Battle of B—ng—r, or the Church triumphant, a comic-heroic Poem, in nine Cantos," 1797, 4to.; and several other light poetical pieces, satirical or sprightly, written by way of relaxation from his severer studies. *Monthly Magaz. for April*, 1802. *New Annual Register*, 1786-1801.—M.

GEDDES, James, a learned Scotch advocate and philosophical writer, was descended from a respectable family in the county of Tweedale, and born about the year 1710. He early afforded evidence of a good natural capacity, and a desire of knowledge, which his father took care to encourage, and provided him with proper tutors in his own house. Under their instructions he made a rapid progress in the learned languages and the elements of philosophy, and soon entered with remarkable spirit into the sentiments of the ancient writers, discovering a manly thirst for a more thorough acquaintance with them. At a proper age he was sent to the university of Edinburgh, where he studied the different branches of philosophy, and made great proficiency in the mathematical sciences under the tuition of the celebrated Colin Maclaurin. After he had finished his philosophical course, his attention was directed to the law, for which profession he was designed; and when he had gone through the usual preparatory studies, he was admitted an advocate. For several years he practised at the bar with growing reputation, and afforded flattering hopes of rising to eminence in his profession; but they were unhappily frustrated by his being carried off in a decline when between thirty and forty years of age. He retained through life that relish for ancient literature which he had imbibed in his youth; and devoted what time he could spare from the duties of his profession and the necessary affairs of his family, to the study of the ancient poets, philosophers, and historians. The treatise, from the preface of which these particulars are taken, affords honourable evidence of an extensive acquaintance both with their language and sentiments. His private character was amiable and worthy in all respects; and he died sincerely lamented by all who knew him, as a friend to learning, virtue, and truth. The only production of his pen which has been published is posthumous, and entitled "An Essay on the Composition and Manner of Writing of the Ancients, particularly Plato," 1748, 8vo. Several other papers were left behind him in an unfinished state, which were designed to form another volume.—M.

GEDDES, Michael, a learned English divine, who flourished in the seventeenth and the beginning of the eighteenth century. We have not been able to collect any information respecting the time or place of his birth, or where he received his education. The first notice of him which we have seen was when he was settled at Lisbon, in the capacity of chaplain to the English factory in that city, the duties of which he discharged from the year 1678 to 1688, excepting during the interval about to be mentioned. In the year 1686 he was summoned to appear before the court of the Inquisition. When he came into the presence of the judges, they received him at first with great affectation of civility and courtesy, desiring him to sit down and to be covered, before they proceeded to examine him. After this ceremony was over, they sternly asked him how he dared to preach, or exercise his function, in that city? He answered, that he enjoyed that liberty by virtue of an article in the treaty between the crowns of Portugal and England; that it was a privilege which had never been called in question; and that he had resided at Lisbon for eight years, during which time he had served the English factory in the capacity of chaplain, as many others had done before him. To these declarations they replied, not without being guilty of the grossest falshood, that they were entirely ignorant till lately that any such liberty had been assumed by him or others, and that if they had known it they would never have suffered it. They then strictly forbade him to minister any

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more to his congregation; and, after threatening him with their vengeance if he should venture to disobey them, gave him his dismission. It is said, and not without probability, that they were encouraged to take this step by the catholic party in England, where active measures were now pursuing for the re-establishment of the popish religion. Upon this interdiction, letters of complaint were addressed by the factory to the bishop of London; but as they did not reach England before the suspension of his lordship, all hopes of speedy redress were lost. Until the arrival of Mr. Scarborough, the English envoy, the English Protestants in Lisbon were wholly debarred the exercise of their religion; and they were then obliged, for a time, to shelter themselves under the privileges of his character as a public minister. In this state of things Mr. Geddes thought it advisable to return to his native country, which he did in the beginning of the year 1688. We learn no farther particulars concerning him after his arrival in England, than that he was created doctor of laws, and made chancellor of the diocese of Sarum; and that he employed much of his time in preparing different works for the press, which are interesting both to divines and historians. He died some time before the year 1715. Bishop Burnet, who was his acquaintance and friend, says, that "he was a learned and wise man. He had a true notion of popery, as a political combination, managed by falshood and cruelty, to establish a temporal empire in the persons of the popes. All his thoughts and studies were chiefly employed in detecting this; of which he has given many usefnl and curious essays in the treatises he wrote, which are all highly valuable." Many of the materials for these treatises he collected during his residence at Lisbon, and had others communicated to him by bishop Stillingfleet, which the doctor translated out of the original Spanish into English. They consist of "The History of the Church of Malabar, from the Time of its being discovered by the Portuguese in the Year 1501, and of the Synod of Diamper, celebrated in the Year 1599," 1694, 8vo.; "The Church History of Ethiopia, including an Account of the two great Roman Missions into that Empire, &c." 1696, 8vo.; "The Council of Trent no free Assembly; more fully discovered by a Collection of Letters and Papers of the learned Dr. Vargas, and other great Ministers, who assisted at the said Synod in considerable Posts, &c." 1697, 8vo.; "Miscellaneous Tracts," in three volumes, 1702. 8vo., &c. relating to subjects in civil and ecclesiastical history, particularly that of Spain and Portugal, and to the catholic controversy; and a posthumous volume, entitled "Several Tracts against Popery, together with the Life of Don Alvaro de Luna," 1715, 8vo. *Preface to the piece last mentioned. Burnet's Hist. Reform. vol. III. b. iv.*—M.

GEDOYN, Nicholas, abbé, was born of a good family at Orleans in 1667. He was educated at the Jesuits' college in Paris, and afterwards entered into the society, in which he continued ten years. He then quitted it, and appeared in the world in the character of a wit and man of letters. In order to improve himself in politeness he frequented the school of the celebrated Ninon de l'Enclos, who had the credit of forming so many other persons of taste and fashion. It has been asserted, that he obtained favours from this lady when she was four-score, but this is probably a fiction in the annals of gallantry. His way of life did not injure his fortune, for he was presented with a canonry of the Holy Chapel in 1711, and an abbacy some time after, which he exchanged for the abbacy of Notre-Dame de Beaugency in 1732. His literary reputation opened to him the doors of the Academy of Belles-lettres in 1711, and of the French Academy in 1719. He died in 1744. The abbé Gedoyn was a man of great urbanity and candour, and of strict integrity. He was a passionate admirer of antiquity, and held all modern attempts in poetry and eloquence as greatly inferior to the master-pieces of the ancients. He obtained great applause by two translations, that of "Quintilian," and of "Pausanias." The first is accounted one of the most elegant performances of the kind; but in avoiding a servile transcription of his author, he has sometimes indulged himself in deviations from his sense. The translation of Pausanias is also elegant, and is enriched with learned notes; its exactness has, however, been called in question. He likewise published "Œuvres Diverses," 1745, 12mo., a collection of dissertations on moral and literary topics: and he left in MSS. several curious dissertations, among which is an Examination of Milton's Paradise Lost, which he decides to be a gloomy, barbarous, and disgraceful work—a sentence which an Englishman will easily bear from a critic of his country. *Moreri. Voltaire, Siècle de Louis XIV.*—A.

GEER, Charles de, commander of Vasa and knight of the Polar Star, member of the academies of Stockholm and Upsal, and a celebrated naturalist, was descended from an ancient noble Dutch family, established in Sweden, in the time of Gustavus Adolphus, an in-

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dividual of which introduced into that country various improvements, particularly the method of casting cannon, working brass, &c. and on that account was ennobled. Charles, the subject of this article, was born in 1720, and in his fourth year accompanied his parents to Holland, from which he returned to Sweden at the age of eighteen. He studied at Utrecht, and having conceived an early attachment to entomology, in consequence of some silk-worms being presented to him, his fondness for the study of nature was confirmed by an acquaintance with Muschenbroek, which he kept up till 1761 by an uninterrupted epistolary correspondence. His uncle, at his death, appointed him his executor; but being then too young, he was obliged to discharge the duties of this office by the intervention of others. In the mean time, he continued his studies at Upsal, under Klingenstierna, Celsius, and Linnæus; and, on account of the great progress he made, he was allowed to undertake the management of his property four years sooner than he otherwise could have done. As he had a considerable share in the iron works of Dannemora, and it was exceedingly difficult and expensive to keep them free of water, he did a great service to these mines by the activity with which he promoted the improvements made in the machinery. About this period also he invented an apparatus for drying corn by the heat of the smelting-houses, which had been before lost, so that from twelve to fourteen thousand tons of corn were dried annually in this manner at his works. The riches which he thus acquired he privately shared with the poor; he also built or repaired churches, and established various schools. Though the direction of so many objects required the greater part of his time and attention, he devoted his hours of recreation to the study of insectology, which, by means of his great penetration and the helps he employed, such as works of every kind on the subject, magnifying glasses, &c. he carried to a great degree of perfection. In the year 1761 he was appointed marshal of the court, and knight of the Polar Star; and in 1772 he was made commander of the order of Vasa, with the grand cross, and the year after a baron. In the latter part of his life he was tormented with the gout, which, having attacked the vital parts, put an end to his existence on the 8th of March, 1778. Two days before his death he corrected a sheet of his work upon insects, which was then under the press. The Royal Academy of Stockholm, who made a present to his widow of the above work, together with various natural productions, shewed their respect for his memory by a medal. De Geer had a strong attachment to natural history from his youth, and particularly entomology, and nature as well as good fortune enabled him to gratify this passion in the fullest manner. He caused the observations he made to be inserted in the Transactions of learned societies; but as they daily increased, he resolved to publish them in separate volumes, the first of which appeared in the year 1752, under the title of "Mémoires pour servir à l'Histoire des Insectes," with thirty-seven plates. Nineteen years after, the second volume appeared, and in 1779 the seventh and last. In this elaborate work the ingenious author has brought forwards a great deal of new information in regard to insects; and many of the figures were delineated by himself. On account of his extensive knowledge of entomology, he was called the Swedish Reaumur; and Bonnet acknowledges him to be an original observer. But this work, consisting of seven large volumes quarto, with a great many plates, was exceedingly dear; and it had also become scarce, for the greater part of the copies of the first volume were destroyed by a fire. This deficiency, however, was in some measure supplied by a German translation, the production of the celebrated Goczè of Quedlingburg (see GOEZE), and by these means the work was made much better known. The translator enriched it with a variety of notes, and considerable additions, together with references to various other writers. Professor Retzius, of Lund, has given a kind of extract from De Geer's work in Latin, for the use of those who cannot procure the original, and who are unacquainted with the French or the German. It is entitled "Car. L. B. de Geer Genera & Species Insectorum, e generosissimis Auctoris Scriptis extraxit, digessit, Latinè quoad partem reddidit, & terminologiam Insectorum Linneanam addidit, A. J. Retzius," *Lips.* 1783, 8vo. De Geer wrote also, in the Swedish language, "An Oration on the Procreation of Insects," *Stock.* 1754; together with various papers in the Transactions of the academies of Stockholm and Upsal. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

GEJER, MARTIN, a learned German lutheran divine, was born at Leipsic, in the year 1614, and received his education at the university in his native city. He was created a doctor of divinity, professor of Hebrew, minister of St. Thomas's, and afterwards preacher, confessor, and member of the ecclesiastical council of the elector of Saxony. He died in 1681, when

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about sixty-seven years of age. He was the author of learned and useful "Commentaries," in the Latin language, on the Psalms, Proverbs, Ecclesiastes, and the Book of Daniel; a treatise "On the Mourning of the Hebrews," in the same language; and many other works abounding in erudition. They were collected together and printed in two volumes folio, at Amsterdam, in 1695 and 1696. *Moreri. Nouv. Dict. Hist.*—M.

GELASIUS I. pope, was an African by birth, and admitted to the papal dignity in the year 492, on the death of Felix III., to whom he had been secretary. As soon as he had been installed, he wrote a letter to the emperor Anastasius, to acquaint him with his promotion, in which he recommended to his protection the catholic church and the faith of Chalcedon. At the same time he neglected to notify his election to Euphemius, the patriarch of Constantinople, as was customary. The patriarch, however, would not suffer that token of disrespect to prevent him from embracing the opportunity which a new pontificate afforded him, of attempting to bring about measures for a reconciliation between the eastern and western churches. Accordingly, he wrote a letter to the pope, in very friendly and affectionate terms, entreating him to pity the distracted state of the church, and to contribute, as far as lay in his power, to re-unite those in one communion who were united in the same faith. He also conjured him not to imitate his predecessor, in insisting that the name of Acacius should be erased from the sacred dyptychs, since the people and clergy of Constantinople never would submit to such an indignity on the memory of that patriarch. To this letter, and a second of the like import, the pope returned an answer written in a most arrogant and imperious style, in which he declared his fixed determination not to be reconciled to the church of Constantinople while the name of Acacius was kept in the dyptychs. In the following year, when Theodoric, the new king of Italy, sent a solemn embassy to Constantinople, at the head of which were Faustus and Irenæus, both Romans of the first rank, Gelasius took the opportunity of committing to their care a letter addressed to all the bishops of the eastern empire, in which he attempted to justify his conductinrefusing communion to those who persisted in honouring the memory of a person excommunicated by the holy see; and after descanting on its dignity and pre-eminence, repeated his resolution to persevere in treating them as strangers to the fold of St. Peter, until they submitted to the condemnation of Acacius. This obstinacy of the pope gave great uneasiness to the catholic bishops of the East, who were sensible of the advantage which the eutychian party would derive from the continuance of the breach between them and Rome, and they applied to the embassador Faustus, who wrote to the pope, apprising him of the fatal consequences which they apprehended to their cause, if he should persist in his resolution. But Gelasius still continued inflexible, and returned an answer to Faustus, which not only cut off all hopes of accommodation, but provoked the eastern bishops to such a degree, that they separated themselves, in their turn, from the communion of Rome, struck the name of Gelasius out of the dyptychs, and unanimously resolved neither to communicate with him, nor with any person who should do so. Thus did this pope, influenced by a spirit of pride, and a determination to maintain, at all events, what his predecessors had done, lose a favourable opportunity of healing the great schism between the eastern and western churches, and contribute to increase the unchristian animosity between them during the whole of his pontificate. In the year 494 Gelasius wrote letters to the bishops of Dalmatia, and in the following year to those of Dardania, which are partly memorials, justificatory of his conduct in the business of Acacius, and partly manifestoes against the Eutychians and Pelagians, whom he exhorted them to oppose with vigour, and to treat them as enemies to the church, and rebels to St. Peter. In the year 494, according to some writers, he held a council of seventy bishops at Rome, in which a decree drawn up by him concerning canonical, ecclesiastical, and apochryphal Scriptures, was confirmed; but the genuineness of that decree is disputed or denied by other writers. In the following year he held a council at Rome, consisting of forty-six bishops, of whose proceedings nothing has reached our times, excepting an account of their having re-admitted to the communion of the church, and to his episcopal rank and see, Misenus bishop of Cumæ, who had been excommunicated and deposed under the pontificate of Felix III. for communicating with Acacius. Before, however, sentence of absolution was pronounced in favour of Misenus, he was obliged solemnly to declare that he condemned, anathematised, and for ever execrated, all who had held communion with Acacius, or lived in communion with his successors and abettors; by which act the curse of the church was denounced against many who have since been he-

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noured and invoked by her as eminent and first-rate saints. During the papacy of Gelasius the manichæan sect began to revive at Rome, though in great privacy; on which occasion he issued a decree by which all persons who embraced their sentiments were condemned to banishment, and their books ordered to be publicly burnt. And as it was customary with those who were tinctured with their opinions to receive only the bread at the celebration of the Eucharist, but to refuse the wine, he condemned that practice in the strongest terms, ordering that those who refused the communion in both kinds should be excluded from both, "because one and the same mystery cannot be divided without great sacrilege." It is curious to observe the dissonance on this subject between the avowed sentiment of the papal church at this period, and what in succeeding ages was declared to be the catholic doctrine concerning the Eucharist by the councils of Constance and Trent. In the year 496 Gelasius died, after he had filled the pontifical chair four years and between eight and nine months. His greatest praise, according to his catholic eulogists, arose from the zeal which he displayed in opposing heresies; his spirit in enforcing canonical obedience and discipline; and, above all, his boldness in endeavouring to maintain the supremacy, and to enlarge the authority, of the Roman see. He was the author of various writings, still extant: among which are "Sixteen Letters," and several fragments of letters, directed to different public characters; a treatise, "De Anathematis Vinculo;" "A Discourse against the Senator Andromachus, and other Romans," who wished to restore the feast called *Lupercalia*, which Gelasius had suppressed; "A Treatise against the Pelagian Heresy;" and "An Account of the Circumstances which took place on the Absolution of the Prelate Misenus." The above-mentioned pieces are all inserted in the fourth volume of the "Collectio Conciliorum." But the most celebrated of this pontiff's productions is "A Treatise against Eutyches and Nestorius, concerning the two Natures in Christ." Several catholic writers, among others Baronius and Bellarmine, have attempted to prove that this is not a genuine production of our Gelasius, but is to be attributed to Gelasius of Cyzicus. Their wish to have it ascribed to any other author than a Roman pontiff arose, most probably, from its presenting us with the clearest evidence, that at the time when it was written the doctrine of transubstantiation was unknown in the church. In Cave and Dupin, however, the reader may find the most satisfactory proofs of its genuineness. The treatise itself is inserted in the eighth volume of the "Biblioth. Patr." and in the "Antidotum adversus Hæreses," published at Basil in 1528, folio. Gelasius also is thought to have been the author of the "Codex Sacramentarius," which is a collection of such forms of public prayers and administration of the sacraments as were in use in the church of Rome in his time, digested in a new order, and including many additional forms of his own. The MS. of this Codex lay hid unnoticed for many ages, until, in the year 1562, upon the dispersion of the Florentine library, it fell into the hands of Paul Petau, by whose son it was placed in the library of Christina queen of Sweden. By that princess it was entrusted to Joseph Maria Thomasius, who printed it for the first time at Rome, in 1680, 4to. In 1685 it was reprinted at Paris, under the inspection of father John Mabillon, together with some other ancient liturgies, and very learned dissertations on the old Gallican liturgy, in one volume 4to. *Cave's Hist. Lit. vol. I. sub Sæc. Nest. Platina de Vit. Pont. Dupin. Moreri. Bower.*—M.

GELASIUS II., pope, was descended from an illustrious family at Gaeta in Campania, of which city he was a native. His christian name was John, and the surname by which he was commonly distinguished before his elevation to the pontificate was taken from the place of his birth. In early life he embraced the monastic state among the Benedictines at Monte Cassino, where he applied himself with great diligence to his studies, and acquired a high character for learning, abilities, and virtue. Pope Urban II. hearing of his extraordinary endowments, sent for him to Rome, and, having found him admirably qualified for business, at first made him his secretary, and in the year 1088 preferred him to the dignity of cardinal deacon. Not long after he was appointed chancellor of the Roman church. Upon the death of pope Paschal in 1118, John of Gaeta was unanimously chosen his successor by the cardinals and Roman clergy, when he took the name of Gelasius II. The imperial party at Rome, however, were greatly enraged when they heard of this choice, without the consent, and even knowledge, of the emperor; and Cencius Frangipani, one of the most powerful of the Roman nobility, and then at the head of that party, assembling a body of armed men, broke into the church of the benedictine monastery, while the cardinals were performing the ceremony of adoration; when, after falling upon and beating

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these defenceless men in a cruel and barbarous manner, Frangipani ordered the new pope, who was covered with blood, to be put into irons and taken to his house, where he was thrown into a dark dungeon. In the mean time the opposite party, when they heard of the inhuman treatment which the pope had met with, took up arms, and surrounding in great numbers the house of Frangipani, with the prefect of the city and others of the nobility at their head, threatened to set fire to it, and to put him and his family to death, if the pope were not immediately released. This threatening procured the pontiff his liberty, who was immediately carried in triumph to the Lateran, and there crowned with the usual solemnity. But as the pope had only received deacon's orders, while preparations were making for conferring on him the priesthood, and for his consecration, the emperor Henry V., by a rapid march from Lombardy, arrived with an army unexpectedly at Rome, with the design, as was supposed, of seizing the person of the new pontiff, and obliging him to confirm the decree which he had forced his predecessor to sign concerning investitures. Gelasius was no sooner apprised of his arrival, than he escaped with several cardinals from Rome, and, after evading the pursuit of the imperial troops, was enabled to reach Gaeta, where he was received with loud acclamations, and had embassadors sent to him by the Norman princes, who declared themselves ready to support him to the utmost of their power. When the emperor found that the pope was got out of his reach, he sent embassadors to him, inviting him to return to Rome, and offering to confirm his election upon the condition of his renouncing all right to investitures; but at the same time informing him, that if he did not comply with that condition, another person should be chosen pope in his room. Gelasius returned for answer, that he was unalterably determined never to part with any of the undoubted rights of his see; and that his election, being perfectly canonical, required no confirmation; immediately after which he was ordained priest, and received consecration at Gaeta. The emperor, highly provoked at the answer of Gelasius, ordered a new election to take place; when, upon his recommendation, Maurice Bourdin, archbishop of Braga, was chosen to the pontifical chair, who took the name of Gregory VIII., and was acknowledged lawful pope by all the imperial party at Rome. No sooner was Gelasius informed of what had taken place at Rome, than he wrote to the Gallican bishops, exhorting them to adhere to him, who had been canonically elected; and he also wrote to the archbishop of Toledo, ordering him to cause another archbishop of Braga to be elected in the room of Bourdin; and to the Romans, exhorting them to avoid him as an usurper and excommunicated person. After the emperor had continued about three months at Rome, during which time he was crowned anew by Bourdin as pope, having been crowned by him before only as papal legate, he returned to Tuscany. Upon the emperor's retreat Gelasius returned privately to Rome, where he believed that his party was sufficiently strong to enable him shortly to drive his rival from the throne. After lying concealed for some time, he was at length encouraged by his friends to celebrate mass publicly in the church of St. Praxedes. But the service was scarcely begun, when Frangipani, at the head of a body of troops, forced his way into the church, intending to seize on Gelasius, and to send him a prisoner to the emperor. The pope, however, was enabled to make his escape; and, his friends flocking from all quarters in his support, a civil war commenced in Rome, in which numbers of lives were lost on both sides. But as the imperial party at length prevailed in the city, Gelasius, despairing of being ever able to expel his rival, resolved to quit not only Rome, but Italy, and to retire to France. Accordingly, he embarked at Ostia with six cardinals, and, after landing at Pisa and Genoa, arrived at St. Gilles in Provence, in the month of November, 1118. Here he was received with all possible marks of respect and esteem, and supplied by the clergy and nobility with large sums of money, in order to support him in his rank and dignity. And no sooner did Lewis, surnamed *the Gross*, at that time king of France, hear of his arrival in his dominions, than he sent him rich presents, with assurances of his protection, and his sincere desire of seeing him firmly established upon the pontifical throne. After this the pope visited several cities, in the exercise of his pontifical functions, and appointed a council to meet at Rheims, in the following year, to consult about the correction of the state of ecclesiastical discipline in the Gallican churches. But being in the mean time attacked by the pleurisy, he caused himself to be carried to the monastery of Clugny, where he died in the month of January, 1119, when he had held the papal dignity little more than one year. He bears the character of having been a pontiff of eminent worth, equally distinguished by his piety, and the exemplary virtues of his life. There are extant six "Letters" of his in the tenth

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volume of the "Collectio Concil.;" and "The Life of Erasmus, Bishop of Gaeta," in Latin prose, and those of "Anatolia" and "Cæsarius," in Latin verse. The pieces last mentioned were published at Rome, with the Life of Gelasius, by the abbot Constantine Cajetan, in 1639. *Cave's Hist. Lit. vol. II. sub Sæc. Wald. Platina de Vit. Pont. Moreri. Bower.*—M.

GELASIUS, bishop of Cæsarea, in Palestine, was the nephew of St. Cyril of Jerusalem, and consecrated successor to Euzoius in the see of Cæsarea, in the year 380. Theodoret speaks in high terms of his character, and praises a homily of his on the Epiphany, of which he has preserved a fragment in his third dialogue concerning Heresies. St. Jerome also classes him among the ecclesiastical writers of his age, and commends him for the correctness and polish of his style, but says, that he would not publish his works. According to father Labbé, some fragments of the writings of this bishop, explanatory of the Apostles' Creed, and of the traditions of the church, are to be found in the Greek collection of testimonies, under the name of John Damascenus, in the "Codex Claromont." Photius assures us, that he had read a translation into Greek by this author, of the two books in continuation of Eusebius, written by Ruffinus. Fabricius, however, maintains, that the work which Photius read was no other than the History of the Council of Nice, which will be noticed in the next article; and he asks, how the hypothesis that this bishop of Cæsarea should have been the translator of Ruffinus's History is to be reconciled with chronology? since the latter was not given to the public till the year 400, and Gelasius was dead in the year 394. *Fabricii Bibl. Græc. vol. VIII. lib. v. cap.* 24. *Cave's Hist. Lit. vol. I. sub Sæc. Arian. Dupin.*—M.

GELASIUS, surnamed CYZICENUS from the place of his birth, was the son of a presbyter of the church at Cyzicum, and flourished about the year 476. By some writers he is said to have been bishop of Cæsarea, in Palestine; but others, and those particularly who appear to have examined with the greatest care the circumstances related concerning him, make no mention of his having been raised to the episcopal dignity. When young, he found in his father's possession a manuscript containing an account of the proceedings of the council of Nice, which had formerly belonged to Dalmatius bishop of Cyzicum. As the Catholics were at that time persecuted by the Eutychians, under the countenance of the emperor Basiliscus, and as that sect boasted that the decrees of the council of Nice were favourable to their principles, he determined to draw up a new history of that council, with the design of confuting their representations. He at first thought that it would be sufficient for his purpose to transcribe all the acts of the council as detailed in his MS.: but, finding it imperfect, he says that he was forced to add to them several things related by other authors, particularly by Eusebius bishop of Cæsarea, and Ruffinus. The work which he produced is divided into three books; of which the two first contain the History of the Council, and the third only three Letters of the emperor Constantine. This history, however, is nothing more than a collection of treatises, and pieces taken out of Eusebius, Socrates, Sozomen, and Theodoret. What is not borrowed from these authors, is either dubious, or manifestly false. Dupin says, that "There is neither order in his narrative, nor correctness in his observations, nor elegance in his expressions, nor judgment in his choice of matter, nor good sense in his determinations: so that he must be pronounced a bad compiler, who has collected without any discrimination whatever he found relating to the council of Nice, whether good or bad; not examining whether it were true or false." This history was published at Paris, by Robert Balfour, a Scotchman, in Greek and Latin, with notes, in 1559, octavo; and it is inserted in the second volume of the "Collectio Concilior." *Fabricii Bibl. Græc. vol. VIII. lib. v. cap.* 24. *Cave's Hist. Lit. vol. I. sub Sæc. Nest. Dupin. Moreri.*—M.

GELDENHAUR, GERARD, a divine and historian, was born at Nimeguen in 1482. He received his education first at Deventer, and then at Louvain, where he contracted an intimacy with Erasmus. Being recommended to the court of Charles V. then archduke, he was for some time reader and historian to that prince; but his inclination for a more settled life caused him to accept of the post of Latin secretary and private reader to Philip bishop of Utrecht, which he held till the death of that prelate. In 1526 he was sent by Maximilian of Burgundy to Wittemberg, in order to examine the schools and the state of religion in that country. He was so much impressed with what he there saw, that he openly joined the lutheran party, and went to Worms, where he married, and undertook the education of youth. His friend Erasmus was so displeased with his change of religion, that he wrote against him, under the name of *Vulturius*, and complains much of his conduct towards himself. Geldenhaur removed to Augsburg, and

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then to Marpurg, where he was first professor of history, and afterwards of theology. He died of the plague in that place, in 1542. He published Latin poems, orations, and epistles, and also several historical works, of which the principal are, "Historia Batavica;" "Historiæ suæ Ætatis Lib. VII;" "Germanicarum Histor. Illustratio;" "Descriptio Insulæ Batavorum;" "De Viris illustribus Inferioris Germaniæ;" "Catalogus Episcoporum Traject." He also wrote some pieces in controversial divinity. *Freheri Theatr. Moreri. Bayle.*—A.

GELLERT, CHRISTIAN FURCHTEGOTT, extraordinary professor of philosophy at Leipsic, the favourite writer of the Germans, and one of the most esteemed of their poets, was born in July, 1715, at Haynichen, near Freyberg, where his father was a clergyman. His poetical genius made its first appearance at the age of thirteen; but as it was observed and fostered by no friend, Gunther, Neukirch, and Hanke, were the models whom he imitated. At the school of Meissen, where he was initiated in the sciences, he formed a friendship with Gartner and Rabener, which continued during their lives. In 1734 he studied theology at Leipsic; and at the end of four years returned home and commenced preacher; but being of a bashful timid disposition, he made no figure as an orator. In the year 1739 he was tutor to a young gentleman near Dresden; and soon after, to his sister's son, whom he accompanied to Leipsic in 1741. About this period his taste began to be formed, and in this respect he derived great benefit from his intimacy with Ebert, Schlegel, and Gartner. As the natural weakness of his constitution, sickly and hypochondriac from infancy, forbade him to aim at extensive learning, he endeavoured to acquire only as much as might render him useful. His first attempts in poetry, called "Belustigungen des Verstandes und Witzes"—Amusements of Reason and Wit, begun in 1742, procured him a great deal of respect, on account of his easy and agreeable manner of writing, as well as of the goodness of heart every-where displayed in these productions. The bad state of his health, and the labour which his sermons cost him, induced him to lay aside his ecclesiastical views, and to devote himself entirely to the academical instruction of youth. In this situation, he endeavoured not only to enrich the minds of his pupils with useful knowledge, but to form their taste, improve their hearts, and inspire them with sentiments of religion and virtue. In 1744 he took the degree of master of arts; and next year published the first volume of his Fables, some plays, and "The Swedish Countess," the first original German romance worth notice. So early as 1746 his hypochondriacal affections had increased in an alarming degree; but this misfortune did not prevent him from improving his plays in 1747, and publishing in 1748 the second part of his Fables. On account of the infirm state of his health, he solicited for no public employment; but in 1751 he was obliged to accept the office of extraordinary professor of philosophy, with a salary which after the war was considerably increased. In the year 1752 his complaint degenerated into insuperable lowness of spirits and confirmed melancholy, which filled his mind with the most gloomy ideas, and embittered all the joys of life. He, however, still continued to display the same patience, resignation, and love of mankind, as he had before shewn, and which during the war from 1756 to 1763 excited the esteem and admiration of the enemy. After the war, his sufferings became still more poignant, till dangerous obstructions put an end to his existence on the 13th of December, 1769. By the agreeable and simple style which Gellert employed in his writings, he contributed, in a great degree, to improve taste and morals throughout Germany, and particularly among the higher and lower orders. He had become, in some measure, the instructor of the nation, and when he died, his loss was deeply and sincerely lamented. Every person capable of handling a pen suddenly turned writer in his praise. His likeness was cast in gypsum, and moulded in wax; it was engraved on copper, and represented in sculpture and painting. "A century will perhaps elapse," says Kutner in his characters of the German writers, "before we have another poet capable of exciting the love and admiration of his contemporaries in so eminent a degree as Gellert; and of exercising so powerful an influence on the taste and way of thinking of all ranks. Though not a genius of the first class, he was an agreeable and fertile writer; the poet of religion and virtue; an able reformer of public morals, who preferred reproof to punishment, and seemed more inclined to administer consolation, than to plunge into despair. In his fables and spiritual songs he has displayed the whole force of his genius. In the former, he successfully imitates La Fontaine, and shews the same delicate vein of humour, the same liveliness and ease united to the keenest satire. In his Tales, properly so called, he seems fond of the serious, didactic style, and sometimes of the tragic. His ridicule always appears in the garb of innocence, while the irony is concealed

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under the finest veil; his verses are exceedingly soft and harmonious, and it may be easily seen that many of them are the fruit of long study and meditation. His prose is not destitute of elegance; but it is inferior in strength and fire to his more juvenile productions; and in some of his latter works the plaintive tone of infirmity and age seems to prevail. The talent of making excellent verses, of suiting the expression to the idea and at the same time preserving the measure and rhyme, Gellert possessed more than any of the German poets; and nothing perhaps has more contributed to produce that general interest excited by his fables. Timidity rendered him exceedingly modest. No literary man was ever readier to allow the superior merit of others. He set the greatest value on talents which he himself did not possess; he preferred learning to genius. His sensual desires were naturally moderate. As he required only a very small portion of the pleasures or indulgences which money can procure, a small income was more than sufficient to supply all his wants: his temper and sobriety enabled him to devote a considerable part of it to acts of beneficence. As long as the Germans shall understand their present language, will the works of Gellert be read; and his character will be honoured while virtue is known and respected. Gellert's first attempt in the theatrical way was his comedy of "The Mendicant Nun," which originated from one of the tales he was then composing. This piece gave him afterwards great uneasiness, as he was afraid that his object in ridiculing hypocrisy might be misunderstood, and that some might thence take occasion to ridicule true religion. On this account, in each of the succeeding editions, he omitted some of the strongest expressions. All his comedies abound with the most beautiful traits and noblest thoughts; but they are deficient in the true *vis comica*, continued interest in the plan, and spirit and precision in the language. His characters are borrowed from the circle of city life, and are all truly German. In 1745 he wrote "The Affectionate Sisters," a piece in three acts, which is remarkable for being the first affecting comedy in the German language. The "Prize in the Lottery," of all Gellert's pieces, was the best received on the stage. The "Sick Wife" is an after-piece, in one act, in which the poet converted one of his tales into a drama. Gellert's different works have gone through a great many editions, and have been translated into almost all the languages of Europe. As it would be tedious to enumerate them all, we shall mention here only the first German editions: "Leben der Schwedischen Gräfinn"—Life of the Swedish Countess, *Leipsic*, 1745, 8vo. *ibid.* 1758: "Lustspiele Comedies," *ibid.* 1747, 8vo.: "Trostgründe Wider ein sicches Leben," *ibid.* 1747, 8vo.: "Fables and Tales," *ibid.* 1748; there is a Hebrew translation of these fables by Abraham, a Jew: "Briefe nebst einer praktischen Abhandlung von dem guten Geschmak in Briefen"—Letters, together with a practical Treatise on good Taste in Letter-writing, *ibid.* 1751, 8vo.: "Lehrgedicht und Erzälungen"—Didactic Poems and Tales, *ibid.* 1754: "Sammlung vermischter Schriften"—Collection of Miscellaneous Pieces, *ibid.* 1757, 8vo. "Geistliche Oden und Lieder"—Sacred Odes and Hymns, *ibid.* 1757, 8vo.: "Gellerts und Rabeners achtzehn Briefe"—Gellert's and Rabener's eighteen Letters, *ibid.* 1760: "Von der Beschaffenheit dem Umfang und Nutzen der Moral"—On the Nature, Extent, and Use of Morality, *ibid.* 1766, 8vo.: "Moralische Vorlesungen"—Moral Essays, published after the author's death, by J. A. Schlegel and G. L. Heyer, *ibid.* 1770, two volumes octavo: "Sammtliche Schriften"—Complete Collection of his Works, *ibid.* 1766, ten volumes octavo: this is a beautiful edition, but incomplete: a new edition improved by some of his friends appeared after his death at Leipsic, in eight volumes, with engravings: "Anhang zu seinem Sämmtliche Schriften"—Appendix to his Works, *ibid.* 1770. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

GELLI, GIAMBATISTA, an Italian poet and man of letters, was born at Florence in 1498. He was of mean origin, and followed the trade of a shoemaker. He was not void, however, of the advantages of education, and he became distinguished for literature in his native place, and was one of the chief ornaments of the academy degli Umidi. His two prose comedies, entitled "La Sporta" and "L'Errore," were accounted the best compositions of the kind then in the language. He translated into Italian from the Greek, the Hecuba of Euripides. His other works are "I Capprici del Bottaio," consisting of dialogues, which are said to be faulty in point of decency; other dialogues, chiefly on physical topics, entitled "La Circe;" some remarks on the difficulty of reducing the Italian language to rule; dissertations upon the poems of Dante and Petrarch; other translations, verses, &c. Gelli died in 1563. *Moreri. Tiraboschi.*—A.

GELLIBRAND, HENRY, an industrious English mathematician and astronomer in the seventeenth century, was born at London, in

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the year 1597. When he was eighteen years of age he was admitted a commoner of Trinity college, in the university of Oxford, where in the year 1619 he took his degree of B.A. At that time, Anthony Wood says, "He was esteemed to have no great matter in him;" but afterwards he conceived a strong inclination for the mathematics, upon accidentally hearing one of sir Henry Saville's lectures in that science, and applied to it with considerable diligence and success. Having taken orders, he settled for some time as a curate at Chiddingstone, in Kent; but his passion for mathematical studies determined him to quit that situation, and to return to the university, where he might uninterruptedly pursue the bent of his mind, supported by the moderate private patrimony which descended to him on the death of his father. His sole attention was now devoted to the mathematics, in which he made such proficiency at the time of his taking his degree of M.A. in 1623, that he attracted the notice and friendship of several able mathematicians who flourished at that time, particularly of the celebrated Henry Briggs, then Savillian professor of geometry at Oxford. While he continued in the pursuit of these studies, the professorship of astronomy in Gresham college, London, becoming vacant by the death of the ingenious Edmund Gunter, Mr. Briggs encouraged Mr. Gellibrand to become a candidate for that chair. Accordingly, he proceeded to London, with strong testimonials in his favour from the president, vice-president, and fellows of his college, and other active friends, and was chosen to fill that post by the electors, in the month of January, 1626. From that time he lived, as he had done before, in a close intimacy with Mr. Briggs, who took great pleasure in communicating to him his mathematical opinions and discoveries, and at the time of his death confided to him the task of completing his British Trigonometry, which he did not live to finish. While Mr. Gellibrand was preparing that work for the press, he was cited, together with his servant William Beale, into the high-commission court, by Dr. Laud, then bishop of London, on account of an almanac for the year 1631, which Beale had published, with the approbation of his master. In this almanac, the popish saints, usually put into the calendar, were omitted, and the names of other saints and martyrs, mentioned in Fox's Acts and Monuments of the Church, were inserted, as they stood in Fox's calendar. This circumstance gave great offence to the haughty prelate, and determined him to prosecute them for a measure which he considered to be an unequivocal evidence of their Puritanism. But when their cause came to a hearing, by shewing that what they had done was no innovation, and pleading that they had no ill intention, they were acquitted by archbishop Abbot, and the whole court, Laud only excepted; which was made an article of accusation against the last-mentioned prelate at his own trial. This prosecution proved the means of retarding the publication of Mr. Briggs's work: but when Mr. Gellibrand had escaped from the vengeance of Laud, he again applied to the completion of his friend's design, and having added to it a preface and the application of the logarithms to plane and spherical trigonometry, &c. constituting the second book of the work, the whole was printed at Gouda in Holland, under the care of Adrian Vlacq, in 1663. It was entitled, "Trigonometria Britannica, sive de Doctrina Triangulorum, Libri duo, &c." folio. Mr. Gellibrand, however, though an industrious mathematician, had not sufficient comprehension of mind to admit the evidence which Galileo had lately produced in support of the Copernican system. This appears from the account which he has given of a conversation which he had, when he went over to Holland on the business of printing the Trigonometry, with Lansberg, an eminent astronomer in Zealand, who insisted on the truth of that system. "This, which he was pleased to style a truth," says our author, "I should readily receive as an hypothesis, and so be easily led on to the consideration of the imbecility of man's apprehension, as not able rightly to conceive of this admirable opifice of God, or frame of the world, without falling foul of so great an absurdity. Yet sure I am, it is a probable inducement to shake a wavering understanding." From Mr. Gellibrand's situation at Gresham college, and his intercourse with the lovers of mathematical studies, he had an opportunity of contributing some pieces, mentioned below, to the improvement of navigation, which science would probably have been farther benefited by him, had he not been immaturely carried off by a fever in 1636, when in the fortieth year of his age. That his mathematical knowledge was considerable, and usefully applied, is sufficiently apparent from the treatises which he left behind him, and the estimation in which he was held by the most respectable men of science among his contemporaries, both at Oxford and in London. But he is entitled more to the praise of close and unwearied industry, than of invention or genius. Besides his part of the "Trigonometria Britan-

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nica," he was the author of "An Appendix concerning Longitude," subjoined to captain Thomas James's Voyage for the Discovery of the North-west Passage, 1633, quarto; "A Discourse mathematical on the Variation of the magnetic Needle; together with the admirable Diminution lately discovered," annexed to Wright's "Errors in Navigation detected, &c." 1635, quarto; "A Preface to the Sciographia of John Wells, of Brembridge, Esq." 1635, 8vo.; "An Institution Trigonometrical, explaining the Doctrine of plane and spherical Triangles, after the most exact and compendious Way, by Tables of Sines, Tangents, &c. with the Application thereof to Questions of Astronomy and Navigation," 1634, octavo, and afterwards republished with enlargements by William Leybourn, 1652, octavo; "An Epitome of Navigation, with the necessary Tables, &c. and an Appendix concerning the Use of the Quadrant, Fore-staff, and Nocturnal," octavo; "Oratio in Laudem Gassendi Astronomiæ, habita in Aula Ædis Christi, Oxon."; and of several unpublished MSS. on the Doctrine of Eclipses, Lunar Astronomy, Ship-building, &c. *Biog. Britan. Ward's Lives of Gresham College Professors. Martin's Biog. Philos. Hutton's Math. Dict.*—M.

GELON, king or tyrant of Syracuse, was descended from an ancient family settled in the city of Gela. He first distinguished himself in arms under Hippocrates tyrant of Gela, in whose service he defeated the Syracusans in a battle on the banks of the Helorus, and obtained possession of Camarina. At the death of that prince he seized upon the sovereignty of Gela, and soon after made himself master of Syracuse by means of some exiles. Fixing in this city the seat of his power, he added to its inhabitants by the dispeopling of Camarina, and extended its territories by conquests over the neighbouring people. At the time when Xerxes invaded Greece, the Carthaginians sent a very formidable army into Sicily under Hamilcar, with a view of recovering all the places they had formerly possessed in that island, and from some of which they appear to have been expelled by Gelon. While they were engaged in the siege of Himera, they were attacked by Gelon, and entirely defeated, with the destruction as well of their fleet, which had been drawn up on the beach, as of their land-army. This event took place about B.C. 480. The consequence was, that the Carthaginians sued for peace, which Gelon granted them upon terms highly honourable to himself. One of these was, that they should henceforth abstain from human sacrifices; which stipulation, though probably not long observed, suffices to prove the humanity of the victor. Gelon seems, indeed, to have been of a mild disposition, and to have ruled with lenity after he had by some acts of necessary rigour secured his usurped authority. He had hitherto governed Syracuse under the title of prætor alone; but after this success, the people by acclamation hailed him their king, and passed a decree settling the crown after his death upon his brothers Hiero and Thrasybulus. They were particularly gratified with the confidence he manifested in their affections by coming to the assembly without arms and guards, and affecting to submit his conduct to their free decision; and they caused a statue of him to be erected in the simple garb of a citizen, which had the singular fate of being spared, at the time when all the other statues of Syracusan kings were condemned to be melted down, at the recovery of liberty under Timoleon. That he did not entirely rely upon the attachment of the Syracusans may, however, be inferred from the measure which immediately followed his elevation to the throne; that of conferring the rights of citizenship upon ten thousand foreigners who had served under him. We are informed that he employed the remainder of his short reign in laudable cares to promote the happiness and prosperity of his people; and that he died universally regretted about B.C. 478. *Herodot. Diodor. Sicul. Univers. Hist.*—A.

GEMELLI CARRERI, Francis, a writer of travels, was an advocate at Naples. He made a tour through Europe in 1683, of which he published a relation in one volume. In 1693 he undertook a voyage round the world, which he completed in 1698; and of this he published an account in 1700, which was several times re-edited, and was translated into French and English, and admitted into various collections of voyages and travels. It is an entertaining performance, but of dubious authority, abounding with errors and fabulous narrations. Hence suspicions have arisen whether he really saw what he pretends to have seen, and did not merely compile from other writers; and some have gone so far as to assert that he made the tour of the world in his arm-chair. He is, however, frequently quoted, and his book is considered as valuable for the objects of curiosity it points out, and the direction it gives for safe and useful travelling. *Tiraboschi.*—A.

GEMINIANI, Francis, an eminent musician, was born at Lucca about 1680. He studied the theory of music under Alessandro Scar-

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latti, and the practice of the violin under Lunati, surnamed Il Gobbo, and finally under Corelli. The reputation he obtained caused him for a time to be placed at the head of the orchestra at Naples. In 1714 he came to England, where he excited great admiration by his performances, and was patronised by many of the nobility. His particular patron was baron Kilmansegge, favourite of king George I., to whom he dedicated his first work in 1716, consisting of twelve solos for the violin. These were allowed to be more masterly and elaborate than those of Corelli, and gave a high idea of his musical talents. He afterwards formed twelve solos of Corelli, and six of his sonatas, into concertos. In 1732 he published his six first concertos, entitled "Opera Seconda;" and soon after, "Opera Terza," a second set of concertos; which works placed him at the head of all living masters in that kind of composition. It does not appear that he ever became very popular in England, and he looked for his support rather to particular patrons, than to the public, which kept him in a dependent state. He had also a great passion for buying pictures; and as his knowledge of painting was not equal to his love of it, he incurred loss in disposing of them again. Necessity drove him to some unworthy artifices, and he was accused of passing off upon the ignorant, copies for originals; yet he was upon the whole so little successful in his traffic as a picture-dealer, that he was obliged to procure himself to be enrolled as a servant of the earl of Essex, in order to obtain protection from arrests.

To resume the account of his musical publications.—His second set of solos, commonly called his "French Solos," appeared in 1739; "but," says Dr. Burney, "were more admired than played;" his third set, in 1741, "was so laboured, difficult, and fantastical, as never to be played, in either public place or private concert." In 1742 he printed a long-promised work, entitled "Guida Armonica, o Dizionario Armonico, being a sure Guide to Harmony and Modulation, &c." of which the musical critic above mentioned says, that "it was a kind of mill, in which good music was to be ground with little trouble and no genius." He speaks also with little respect of Geminiani's next work, a "Treatise on Good Taste, and Rules for playing in Good Taste;" but he mentions as a very useful performance, his "Art of Playing on the Violin," 1748. Soon after this period, Geminiani went to Paris, where he staid some time, and had his concertos newly engraved by the neat artists of that metropolis. He returned in 1755 with these, and some old pictures, the latter of which were his favourite topics of conversation. About 1756 he published a very singular composition, called "The Enchanted Forest," in which he endeavoured to represent by mere sound all the events of the fine episode in the thirteenth canto of Tasso's Jerusalem. Its failure was no surprise to those who were aware of the defective power of music to narrate particular incidents. His other works were two books of "Harpsichord Pieces," and two books on the "Art of Accompaniment," both mentioned as too difficult for practice. In 1761 he paid a visit to his friend and old pupil Dubourg, in Dublin, where he was master of the royal band. The loss of an elaborate treatise on Music in that city, said to be stolen from his chamber through the dishonesty of a female servant, is supposed to have hastened his death, which took place in September, 1762. Dr. Burney sums up his character of Geminiani as a musician by saying, that "he was a great master of harmony, and very useful to our country in his day; but though he had more variety of modulation, and more skill in diversifying his parts, than Corelli, his melody was even inferior, and there is frequently an irregularity in his measures and phraseology, and a confusion in the effect of the whole, which gives to each of his compositions the effect of a rhapsody, or extemporaneous flight, rather than a polished and regular production." He allows, however, that his sixth concerto of the second set is the most perfect and pleasing composition of the kind within his knowledge. *Burney's Hist. of Music. Hawkins's ditto.*—A.

GEMIST, GEORGE, also surnamed PLETHO, an eminent Greek philosopher and man of letters, who flourished in the fifteenth century, was born at Constantinople in the year 1390. He appears to have resided principally in the Peloponnesus, where he acquired a high character for learning, prudence, and exemplary manners. He was a zealous advocate for Platonism, as it was modelled in the Alexandrian schools, and maintained a violent controversy with the Aristotelians. He was also a strenuous defender of the Greek church against the Latins, and obtained so high a reputation in his own communion, that the most learned men in it were accustomed to consult him as an oracle on the points in debate between them and their adversaries. When a deputation was sent from Greece to attend the council of Florence, in the year 1438, in order to discuss the subject of an union between the Greek and Latin

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churches, he was appointed a member of it, together with Bessarion, Gaza, and others, and sustained the cause of the Greeks with an acuteness of reasoning, a flow of eloquence, and an unwearied zeal, that entitled him to the gratitude of his countrymen, and extorted the admiration and esteem of his Latin opponents. But his visit to Italy was memorable, not only on account of the celebrity which he acquired by his learned and able disputes in the Florentine council, but as it afforded the first occasion for the revival of Platonism in that country. Gemist lost no opportunity of expatiating on the superior excellence of his favourite system, and defended it in public and private with great spirit and success. He soon made many converts from among the literary characters then assembled at Florence, and had the honour of ranking the illustrious Cosmo de Medici in the list of his disciples. By his influence with that patron of science and literature, the foundation of a platonic academy was laid at Florence; and under his instructions was the first president of that institution formed, as we have already seen in the life of Marsilius Ficinus. After the termination of the council of Florence, Gemist returned to Greece, where he died at the advanced age of one hundred years, but at what place is not known. He was the author of numerous works written in the Greek language, which afford ample evidence of his profound and various erudition, and of his intimate knowledge of the Alexandrian philosophy. The principal of them are, "De Gestis Græcorum post Pugnam ad Mantineam, duobus Libris digesta," first printed in the original by Aldus, together with Xenophon and Herodian, 1503, folio, and with a Latin version by Mark Ant. Antimachus, 1540; "De Virtutibus Libellus," first published in Greek and Latin 1552, 8vo. and afterwards in various forms, and with the comments of different annotators; "De Rebus Peloponnesiasis constituendis Orationes duæ," printed by Plantin in Greek and Latin, 1575, folio, with an Appendix, containing a description of all the places in the Peloponnesus, their longitudes and latitudes, taken from Ptolemy, and corrected by the author; "De Platonicæ & Aristotelicæ Philosophiæ Differentia," printed at Paris in Greek in 1541, 8vo. and with a Latin version at Basil, in 1574, 4to.; and "In Oracula magica Zoroastris Commentarii," first printed in Greek and Latin at Paris, in 1538, 8vo. in which the author exhibits twelve fundamental articles of the platonic religion, and gives an elegant compendium of the whole platonic philosophy. Besides the works already enumerated, Gemist was the author of a number of theological, historical, rhetorical, and philosophical pieces yet remaining in MS. for the subjects of which we refer to *Fabricii Bibl. Græc. vol. X. p.* 744, *&c. Cave's Hist. Lit. vol. II. sub Sæc. Synod. Moreri. Enfield's Hist. Phil. vol. II. b. viii.*—M.

GEMMA, REINIER, a learned Dutch physician and mathematician in the sixteenth century, was born at Dockum in Friesland, in the year 1508. He was educated to the medical science, of which he became a professor in the university of Louvain. But he was particularly eminent for his proficiency in mathematics and astronomy, which he taught with distinguished reputation, and the character of being one of the best astronomers of his time. The fame of his great scientific knowledge, and of the excellent instruments which he made use of in the illustration of it, occasioned his being frequently invited to the court of the emperor Charles V.; but he always modestly declined the overtures made to him, preferring the tranquillity of his literary retreat to the honours which he might expect from princely favour. He died at Louvain in 1555, when only forty-seven years of age. He has sometimes had the surname of FRISIUS given him, from the country in which he was born. The most celebrated of his works were, "Methodus Arithmeticæ;" "De Usu Annuli astronomici;" "De Locorum describendorum Ratione, deque Distantiis eorum inveniendis;" "Libellus de Principiis Astronomiæ & Cosmographiæ &c.;" "Demonstrationes Geometricæ de Usu Radii astronomici, &c.;" and "De Astrolabio Catholico Liber." The author had a son, named CORNELIUS, who was born at Louvain in 1535, and died in 1579. He was a poet, philosopher, and physician, and taught the mathematical sciences at Louvain with considerable reputation. He was the author of "De Arte Cyclognomicæ, &c.;" "De Naturæ divinis Characterismis, seu Cosmocritico;" and "De prodigiosa Specie Naturaque Cometæ," occasioned by the extraordinary new star in the constellation Cassiopeia, in 1572, which disappeared after being visible for eighteen months; and other pieces. *Moreri.*—M.

GENDRE, GILBERT-CHARLES LE, marquis de St. Aubin, born in 1688, was a counsellor in the parliament of Paris, and afterwards a master of requests. He died at Paris in 1746. He is known by two esteemed works. These are, "Traité de l'Opinion, ou Mémoires pour servir à l'Histoire de l'Esprit Humain," six vols. 12mo. 1733; since twice reprinted with aug-

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mentations: this consists of a great variety of historical examples to elucidate the power of opinion in the sciences, accompanied with suitable reflections: "Antiquités de la Maison de France," 4to. 1739: this is a work of deep and curious research concerning the origin of the regal dynasties of France, but the new system on the subject proposed by the author has not been generally acquiesced in. *Moreri. Nouv. Dict. Hist.*—A.

GENDRE, Louis le, an historical writer of reputation, was born of an obscure family at Rouen in 1659. He received a literary education chiefly through the favour of M. de Harlai, then archbishop of Rouen, afterwards of Paris; and being brought up to the church, he was presented by the same patron, in 1690, with a canonry in the cathedral of Paris. Gratitude induced him on the death of De Harlai to publish two eulogies upon him in French, and a life more in detail in Latin, the style of which was much approved. Though the strain of these, as might be supposed, is highly panegyrical, he is commended for not having entirely concealed the faults of his hero. He next essayed his talent at historical panegyric in "Essays on the Reign of Louis le Grand," 4to. 1697, which he presented in person to the monarch, and which were so well received by the public as to pass through four editions in eighteen months. They have since, however, sunk into the oblivion justly attached to temporary adulation. He then aimed at the rank of a proper historian, and after the separate publication of part of his designs, he gave to the world his "History of France to the Death of Louis XIII.," *Par.* 1718, three vols. fol. and eight vols. 12mo. This is accounted one of the most exact abridgments of French history, and is written with elegant simplicity. A treatise upon "The Manners and Customs of the French at different Periods of the Monarchy," before published by him, is added to this work. He also composed a "Life of the Cardinal d'Amboise, with a Parallel of the celebrated Cardinals who have governed States," 1724, 4to. and two vols. 12mo. This work underwent some criticism from the Mém. de Trevoux, to which the author wrote a reply. His literary merits were rewarded by the abbacy of Notre-Dame de Claire-Fontaine in the diocese of Chartres. He died at Paris in 1733, at the age of seventy-four. By his will he left bequests for various singular foundations, some of which, after exciting disputes relative to their fulfilment, were applied by authority to the institution of prizes in the university of Paris. He left five histories of his own life, each composed in a different style and manner, which he directed to be made public. *Moreri. Nouv. Dict. Hist.*—A.

GENEBRARD, Gilbert, a French prelate in the sixteenth century, and one of the most learned men of his time, was born at Riom in Auvergne, about the year 1537. When young he entered into the benedictine order at the abbey of Mausac, in the diocese of Clermont, and went to prosecute his studies at Paris, where he learned Greek under Turnebius, philosophy under Carpentier, and theology under Claude de Saintes. His application was incessant, and his progress in the different branches of learning and science proportionate, particularly in the learned languages and theology. In the year 1563 he was admitted to the degree of doctor of divinity by the college of Navarre, and was afterwards appointed regius-professor of the Hebrew language. This post he filled for thirteen years with distinguished reputation, and had, among other eminent disciples, the celebrated Francis de Sales, who was accustomed to glory in having enjoyed the instructions of so great a master. He was also preferred to the priory of St. Denys de la Chartre, at Paris, and to the priory of Semur in Burgundy. In the year 1576 Peter Danes, bishop of Lavaur, resigned his see into the king's hands, having been led to entertain the expectation that Genebrard would be nominated his successor; but the latter was disappointed in his hope of that dignity by the intrigues of the president De Pibrac, who procured the bulls of institution to be issued in favour of his own brother. Genebrard was so incensed at losing this see through ministerial interference, that from this time he became hostile to the politics of the court, and joined the party of the *League*, of which he became a zealous advocate. The numerous writings which he published against those who supported the measures of the court and the reformed religion, were uncommonly bitter and furious. They were so congenial, however, with the spirit of the league, that the duke de Mayenne, the head of that body, nominated the author to the archbishopric of Aix, and having procured the bulls of pope Gregory XIV. he was consecrated and took possession of that see in the year 1593. Here he still continued his hostility to the court, and declaimed in his sermons against the king, even when the cause of his own party was become hopeless. When the league was finally broken, and the whole kingdom had submitted to Henry IV. Genebrard retired to Avignon, where he published a treatise "De Sacrarum

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Electionum Jure, ad Ecclesiæ Romanæ Reintegrationem;" in which he maintained that the elections of bishops belong of right to the clergy and people, and argued acutely, but at the same time violently and abusively, against the nominations of kings and princes. For publishing this book he was prosecuted before the parliament of Aix, who in the year 1596 decreed that it should be burnt by the hands of the common executioner, and, after depriving the author of his see, condemned him to banishment from the kingdom, prohibiting his return to it on pain of death. Afterwards they permitted him to retire to his priory at Semur, where he died in 1597, when little more than sixty years of age. His numerous writings, though some of them reflect little credit on his judgment, and less on his temper, yet shew him to have been a person of considerable erudition, particularly in biblical and rabbinical lore, of very extensive reading, and of laborious industry. For the titles of the greater part of them we must refer our readers to the first of our subjoined authorities, and only notice the following: "A Sacred Chronology," 8vo. more exact than any which had at that time appeared; "Notes upon the Scripture;" "A Commentary upon the Psalms," 1577, 8vo. in which the author particularly applies himself to reconcile the Hebrew text with the vulgar Latin; "A Translation of the Canticles into Iambic Verse;" "Three Books concerning the Holy Trinity," 1569, 8vo; Latin translations from the Hebrew of the "Seder Olam Rabba," and the "Seder Olam Zuta," or the Greater and Lesser Chronology of the Jews; "A Discourse against Joseph Abo, David Kimchi, and another Jew, who opposed some Articles of the Christian Religion," 1566; translations of David Kimchi's treatise "On the Measure of Hebrew Verse," of "Commentaries on the Canticles by R. R. Salomon Jarchi, Abraham Aben Ezra, and an anonymous Author," and of "Extracts from Maimonides, Elias Levita, Jacob Ben Solomon, &c.;" "An Introduction to the Reading of Hebrew and the other Eastern Languages without Points;" "Notes upon the Hebrew Grammar;" translations from the Greek into Latin of several "Liturgies," of "A Treatise of Zecharias Mitylenensis against the Philosophers who say that the World is eternal," of Origen's "Philocalia, &c.;" an edition of "Origen's Works," with a Latin version, 1578; and a translation into French of "The Works of Josephus," in two vols. 8vo. *Dupin. Moreri. Nouv. Dict. Hist.*—M.

GENEST, Charles-Claude, a French poet and philosopher, was born at Paris in 16[illegible]. In his youth he resolved to go to the Indies to seek his fortune; but the ship in which he sailed being taken by the English, he was brought to London, where he subsisted himself for some time by teaching French. On his return to his own country he obtained the post of preceptor to mademoiselle de Blois, afterwards duchess of Orleans. He afterwards became almoner to the duchess, secretary to the duke of Maine, and was presented to the abbacy of St. Vilmer, in the diocese of Boulogne. He entered the French academy in 1698, and died at Paris in 1719. The abbé Genest, though a courtier, was sincere and simple in his manners, and estimable in his character. He derived a taste for natural philosophy from the lectures of Rohault, the disciple of Descartes, and for metaphysics from the conversation of Bossuet. A love for poetry and polite literature was natural to him. He composed various works, of which some of the principal are: "Principes de Philosophie," 1716, 8vo.; an elaborate performance in verse, in which the cartesian system is explained, and proofs are adduced of the existence of a God, and the immortality of the soul: its versification is more praised than its poetical spirit: "Occasional Pieces of Poetry:" "A Dissertation upon Pastoral, in Prose:" several tragedies; of these, the only one which has kept possession of the stage is "Penelope:" the sentiments of this tragedy are so moral, that the rigid Bossuet did not scruple to declare that he should give his approbation to public spectacles, were the pieces represented always equally pure. *Moreri. Nouv. Dict. Hist.*—A.

GENET, Francis, a French prelate and esteemed casuist, was born at Avignon in the year 1640. He pursued his studies in his native place, and, after going through his classical course, entered on that of philosophy, in which for a time he was a disciple of Scotus, but afterwards relinquished his system, and became zealously attached to the philosophy and theology of Aquinas. He also applied to the study of the canon law, and was admitted to the degree of doctor in civil and canon law at Avignon, in 1670; on which occasion he acquired much reputation by the theses which he maintained against simony. The abilities which he discovered recommended him to the notice of cardinal Grimaldi, archbishop of Aix, who for some time made use of his talents in the management of the ecclesiastical concerns of his metropolitan district. Afterwards he was employed by M. le Camus, bishop of Grenoble,

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in a celebrated visitation which that prelate appointed to take place through his diocese, in which M. Genet's province was to resolve the cases of conscience which should be proposed. The manner in which he conducted himself in this business, induced M. le Camus to engage him on the composition of a system of moral theology. To this work M. Genet devoted much time and labour, and produced it, at different periods, in six volumes 12mo. under the title of "Morale de Grenoble." It has undergone various impressions, of which the best was published in the year 1715, in eight volumes 12mo. A Latin translation of it was published in the year 1702, by the abbé Genet, the author's brother, and himself the author of "Cases of Conscience relative to the Sacraments." The "Morale de Grenoble" has been condemned by the more relaxed casuists, as much too strict and severe; but it met, nevertheless, with a very favourable reception in France, where it was read with great approbation, as well as in Italy and other catholic countries. Soon after its publication pope Innocent XI. created the author canon and prebend of the cathedral church at Avignon; and in the year 1685 appointed him bishop of Vaison. His episcopal functions he discharged with exemplary watchfulness and diligence until they were interrupted in the year 1688, in consequence of his having ventured to receive into his diocese the religious belonging to a new convent at Toulouse, which Lewis XIV. had suppressed. This act exposed him to the resentment of the king, by whose order he was arrested, and confined prisoner for fifteen months in the isle of Rhe; whence he was released at the particular request of the pope. He was accidentally drowned in 1702, when he had just completed his sixty-second year. *Moreri. Nouv. Dict. Hist.*—M.

GENGHIS-KAN. See ZINGIS.

GENNADIUS I. patriarch of Constantinople in the fifth century. He was first ordained a presbyter of the Constantinopolitan church, from which situation he was elected to the patriarchal dignity in the year 458, on the death of Anatolius. He employed himself with great zeal and disinterestedness in correcting the relaxed state of discipline which prevailed in his see. In a council of seventy-three bishops which he held in the year 459, he procured the passing of a canon against simoniacal ordinations; and by means of Marcian, whom he appointed steward of his diocese, established the equitable regulation, that the oblations made in the respective churches, which it had been customary to claim for the patriarch's treasury, should thenceforward belong to the officiating clergy. He died in the year 471. Gennadius, the priest of Marseilles, places him among the ecclesiastical writers, and passes encomiums on the quickness of his parts, the extent of his learning, and the elegance of his style. He says, that our patriarch was the author of "A Commentary" upon the whole of the Book of Daniel, and of several "Homilies." These writings, however, are no longer extant; and no remains of this prelate have reached modern times, excepting "A Synodal Epistle" against simony, inserted in the fourth volume of the "Collect. Concil.;" and two fragments, one from a letter or treatise against the anathemas of Cyril of Alexandria, quoted by Facundus bishop of Hermiana, lib. ii. cap. 4., and the other from a treatise addressed to Parthenius, and quoted by Leontius in his common-places concerning the origin of the soul. *Cave's Hist. Lit. vol. I. sub sæc. Nest. Dupin. Moreri.*—M.

GENNADIUS II. patriarch of Constantinople in the fifteenth century, whose original name was GEORGE SCOLARIUS, which he changed upon embracing the ecclesiastical life. He appears to have been a native of that city, where he received his education, and attracted much notice by his shining talents, and his proficiency in the different branches of solid and ornamental literature. His abilities recommended him to employment at court, where he rose to the office of secretary to the emperor John Palæologus, and was afterwards appointed chief judge of the Greeks. In the year 1438 he accompanied the emperor when he went into Italy, to meet the council of Florence, for the purpose of bringing about an union between the Greek and Latin churches. At that time Scholarius appears not to have been averse to such a measure, provided that it could be brought about on honourable terms; but that he was so zealous for it upon the conditions to which the emperor was willing to submit, as has been represented by many catholic writers, and that he was the author of several pieces in favour of the Latins and against his own communion, which have been attributed to him, is not only unsupported by the most authentic documents of the times, but totally irreconcileable with the whole of his subsequent conduct. These points have been much agitated; and in Fabricius, and Cave, as quoted below, the reader may find particular details of what has been advanced by writers on both sides. After the return of Scholarius to Constantinople, he united with Mark of Ephesus in strongly opposing the reception of those terms of union to which the emperor had acceded, both by his personal

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influence, and by his writings; which brought on him the displeasure of the emperor, who was nevertheless reconciled to him before his death. He also composed many homilies, which were delivered before the emperor, not as sermons, but as orations, which laymen were in that age accustomed to pronounce in the imperial dining-room. When, after the death of John Palæologus in 1448, his brother Constantine ascended the throne, and was desirous of establishing the union decreed at Florence, in order that he might obtain that assistance against the Turks from pope Nicholas V. which the pontiff would not grant upon any other terms, Scholarius still resisted that measure, and supported the Greek clergy in their disputes with the papal legates, and drew up various treatises in defence of their cause. At length, finding that the emperor was determined to establish the union by force, and entertaining apprehensions for his own safety, he resolved to relinquish his civil employments, and to embrace the ecclesiastical life. Accordingly, in 1449 or 1450, after sending a valedictory oration to the emperor, he entered into a monastery adjoining to Constantinople; on which occasion, in conformity to a custom prevalent among the Greeks, he changed his name, and adopted that of Gennadius. In this and other monasteries he continued secluded from all intercourse with the public for about two years, probably in consequence of directions from the emperor, that he might not by his influence or advice impede the steps which he was pursuing to conclude the union. During this time he composed several homilies, but did not engage in any ecclesiastical controversies, until Isidore, cardinal of Russia, arrived at Constantinople in the year 1452, to put the last hand to the union, in the character of papal legate. This circumstance called forth Gennadius's zeal on behalf of the Greek church with renovated spirit, and induced him to write letters to all the ecclesiastics of Constantinople, and to different monastic orders, exhorting them to adhere to the faith of their ancestors, and not to submit to the Florentine union; and he also wrote to the emperor, strongly dissuading him from persevering in a plan which would throw his capital into confusion, at a time when the most perfect concord among the inhabitants was necessary to enable them to repulse their external enemies. The emperor, however, by the force of his authority, caused the union to be signed, notwithstanding the great opposition that was made to it, and endeavoured, by persuasions and threatenings, to obtain the submission of Gennadius, knowing the effect which his example would have upon the people and clergy of Constantinople. But Gennadius was immoveable, and by his writings excited the popular resentment in the highest degree against an act, which he represented to be a desertion of the cause of God and his truth. It belongs to the province of the historian to give an account of the disturbances and seditions by which Constantinople was consequently distracted, and which raged with the utmost violence even when the Turkish army carried on the siege of the city, and were among the principal causes that contributed to its subjugation and ruin. After the capture of Constantinople in 1453, the sultan Mahomet, desirous of conciliating those inhabitants who had survived the immense slaughter made by his army, and of recalling the Greeks, who had escaped, to their deserted houses, ordered Gennadius to be sought for, and offered him to the choice of the clergy and people, by whom he was unanimously elected their patriarch. On this occasion Mahomet, from motives of policy, directed that all the ancient ceremonies should be observed, and after delivering with his own hands the cross to the prelate, had him conducted to the patriarchal palace with the customary pomp and magnificence. Afterwards he admitted Gennadius to several audiences, in which he entered into conversation with him, and suffered him to produce the arguments which he had to advance in support of the truth of Christianity. Our patriarch had presided over the see of Constantinople between five and six years, when, harassed by the inquietudes which the new order of things produced, and hopeless of seeing the Greek church restored to order and peace, he with difficulty obtained the sultan's permission to resign his dignity, and retired into a monastery. He died about the year 1460. Dupin's judgment of him is, that he wrote with ease, abounds in words, is noble in his expressions, and solid in his reasonings; and Mosheim characterises his controversial pieces against the Latins, as exhibiting more learning, candour, and perspicuity, than the productions of his countrymen of the same description. He was the author of "An Explanation of the Christian Faith, delivered before the Turkish Emperor Mahomet," inserted in Greek, Latin, and Turkish, in Crusius's "Turco-Græcia," lib. ii., and in Greek and Latin in David Chytræus's "De Statu Ecclesiarum in Græcia;" a book containing "Articles of Faith," addressed to the same emperor, in the form of a dialogue between a Turk and the patriarch, which is inserted in the "Hæ-

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resiologia," published at Basil 1556, and separately edited at Helmstadt, 1611, 8vo.; "A Treatise concerning Predestination," first edited in Greek by David Hæchelius, 1593, 4to., and afterwards in Greek and Latin by Fred. Morell, and subjoined to the "Appendix to the Works of St. Basil," Paris, 1618, &c.; "A Treatise on the Doctrine of the Trinity," published in Greek and Latin by Aldus Manutius, 1501, 4to.; and other pieces which have been interpolated, the titles of which, together with those of others, either doubtful, or manifestly supposititious, and the arguments for and against their genuineness, the reader may meet with in Fabricius and Cave. In those authors, likewise, are enumerated a vast number of letters, orations, homilies, theological dissertations, controversial tracts, &c. which still remain in MS. in different public libraries. *Fabricii Bibl. Græc. vol. X. lib. v. cap.* 43. *Cave's Hist. Lit. vol. II. sub sæc. Synod. Dupin. Moreri. Mosh. Hist. Eccl. Sæc. XV.*—M.

GENNADIUS, an ecclesiastical writer who flourished towards the close of the fifth century, was a native of Gaul, and became a priest of Marseilles, and not bishop of that city as some writers have maintained. Both ancients and moderns have differed widely in their judgments concerning his opinions. Pope Adrian ranks him among the most holy and orthodox sons of the church; while the church of Lyons, in the treatise written in their name by Florus against John Scotus, class him among the Pelagians. Prefixed to the author's treatise "De Viris illustribus," inserted in Fabricius's "Bibliotheca Ecclesiastica," the curious reader may meet with the different remarks and conclusions of various writers, from Cassiodorus to Sirmond, on this subject. This, at least, is certain, that he controverted the opinions of St. Augustine on the subjects of grace and predestination, in which he concurred with the learned Faustus bishop of Riez. From a catalogue which he has himself given of his works, it appears, that he had written eight books against all the heresies, six books against Nestorius, three books against Pelagius, and a treatise concerning the Millennium and the book of Revelation, which are no longer extant. The only remains of this author which have reached our times are, a treatise "De Viris illustribus," mentioned above, which is a continuation of St. Jerome's "Catalogue of Ecclesiastical Writers, from 392 to 395," and has been printed with it at different times; and a treatise "De Fide, seu de Dogmatibus Ecclesiasticis Liber ad Gelasium Papam missus." The last-mentioned work was for a long time attributed to St. Augustine, and was generally inserted in the editions of his works. It was separately printed with the learned notes of Elmonhorstius at Hamburgh, in 1614, 4to. Of the time of the author's death nothing is known with any certainty, excepting that it did not take place before the year 395. His learning appears to have been very respectable, and the style of his writings is simple, perspicuous, and elegant. There is a Life of St. Jerome, written by one Gennadius, in the fourth volume of Mabillon's "Vetera Analecta," which that father ascribes to the subject of this article. *Cave's Hist. Lit. vol. I. sub sæc. Nest. Dupin. Moreri.*—M.

GENOVESI, Anthony, a celebrated Neapolitan philosopher, and man of letters, who introduced a new method of teaching philosophy and theology, and by these means rendered great service to his country, and to all Italy, was born, in 1712, at Castiglione, a small town in the district of Salerno, where his parents, who were persons in moderate circumstances, resided. His father destined him from his earliest years to the church; and with this view had him instructed in the Latin language and the peripatetic philosophy, which was then prevalent in all the schools. In his sixteenth year he possessed so much readiness in disputation, that he was able to reduce to a dilemma the most experienced monks in the convents of the place, though he could not form a clear idea either of the subject of the dispute, or of the common terms of the art by which he bewildered his antagonist. His penetration and boldness in doubting every thing that appeared not founded on reason, excited, at an early period, his suspicion of a philosophy which presented nothing but obscurity, and an ardent desire to obtain a ray of light which might conduct him to the paths of truth. Genovesi, however, would not have made great progress in any branch of knowledge, had not his father suddenly resolved to send him to a distance from the place of his nativity, where an unseasonable passion for the daughter of a neighbouring peasant might have distracted his attention. He was therefore sent to a relation at Buccino, and placed under the care of a lay-ecclesiastic, who not only possessed a thorough knowledge of theology and jurisprudence, but also of the Greek and Latin classics. His progress in these studies, and particularly the sciences, civil and canon law, excited general astonishment: attachment to the object of his love, and a desire of being united to her in marriage, were a strong inducement to him to double his diligence.

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About this period he indulged in some propensities, which seemed likely to prevent him from embracing the ecclesiastical state. In his hours of relaxation he wrote comedies, and even performed some parts on a private theatre. The archbishop of Conza, who heard of it, punished him with the ban of the church: at the same time he learned that the object of his love, through the instigation of his father, was married; and this disappointment made him at length resolve to devote himself to the church, and to undergo an examination for the subdiaconate at Salerno. On this occasion he displayed not only an extensive knowledge of theology and canon law, but such powers of eloquence in the Latin language, that the archbishop, who was present, conceived a very high opinion of his talents, and admitted him as teacher of rhetoric into his seminary. After the death of his patron, who had consecrated him a priest in the year 1736, he left the seminary of Salerno, and repaired to Naples to follow the practice of the law; an employment highly lucrative in that city. But his turn for silent and solitary meditation being ill suited to the noise and bustle of a court of justice, he resolved to devote himself to philosophy. After preparing himself at Naples by reading and studying the ancient and modern philosophers, he obtained the place of extraordinary-professor of metaphysics. He commenced a course of lectures in November, 1741, and the boldness of his manner, and the clearness with which he explained and illustrated the principles of his system, brought him an uncommon concourse of scholars. The general principles on which he founded his philosophy were as follows: Every thing that has no relation to the well-being of man, and for which reason can assign no grounds, ought to be entirely banished from philosophy. The greater part of the peripatetic ontology he considered as useless. In regard to the doctrine of the existence of matter, extension, the nature of space, motion, eternity, and the like, he candidly acknowledged his ignorance, and asserted that no philosopher had ever yet comprehended it. A system of metaphysics which conducted back the mind to the plain straight road to truth, could not fail to stir up against the author the slaves of the old empire of darkness and ignorance, who confounded reason and infidelity. Scarcely had the first part of his Metaphysics made its appearance in 1743, when a host of foes started up against him from all quarters. In every page they found traces or proofs of scepticism and unbelief; and he was even accused of opening a door to freethinking in Italy, because he recommended the works of Galileo, Grotius, and Newton. Archbishop and cardinal Spinelli, his bitter enemy, moved heaven and earth against him by means of his emissaries; and endeavoured, but in vain, to suppress the book. Galiani, the director of the Neapolitan universities, sincerely rejoiced to see such a light kindled up in his native country; and he had nothing so much at heart as to give the exalted genius of Genovesi every possible opportunity to spread instruction among the people. He therefore persuaded the king to bestow on him the vacant place of professor of ethics, and thus opened to him a new field for combating the ignorance and prejudice of the schools. Genovesi taught this science according to a plan which was totally unknown in the seminaries of Naples. He deduced the duties of man from analytical considerations; and established it as a principle that his happiness is the only object of the philosophical doctrine of morals. He interwove in his lectures the history of the human passions; and enlivened them by a boldness and spirit which were peculiarly his own. At this time there were a great many works on logic used in the schools of Italy, but none of them gave rules for thinking and judging of objects in a rational manner. To remedy this deficiency, Genovesi composed a new system of logic, which he dictated in his private lectures, and which was published in 1745, under the title of "Elementorum Artis Logico-criticæ, Libri quinque." Such a system of logic, in a public school of Italy, was a phenomenon of the happiest influence. It put into the hands of young persons the key of truth, and enabled the author to bring out, with more advantage, the second and third part of his Metaphysics, in which he treated on the doctrine of the soul and on natural theology. This he did in the years 1747 and 1751. The same spirit of love, truth, and forbearance, prevails in his christian theology, which he taught in private lectures, under the title of "Omnigenæ Theologiæ Elementa, Historico-critico-dogmatica." This theology he had dictated for ten years, to the great benefit of young students destined for the church, when, in 1748, on a vacancy taking place in the public chair of theology, some unlucky demon inspired him with the idea of soliciting for this office, which always paved a way to the episcopal dignity. Among the various candidates was the abbé Molinari, extraordinary-professor of canon law in the university of Naples, who was then at Rome. Genovesi was so superior in merit and celebrity to all the

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competitors, and the king was so much in his favour, that no one doubted of his obtaining this valuable place. But Molinari set every engine at work at Rome to defeat so powerful a rival. He laid before the pope fourteen heretical principles, which he pretended to have extracted from the unpublished theological works of Genovesi. A catalogue of them was transmitted to the king by cardinal Valenti Gonzaga, the papal secretary of state, and made so unfavourable an impression on the mind of his majesty and the whole court, that Genovesi was in danger of being put into confinement. The priests, and even some of the public professors of the university, who beheld with an evil eye Genovesi's too great influence, and the archbishop Spinelli, united their forces to fan up the coals, that they might endeavour to effect his ruin. These, and whole swarms of mendicant monks, spread a report throughout all Naples, that Genovesi not only denied the existence of hell, purgatory, auricular confession, and the efficacy of absolution, but openly laughed at the most sacred usages of the Roman-catholic church. He was accused of an attachment to the doctrine of Spinosa and the Protestants, whose arguments he had exhibited in their full force, without strongly refuting them. Though Genovesi's principles were now examined and declared harmless, the king was so far prejudiced against him, that he commanded him to abstain from teaching theology, and to make no farther application for the vacant professorship, which, however, should not be given to any of his competitors. Notwithstanding this prohibition, the king desired that his Theology, after the required alterations had been made in it, should be printed. Genovesi prepared his manuscript for this purpose; but such a storm of odium was raised against him through the ill offices of the censor, that he resolved not only to suppress his Theology, but to renounce for ever this dangerous science. Nothing could have happened more advantageous to the public; for after this period Genovesi devoted himself to an entirely different pursuit, which rendered him far more useful. During the time of his persecution he had formed an intimate friendship with a very valuable man, named Bartolomeo Intieri, a native of Florence, a great adept in mechanics, experimental philosophy, and all those branches of science which tend to improve political economy. Intieri found in Genovesi a similarity of sentiments, and the same ardent love for his country. It was therefore not difficult for him to attach his friend to that kind of philosophy, the object of which is political economy, the source of all national prosperity. In a few years Genovesi read and made himself master of every thing worthy of notice on that interesting subject. The first fruit of his researches in this department, entitled "Essays on Agriculture, with Considerations on the true Object of the Sciences," were printed in 1753, with a dedication to his intimate friend Intieri. Intieri considered and loved the kingdom of Naples as his native country, and ardently wished that the true riches which nature had conferred on this terrestrial paradise might be increased by commerce and industry. He had, therefore, long entertained an idea of establishing, in the university of Naples, a professorship of political economy, the principles of which were then little or not at all known in that part of Italy, as soon as he could find a person capable of filling the chair. As Genovesi appeared to be the man proper for this purpose, he laid his proposal before the king in a petition, and engaged to furnish a fund of three hundred ducats yearly as a salary to the professor; but under the following conditions: that he should be allowed to nominate Genovesi to that office; that the professor should lecture in Italian; and that, after his death or resignation, a successor should be chosen, not in consequence of interest but of ability, which should be determined by a strict examination of the candidates. The king readily consented to this institution, so likely to be of general benefit; and Genovesi opened it, in 1754, with an introductory lecture. Never before had any science been taught in the Italian language in the university of Naples; and never had so much useful and real information been expected as from the well-known philosophical acuteness and ingenuity of Genovesi. His usual lecture-room was too small for the number of his hearers of all ranks; and though he made choice of a larger, it was still not sufficient to contain them. His chief object was, while he taught the principles of political economy, to inspire the Neapolitan youth with the social and civil virtues, and above all a public spirit of patriotism, without which no nation can attain to that height of prosperity of which it is susceptible. With this view, he caused Carey's History of the English Trade to be translated into Italian, under his own inspection, and published at Naples in the year 1757, with many useful notes. He also caused to be republished at Naples the excellent Treatise on Agriculture by Cosino Trinci of Pistoja, accompanied with an essay, in which he explained the causes of the decline and neglect of agriculture in the kingdom of Naples. In the year

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1765 he published another no less important treatise, in which he examined the question, Why countries, the most fruitful by nature, are often exposed to the miseries of scarcity and famine? While employed in publicly teaching political economy, he had the pleasure of seeing his Logic and Metaphysics introduced, not only into different universities, but also into various convents and monasteries. This encouraged him to turn his attention, during his leisure hours, to the other departments of philosophy, the object of which is to improve the understanding; and in 1758 he published, with general approbation, "Meditazioni filosophiche sulla Religione e sulla Morale," in which he shews the connection between natural religion and morality. The Neapolitans, however, being displeased at his using too much a Tuscan and affected style, this induced him, in his other Italian works, to employ an easier and more natural way of writing. His humorous letters, which appeared in the year 1759, under the title of "Lettere all Amico Provinciale," in opposition to the Dissertazini Filosophiche of one Pasquale Magli, were read with much greater pleasure. He exhibited in so clear a point of view the weakness of the objections made by those antagonists who attacked his Metaphysics, that the value of this work became more evident, and the sale of it greater; so that, in the year 1764, he found himself obliged to prepare for a second edition of it, which increased to five quarto volumes, as he incorporated with it every thing of value he had before written on natural theology. In the same year he gave to the public a treatise "De Jure & Officiis," which he had dictated to his pupils at private hours, and in which he deduced the duties and rights of man from nature. His "Lettere Academiche," in which he examined the celebrated question, Whether the sciences have been of more hurt than benefit to mankind? appeared also in 1764. He was induced to undertake this work in consequence of the writings of Rousseau, who at that time made a great noise in the world, and by the instigation of his literary friends. Some dialogues, added at the end, are a concealed satire on the Neapolitan laws. The "Considerazioni sulle Scienze," added to his Logic, abounds with new and ingenious ideas. In the Italian metaphysics he dispenses with the dark subject of ontology, and begins with cosmology. But his masterpiece was the "Italian System of Morality," the first part of which appeared in the year 1767, under the title of Dicosyna: the total derangement of his health, however, prevented him from completing this labour. The seeds of a mortal disease had been long lurking in the constitution of this eminent man. In the year 1768 his complaints increased so much, that he was incapable of continuing his lectures. That he might not have to struggle at the same time with poverty, the king made an addition to his salary of about two hundred ducats; but he died on the 22d of September, 1769, of the dropsy in the breast, in the fifty-seventh year of his age, lamented by all those who had at heart the improvement of their country, and particularly by the Neapolitan youth, for the sake of whose instruction he had renounced all social enjoyment, and even sacrificed his life. A short time before his death he had given a very severe blow to the papal power in the kingdom of Naples; as the king, by his advice, had abolished the public chair for the pontifical decretals. Genovesi's moral character was in every respect worthy of a true philosopher. He possessed a most ardent love of truth, a desire to extend its dominion, and to render mankind happy. He was an irreconcileable enemy to injustice and deception. His countenance displayed cheerfulness, tranquillity, and invincible courage. He was too proud to stoop to that flattery and spirit of intrigue which pave the way to the temple of riches, and therefore he contented himself with a moderate income. Had not the king, during the last years of his life, when he was unable to add to his small salary by private lectures, supported him unsolicited, he must have died in very indigent circumstances. The king was sensible of his worth, and employed his advice on several important occasions. Pope Benedict XIV. entertained for him the highest respect and esteem, and he enjoyed the friendship of many of the cardinals. His worth was well known also to foreigners of high distinction. None of the foreign literati ever left Naples without hearing his lectures. His laudable endeavours to inspire the Neapolitan youth with a love of their country, and a spirit of commerce and industry, were far from being unfruitful. Many of his pupils, whose enlightened minds and patriotic zeal pointed them out as proper persons to preside at the helm of affairs, rose by their merit to distinguished offices. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

GENSERIC, Gaiseric, or Gizeric, a famous king of the Vandals, was the natural son of Godisicles, and succeeded his brother Gonderic in his Spanish dominions in the year 428. He possessed those qualities which fitted him for governing a nation of warlike barbarians.

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Writers describe him as of a low stature, and lamed by a fall from his horse, deep in thought, sparing in speech, a contemner of luxury, prone to anger, ambitious, and politic. He had signalised his courage and skill in war, and was inured to toil and hardship. Brought up in the orthodox faith, he had deserted it for the arian sect, which was predominant among his countrymen; and this apostacy has darkened the colours in which he has been transmitted to posterity. Soon after his accession, having first defeated Hermanric king of the Suevi, he complied with the invitation of count Boniface, the imperial commander (see his article), to cross over into Africa. In May, 429, he landed on the African side of the straits of Gibraltar with an army of 50,000 men, and presently made himself master of great part of the country on the sea-coast. He laid siege to Hippo, whither Boniface, who had been reconciled to the imperial court, had retired after sustaining a defeat. After fourteen months spent before this place, the besiegers were compelled by famine to retire; but Boniface, who had been reinforced by a fresh army under Aspar, giving battle to the Vandals, was again totally defeated, and Hippo fell to the victor. Genseric, notwithstanding his success, in 435 made a treaty with the emperor Valentinian, whom he consented to leave in possession of the three Mauritanias. To this measure he is supposed to have been led by conspiracies formed against himself in his own court, which he suppressed by many bloody executions. He delivered to the Romans his son Hunneric as a hostage for the observance of his treaty, but their confidence in his faith induced them to send him back. He abused this indulgence by treacherously seizing upon the city of Carthage in 439, at a time when the empire was engaged in a war with the Goths in Gaul. The cruelty with which he treated the unfortunate inhabitants of this capital is strongly painted by the catholic writers, who particularly dwell upon his profanation of the churches by devoting them to his arian worship. From Carthage he sailed with a great fleet the next year, and landed in Sicily. He ravaged almost the whole of that island, and made a vast booty, but returned after an ineffectual attempt to take Palermo. It was the great object of Genseric to render himself formidable by sea; and in this he so well succeeded, that the eastern and western emperors, Theodosius and Valentinian, thought it necessary to join against him. A powerful fleet was fitted out, having on board an army destined to the recovery of Africa; but Genseric found means first to delude the generals by proposals of accommodation; and soon after, the irruption of the Huns obliged Theodosius to recal his forces. When Maximus, after the assassination of Valentinian III. in 455, ascended the western throne, the widow-empress Eudoxia, whom he had compelled to marry him, secretly applied for the dangerous aid of Genseric to free her from his tyranny. He gladly seized the occasion, and appeared at the mouth of the Tiber with a numerous fleet of Vandals and Moors. A tumult ensued, in which Maximus was slain; and Genseric proceeding to the gates of Rome was admitted without opposition. Pope Leo, who met him at the head of his clergy in procession, obtained from him a promise to spare the lives of the people, and not to set fire to the city; but during fourteen days Rome was abandoned to all the licentiousness of a barbarian soldiery. Among the public pillage were the statues and gilt covering of the capitol, and the sacred utensils of the temple of Jerusalem brought thence by Titus. The private plunder was immense; and great numbers of captives were made, especially of the female sex. The empress herself, with her two daughters, was carried away by the relentless conqueror, who returned to Africa with his fleet laden with spoil. Some years afterwards he restored the empress with one of her daughters, but kept the other, whom he married to his son Hunneric. Genseric continued to annex to his dominion the remaining Roman provinces in Africa; and, regardless of the remonstrances or threats of the emperor Avitus, he sent a fleet of sixty galleys into the Italian sea, which was destroyed off Corsica by count Ricimer. This loss did not prevent him from renewing his ravages of the coast of Italy; but the new emperor Majorian gave a severe check to his arms in Campania, in 457. He even formed the spirited resolution of attacking the Vandals in Africa, and fitted out a powerful fleet for the purpose. Genseric was so much alarmed, that he made submissive applications for peace; but these being rejected, he sent out a squadron, which, surprising the Roman fleet in the bay of Carthagena, almost entirely destroyed it. He thought proper, however, to renew his pacific overtures, and a treaty took place, which was observed only till the death of Majorian. When that event happened, in 461, the Vandal immediately prepared to repeat his aggressions, and he again ravaged the coasts of Italy and Sicily, and even took possession of Sardinia. This predatory war continued for some years, every spring sending forth a piratical fleet from the port of Carthage, which Gen-

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seric, though now at an advanced age, often commanded in person. He extended his hostilities to all parts of the Mediterranean, and not content with plunder, frequently indulged in acts of atrocity. At one time he massacred five hundred noble citizens of Zacynthus, and threw their bodies into the sea. The eastern emperor Leo at length resolved to free his dominions from this terrible scourge, and, joined by Anthemius emperor of the West, made vast preparations for an invasion of Africa. The conduct of this expedition was committed to Basiliscus, who landed his troops at cape Bona. But, amused with deceitful proposals from Genseric, he suffered the Vandal fleet to fall upon his unawares, and in the conflict above half his sea and land forces was destroyed. Basiliscus returned ingloriously to Constantinople with the remainder, and the fruits of all this mighty effort were lost. Genseric put to sea, recovered Sardinia which had been taken from him, reduced Sicily and all the islands between Italy and Africa, and became a greater terror to the empire than ever. In 476, however, he made a peace with Odoacer king of Italy, to whom he restored Sicily, but on the condition of receiving tribute. He also came to an agreement with the emperor Zeno, who relinquished to him and his successors all claim to the African provinces. This ferocious conqueror died in peace, full of years and the glory of success, in 477. *Univers. Hist. Gibbon.*—A.

GENTILI, Alberico, an eminent jurist, was born in 1550, at Castel S. Genesio in the marche of Ancona, where his father Matteo practised as a physician. He graduated in law at the university of Perugia, and was prætor or judge at Ascoli, when his father, becoming a convert to the reformed religion, resolved to leave Italy, and take with him his eldest son Alberico, and his youngest, Scipio. Alberico went to England, and in 1582 obtained the chair of jurisprudence in the university of Oxford, which he held with much reputation till his death in 1608. He was a man of vast and comprehensive erudition, and published various works, most of them in his own profession. From his "Six Dialogues on the Interpreters of Law," dedicated to his patron the earl of Leicester, it might be supposed that he was the idolater of the jurists of the preceding ages, and their barbarism, which he defends against the politer and more liberal method of Alciatus, but in a style and manner obviously imitating that of Alciatus himself; so that some have supposed that the dialogues were meant as an ironical satire upon the ignorance and vulgarity of the jurists of his time. He was the first who carried his researches into the law of nature and of nations; and his three books "De Jure Belli" are much praised by Grotius, who confesses his obligations to them in the larger work which he composed on the same subject. His political doctrines were well suited to the reigns of Elizabeth and James, as appears from his disputation, "De Vi Civium in Regem semper injusta," and other pieces. He also wrote three books "De Legationibus," and several tracts relative to antiquities. His defence of the Latinity of the vulgar translation of the Bible, and of the authority of the first Book of Maccabees, proved that he was not entirely come over to the opinions of the Protestants. He also cultivated polite literature, of which he gave an essay in his "Lectiones Virgilianæ." *Bayle. Tiraboschi.*—A.

GENTILI, Scipio, brother of the preceding, born in 1563, was clandestinely conveyed from Italy by his father, while a child, and sent to study at Tubingen. He there greatly distinguished himself in Latin poetry, and also pursued the study of Greek and of jurisprudence, which he afterwards cultivated with increasing success at the universities of Wittemberg and Leyden. He received the degree of doctor at Basil in 1589, and then went to Heidelberg as a public expounder of law. After a short abode in that city, he removed to Altdorf, where he was first colleague to Donellus, in the professorship, and afterwards principal professor of law. He was made a counsellor to the city of Nuremberg; and such was his reputation that he was invited to several universities, and even is said to have received liberal offers from pope Clement VIII. to settle at Bologna, all which he declined. He died at Altdorf in 1616. Scipio Gentili was accounted not inferior to his brother Alberico in extent of erudition and acuteness of argumentation, and he much surpassed him in elegant literature. He taught with great clearness, and relieved the dryness of legal topics by a mixture of belles-lettres. He wrote several works, of which the principal are: "De Jure publico Populi Romani;" "De Conjurationibus;" "De Donationibus inter Virum & Uxorem;" "De Bonis maternis & secundis Nuptiis;" "In Apulei Apologiam Comment.;" "De Jurisdictione;" "De Erroribus Testamentorum;" "Comment. in Pauli Epist. ad Philemonem." He also wrote several elegant Latin poems, among which were Paraphrases of various Psalms, and a Translation of

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the two first cantos of Tasso's Jerusalem. All his works were lately reprinted at Naples in eight tomes 4to. *Bayle. Tiraboschi.*—A.

GENTILIS, JOHN-VALENTINE, a martyr to protestant persecution in the sixteenth century, was born at Cosenza in Calabria. Having become a convert to the principles of the Reformation, he was obliged to fly from his native country towards the middle of the sixteenth century, and to take refuge at Geneva, where several Italian families had already formed a congregation. In the course of his enquiries he became dissatisfied with the orthodox doctrine of the Trinity, and together with the celebrated George Blandrata, John Paul Alciati, a Milanese, and an advocate named Matthew Grimbaldi, formed a private society, in which the sense of the passages of Scripture produced in support of that doctrine was discussed, both in conversation and writing. The result of their discussions was a conviction, that the terms co-essential, co-equal, and co-existent, were improperly applied to the Son and Spirit, and that they were subordinate in nature and dignity to the Father. But however privately their meetings were held, such information was conveyed to the Italian consistory as led them to suspect that the associates had departed from the orthodox creed; upon which, in conformity to the inquisitorial system which Calvin had established against heresy, they drew up articles of faith, subscription to which was demanded from all the members of their communion. These articles consisted of Calvin's confession of faith, which had been lately approved of by the ministers, syndics, councils, and general assembly of the people; to which a promise was annexed, never to do any thing directly or indirectly, that should controvert the doctrine of the Trinity as therein defined. Gentilis is said at first to have refused signing these articles; but afterwards he was prevailed upon to comply, influenced, not improbably, by his recollection of the late tragical fate of Servetus, and not finding himself sufficiently courageous to hazard the like barbarous treatment. In private, however, he still avowed and maintained his change of sentiment; which coming to the ears of the magistrates, they committed him to prison. The charge preferred against him was, that he had violated his subscription: and when he endeavoured to excuse himself by urging that he had only obeyed the suggestions of his conscience, those very men who had no other plea to offer in defence of their revolt from the yoke of Rome, would not permit it to have any weight on behalf of a supposed erring brother. From his prison he addressed several writings to the magistrates, endeavouring to shew the inoffensiveness of his opinions, and at length, to pacify Calvin, declared his readiness to abjure whatever should be pronounced erroneous. Upon this he was sentenced to make the *amende honorable*, to throw his writings into the fire, and to take an oath not to go out of Geneva without the leave of the magistrates. Being now at liberty, and fearful of the effects of the jealous and vindictive spirit which prevailed in Geneva against persons who had afforded any ground of suspicion concerning their orthodoxy, he satisfied himself that he was justifiable in breaking an oath which had been extorted from him by terror, and withdrew into the country of Gex, where he joined his friend Matthew Grimbaldi. Afterwards he went to Lyons, and then wandered from place to place in Dauphiné and Savoy; but finding that he was safe no-where, returned again to Gex. As soon as he was known there, he was sent to prison; but was liberated within a few days, when, upon the bailiff's demanding from him a confession of faith, that he might cause it to be examined by some ministers, and sent to Bern, Gentilis printed the same, with a dedication to the bailiff. This step the latter resented, as it was taken without his permission, and occasioned his being suspected at Bern of favouring the principles in the Confession; on which account, he afterwards became the instrument of subjecting Gentilis to the iniquitous proceedings to which he fell a sacrifice. From Gex, Gentilis went again to Lyons, where he was imprisoned for his opinions; but he was not long before he obtained his liberty, having had the address to shew, if we are to credit the accounts which are given of him, that he had only opposed Calvin, and not the doctrine of the Trinity. Afterwards he went to Poland, where he joined Blandrata and Alciati, who were very successful in propagating their opinions, until in the year 1566 the king of Poland, at the instigation of the Calvinists as well as Catholics, published an edict, by which all strangers who taught doctrines inconsistent with the orthodox notion concerning the Trinity, were ordered to quit the kingdom. From Poland, Gentilis withdrew into Moravia, whence he went to Vienna, and then resolved to return to Savoy, where he hoped still to find his friend Grimbaldi, and flattered himself that he might be suffered to remain unmolested, as Calvin, his most dreaded

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and implacable adversary, was no more. It was either after his return to Savoy, or on his journey thither, that he went to Gex, where his zeal for the propagation of his principles led him to apply to the bailiff to permit a public disputation to be held, in which he offered to defend his notions against any persons who might be deputed by the ministers and consistories in the neighbourhood. The bailiff, who was the same person whom Gentilis had offended by dedicating his Confession to him, no sooner found that the obnoxious person was within his reach, than he ordered him to be seized and imprisoned. He then delivered him to the magistrates of Bern, to which canton the country of Gex at that time belonged; by whom Gentilis underwent a tedious trial, and being convicted of obstinately oppugning the mystery of the Trinity, was sentenced to lose his head. To the indelible disgrace of those magistrates, and the clergy who prompted them, this sentence was carried into execution; when Gentilis triumphed over his enemies by the fortitude with which he met it, rejoicing that he suffered for asserting and vindicating the supremacy and glory of the Father. His hypothesis concerning the person of Christ was that of the arian school. His history affords a striking evidence that the first reformers, when they renounced the communion of Rome, entertained but imperfect and contracted notions of christian freedom and toleration; and it exhibits persecution for religious opinions in a peculiarly odious light, because practised by men who professed a more strict adherence than others to the genuine spirit of the Gospel, and yet glaringly violated its most distinguishing and fundamental obligations. *Bayle. Moreri.*—M.

GENTILLET, Valentine, a learned French writer in defence of the protestant cause, was a native of Vienne in Dauphiné, who flourished in the sixteenth century; but we are not informed when he was born, or died. He was a civilian by profession, and according to some writers was at first an advocate in the parliament of Toulouse, and afterwards syndic of the republic of Geneva. From the preface to one of his works it appears, that he had been at one time president of the parliament of Grenoble. He distinguished himself by his writings, which rendered him a favourite author with the Protestants, for the zeal which they displayed against popery, and the learning and abilities with which they maintained the principles of the Reformation. By the edicts that were published in France against those of the reformed religion, he was driven into exile. In the year 1578 he published "An Apology" for the Protestants, which passed through several editions, and appeared ten years afterwards in an enlarged form, in French, and also in Latin, under the title of "Apologia pro Christianis Gallis Religionis Evangelicæ seu Reformatæ, qua docetur hujus Religionis Fundamenta in Sacra Scriptura jacta esse, &c." 8vo. In 1586 he published a work entitled "Le Bureau du Concile de Trente, &c." and in the same year a Latin edition of the same, entitled "Examen Concilii Tridentini, &c." of which there afterwards appeared several impressions at different places. The design of it is to shew, that many of the decrees of that council were contrary to the ancient councils and canons, and violations of the regal authority. He was also the author of the "Antimachiavel, or Discourses on the Means of well governing a Kingdom," 1547, 12mo.; and the "Anti-Socinus," 1612, 4to. *Bayle. Nouv. Dict. Hist.*—M.

GEOFFREY of Monmouth, a writer of early British history, flourished under king Stephen, about the year 1150, and was first archdeacon of Monmouth, and then bishop of St. Asaph. On account of some tumults in Wales, he quitted his diocese, and retired to king Henry II., who gave him the abbacy of Abingdon in commendam. Upon an application from the clergy of St. Asaph to return to his see, he refused it, thinking to keep his abbacy; but this was bestowed upon another person, so that he was left without a title. He wrote various works, of which the most noted was his "Chronicon sive Historia Britonum," supposed to be translated from an ancient history in the Welsh language, brought from Britany. It contains a pretended genealogy of the kings of Britain from the time of the fabled Brutus the Trojan, and enumerates above seventy illustrious monarchs before the invasion of Julius Cæsar. The marvellous relations concerning prince Arthur (see his article) are chiefly taken from this author. Notwithstanding the manifestly fabulous nature of Geoffrey's work, nationality, and the love of wonder, have given it popularity, so that it has passed through several impressions, and has been epitomised by Ponticus Virunnius, an Italian. It is the opinion of judicious critics that a foundation of truth in it is buried under a superstructure of monkish forgeries. *Bayle. Pits. Moreri. Nicholson's Hist. Libr.*—A.

GEOFFROY, Stephen-Francis, a physician eminent for chemical and botanical knowledge, was born in 1672 at Paris, where his

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father kept an apothecary's shop, and had passed through the principal offices of magistracy. His education was conducted upon a very liberal plan, and while he was engaged in the study of physic, conferences were held at his father's house attended by Cassini, du Verney, Homberg, and other men of professional eminence. At the age of twenty he was sent to an eminent apothecary at Montpellier, and there attended upon the lectures of the celebrated professors of that school of medicine. He then travelled into the southern provinces of France, and viewed every object worthy of curiosity. In 1698 he accompanied the count de Tallard in his embassy to England, where he became known to the principal men of science, and obtained admission into the Royal Society. Thence he passed into Holland; and in 1700 he attended the abbé de Louvois in a tour in Italy. Upon his return he quitted his original destination, which was that of pharmacy, and entered upon the higher order of the profession, for which his education had so well qualified him. He was created bachelor of physic in 1702, and doctor in 1704. The subjects of his theses were all curious: one of them "An Hominis Primordia Vermis?" was thought so interesting by some ladies of high rank, that it was necessary to translate it into French. In this, he asserts the sexes of plants, and supposes the stamina to be the male organs.

Geoffroy was in no haste to commence practice. He continued his studies in retirement for some years, and seems never to have pushed himself forwards, though his merit caused him to be consulted by his brethren in important cases. His extreme anxiety for his patients gave him a melancholy and anxious air which at first alarmed them, till they were able to make due allowances for temper. In 1709 the king nominated him to the post of professor of physic in the College-royal, vacant by the death of the celebrated Tournefort. He began his functions by a course of Materia Medica, for which he had long been collecting materials. M. Fagon, in 1712, resigned to him his office of professor of chemistry in the royal garden, which he had some time already filled as his substitute. After this appointment, he joined lectures on the Materia Medica to those of chemistry, so that both together occupied him four, and sometimes five, hours in continuance; but his zeal and industry were equal to the fatigue. The faculty of Paris chose him twice to the office of dean, which was at that time particularly laborious on account of their disputes with the company of surgeons. He also occupied a place in the Royal Academy of Sciences from 1699, and was assiduous in his attendance upon their meetings. His health at length gave way under his toils, and he died in January, 1731. As a chemist, Geoffroy is known by the table of affinities which in 1718 he gave to the public, and which was the first of the kind. The utility of such concise views of the mutual relations of different substances was so apparent, that many of the ablest chemists have employed themselves in drawing them up in an enlarged form. His principal work in medicine was a "History of the Materia Medica," published after his death in three volumes 8vo. 1741, in Latin, and since translated into French, English, and German. Though an unfinished work, it was the most complete, as far as it went, that had hitherto appeared. The first volume contains all the mineral part; the second, the exotic vegetables; the third, the indigenous. He also wrote several papers, chemical and botanical, in the Memoirs of the Academy of Sciences. *Eloge par Fontenelle. Halleri Bibl. Botan.*—A.

GEORGE, surnamed THE CAPPADOCIAN, either from his parents or his education, was made bishop of Alexandria when Athanasius was driven from that see by the persecutions of the emperor Constantius. He was born at Epiphania in Cilicia, where his father pursued the employment of a fuller. From this obscure and servile situation George raised himself by meanly practising the talents of a parasite, and obtaining through the influence of the persons whom he flattered, a lucrative commission to supply the army with bacon. This appointment afforded him the opportunity of accumulating wealth by the basest arts of fraud and corruption, until his malversations became so notorious that he was compelled to fly from the pursuits of justice. After this disgrace, in which he appears to have saved his fortune at the expence of his honour, he withdrew to Alexandria, where he professed great zeal for the principles of Arius, and acquired considerable influence with his disciples in that city. He likewise, either from the love or ostentation of learning, collected a large and valuable library of history, rhetoric, philosophy, and theology, which the emperor Julian afterwards made the foundation of the noble library established by him in the temple erected in honour of the emperor Trajan at Antioch, but which, to the great loss of the republic of letters, was malignantly permitted to be burnt by the emperor Jovian. When about the year 356 Athanasius was obliged to abscond from the fury of the savage military, who had

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received directions from the emperor Constantius to expel him from his see, George was elected bishop by the prevailing party. His conduct in this station was in the highest degree oppressive, cruel, and infamous. The Catholics he persecuted with unrelenting rage, plundering their houses, burning their monasteries, putting great numbers of their priests to the sword, and sending others into exile. Nor did the rest of the inhabitants of his extensive diocese escape the effects of his tyranny and avarice. The merchants of Alexandria were impoverished by an unjust, and almost universal monopoly, which he acquired of nitre, salt, paper, &c.; and he incensed the inhabitants in general, by suggesting an invidious tax upon all the houses of that city. The Pagans, likewise, who had been flattered with the hopes of freedom and toleration, excited his rapacity; and the rich temples of Alexandria were either pillaged or insulted by him, who exclaimed, in a haughty and threatening tone, "How long will these sepulchres be permitted to stand?" The resentment of the people at length rose to fury, and he was for a time expelled from the city; nor was it without a violent struggle that the civil and military powers were able to restore his authority. When, however, in the year 362, information arrived at Alexandria of the accession of Julian to the empire, the public rage against the bishop again broke forth, and after he had been seized, together with two of the ministers of his atrocities, they were ignominiously dragged in chains to the public prison. When they had been confined for some days, the pagan populace, fearful lest they should escape their vengeance, forced open the prison, and with cruel insults massacred the vile wretches, who would otherwise, most probably, have fallen under the sword of public justice. After their lifeless bodies had been carried in triumph through the streets, according to some accounts they were burnt, but according to others thrown into the sea; "and the popular leaders of the tumult," says Gibbon, "declared their resolution to disappoint the devotion of the Christians, and to intercept the future honours of these martyrs, who had been punished, like their predecessors, by the enemies of their religion. The fears of the Pagans were just, and their precautions ineffectual. The meritorious death of the archbishop obliterated the memory of his life. The rival of Athanasius was dear and sacred to the Arians, and the seeming conversion of those sectaries introduced his worship into the bosom of the catholic church. The odious stranger, disguising every circumstance of time and place, assumed the mask of a martyr, a saint, a christian hero; and the infamous George of Cappadocia has been transformed into the renowned St. George of England, the patron of arms, of chivalry, and of the Garter." *Fabricii Bibl. Græc. vol. X. p. 599, &c. Moreri. Gibbon's Decline and Fall of the Roman Empire, vol. II.*—M.

GEORGE, called also AMIRA, a learned Maronite, who flourished towards the latter end of the sixteenth and the beginning of the seventeenth century, came to Rome under the pontificate of Clement VIII. He there published "A Syriac and Chaldee Grammar," 1596, 4to. which is much esteemed in the learned world. On his return to his native country he was elected patriarch of the Maronites, among whom he introduced the use of the gregorian calendar, and died about the year 1641. *Moreri.*—M.

GEORGE-LEWIS I. king of Great Britain and elector of Hanover, was the son of the elector Ernest-Augustus, by Sophia, daughter of Frederic elector-palatine, and grand-daughter of James I. king of England. He was born in 1660, and was early trained to arms under his father. After the peace of Nimeguen he visited the English court, upon some overtures of marriage between him and the princess Anne, afterwards queen. His father, however, united him in 1682 to his cousin Sophia-Dorothea, only daughter of the duke of Zell; a match attended with little domestic happiness. He then engaged in the service of the emperor against the Turks, and signalised his valour in three campaigns in Hungary. In the ensuing war between the empire and France, he commanded the Lunenburg troops. In 1700, on his father's death, he succeeded to the electorate. In the next year he marched to the assistance of the duke of Holstein, attacked by the king of Denmark, and obliged the Danes to raise the siege of Tonningen. He joined the alliance against France in the succession-war, and marching into the country of Wolfenbuttle, forced the princes of that house to quit their alliance with the French. The command of the army of the empire was conferred upon him in 1707, after the battle of Blenheim; but the usual backwardness of the princes and states prevented him from being able to do more than act upon the defensive. He therefore resigned his command at the end of three campaigns, but left his own troops in the service of the allies. At the peace of Rastadt, Lewis XIV. solemnly recognised the electoral dignity in the house of Lunenburg; as he had before, at the peace of

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Utrecht, the succession of the same house to the crown of Great Britain. This last great event took place in August, 1714, at the death of queen Anne, notwithstanding all the efforts of the jacobite party to frustrate it.

George I. succeeded to the English throne in the fifty-fourth year of his age, high in reputation for the wisdom and justice of his government and his personal qualities, but limited in his views by the interests of a German prince, and little acquainted with the character and constitution of the nation he was going to rule. He threw himself, or rather was thrown, into the arms of the whig party, who indeed alone openly maintained those principles upon which the right of his crown was founded. Of these, the fundamental one was the superiority of the national will in appointing a chief governor, to any claim derived from hereditary right. Such a principle, it was manifest, could alone substantially justify the nation in setting aside the more immediate heirs to the crown, on the plea of difference in religion.

As George I. was in great measure passive in the factions which agitated his reign, it will suffice to give such a slight sketch of transactions as may serve the purposes of his personal biography. The late tory ministry were called to account for their conduct, particularly with respect to the treaty of Utrecht, and several of the heads were impeached, and either imprisoned or driven into exile. These measures occasioned great dissatisfactions, which were aggravated by the influence of the high-church clergy and jacobites. Tumults arose in various parts of the kingdom, and at length, in September 1715, the earl of Mar set up the standard of open rebellion in Scotland, and proclaimed the Pretender. After some actions attended with various success, this insurrection, ill seconded by the friends to the cause in England, was entirely quelled in the beginning of 1716, and several of the leaders lost their lives on the scaffold. The disaffection to the new family, however, still continued; and it appeared to have so little hold on the good-will of the nation in general, that the whigs thought it necessary ro resort to the step of repealing the act which made parliaments triennial, and extending their duration to seven years; including the existing parliament in this self-appointed prolongation. Men of all parties seem now to agree that this measure was a violation of the principles of the constitution which no temporary necessity could justify, and which came with peculiar inconsistency from a party professing popular maxims of government. The king, who might well be supposed to consider his English crown as precarious, and to regard his German dominions with predilection, had made the acquisition, by purchase, of the duchies of Bremen and Verden, which he determined to support against the claims of Sweden. This involved him in a quarrel with that enterprising prince, Charles XII. who threatened him with an invasion of Scotland in favour of the Pretender; and, notwithstanding the low condition to which he had been reduced, his name still inspired terror. The czar Peter also concurred in the scheme. To obviate the danger, George entered into a triple alliance with Holland and France, which last country was now governed by the regent duke of Orleans, whose interest it was to be in friendship with the king of England. A fleet was sent into the Baltic to awe the Swedes, and commerce with that nation was suspended, which gave occasion to the Opposition to deplore that interference of England in German politics of which these were the first fruits. The death of Charles XII. in 1717, and the subsequent changes in the politics of Sweden, put an end to the alarm from that quarter, and secured George in the possession of his new German acquisitions. The ambition of the court of Spain, governed by that audacious minister cardinal Alberoni, again disturbed the peace of Europe, and occasioned a quadruple alliance between the three powers above mentioned with the accession of the emperor. The seizure of Sardinia and invasion of Sicily by the Spaniards gave a pretext for sending a powerful English fleet into the Mediterranean under sir George Byng, who fell in with and almost totally destroyed the Spanish fleet off Sicily. This success was followed by the recovery of that island and Sardinia; and though the court of Spain made heavy complaints of such an act of hostility without an open declaration of war, yet it was obliged to accede to the terms of the allied powers. A pacification of the north of Europe was also effected by the mediation of England. The national delusion in the famous South-sea year, 1720, was the source of much private calamity, and gave full scope to the operations of fraud and avarice. The disturbance occasioned by the bursting of the bubble recalled the king from a visit to his German dominions, and the prudent measures of parliament produced the restoration of public credit. In 1722 a new conspiracy against the king and government was discovered, and several persons were apprehended in consequence of it. Among these was Atterbury bishop of Rochester (see

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his life), who was punished with perpetual banishment. The two principal ministers of France and England, Fleury and Walpole, being both pacifically inclined, preserved a good understanding between the two countries, even after the death of the duke of Orleans, and prevented the repose of Europe from being disturbed to any considerable degree for many years. Many treaties, indeed, were negociated between the different powers for the alleged purpose of maintaining that nice point, the balance of power, but in which they had usually private ends in view. That of George was fundamentally the safety of his German territories, to which the interests of Great Britain were supposed on various occasions to be sacrificed. A treaty in 1725 between the emperor and the king of Spain excited his jealousy so much, that he counteracted it by another at Hanover, comprising most of the European powers; and he sent a fleet to the West Indies under admiral Hosier in order to block up the Spanish galleons at Portobello. The death of the admiral and most of his crew from disease, while restrained from acting offensively, was considered as one of the inglorious disasters of the reign. The Spaniards then besieged Gibraltar, but all differences were finally settled by a negociation. While this was going on, the king, who had set out on a journey to the Continent, was seized on the road with a paralytic attack, of which he died at Osnabrug on June 11, 1727, in the sixty-eighth year of his age, and thirteenth of his reign.

George I. was plain and simple in his appearance, grave and sedate in his manner, but easy and familiar among his intimates, in whose society he was fond of relaxing from the cares of state. He possessed much natural prudence and good sense, and well understood his interests, at least as far as the objects nearest his heart were concerned. He had female favourites, but was not governed by them. Though he seems to have had little relish for literature, yet the two English universities are indebted to him for the foundation of a professorship of modern history in each.—A.

GEORGE-AUGUSTUS II. king of Great Britain, son of George I. was born in 1683. He married in 1705 Wilhelmina-Dorothea-Charlotta of Brandenburg-Anspach, and came to England in 1714 with his father, where he received the rank and title of prince of Wales. He was regent during the king's absence in 1716; but a difference afterwards taking place between them, he lived for some time in a state of estrangement from the court. This was, however, accommodated, and he occupied the station of heir-apparent, when, on his father's death in 1727, he succeeded to the throne. The same ministers and system of politics continued to govern the nation, which was divided by the same parties. As the sovereign himself exerted a small personal influence over the events of his long and busy reign, a very brief sketch of public transactions will suffice for a biographical narration. He inherited in full force his predecessor's attachment to his German interests, which occasionally swayed the councils of his cabinet, though imperious circumstances often obliged it to give way to other considerations. Europe was for a time pacified by the treaties of Seville and Vienna, the latter of which guaranteed the Pragmatic Sanction, or law by which the female heirs of the emperor Charles VI. were to succeed to the hereditary dominions of Austria. In 1732 Walpole introduced into parliament the financial scheme of a great extension of the excise; but the violent opposition it met with from the nation obliged him to relinquish it. Most of its provisions have since been adopted. Liberty was abridged in 1737 by a bill for limiting the number of playhouses, and submitting dramatic writings to the inspection of the lord-chamberlain. Disputes had long prevailed between Spain and England on account of the trade carried on in the West Indies by their respective subjects. The English had persevered in an illicit traffic, which the Spanish government had restrained by the establishment of guarda-costas to search all trading ships, and by frequent seizures of the settlers on the bay of Campeachy, attended with much severity. Violent complaints had been made in parliament of the cruelty and injustice of such proceedings, and ministers were highly censured for their neglect in procuring redress. At length, in 1739, a convention between the two courts was signed, for the purpose of compromising the differences; but its terms were so little satisfactory to the traders, that Walpole found himself obliged by their clamours to prepare for hostilities. War with Spain accordingly took place in that year, and the nation was gratified with the capture of Portobello by Vernon. Anson (see his life) was sent upon an expedition into the South-seas; and a powerful fleet and army were employed for the reduction of Carthagena. This enterprise through mismanagement entirely failed, and such were the discontents that prevailed through the nation, that Walpole, in 1742, was obliged to resign. Mean-

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time the death of the emperor Charles VI. had roused the cupidity of France and other powers to strip his daughter Maria-Theresa of her inheritance. George II. as a guarantee of the Pragmatic Sanction, declared in her favour, and an English army was sent to the Continent to support her cause. This was augmented by a body of Hanoverians in British pay; and the king, who possessed much military ardour, joined the army under the command of the earl of Stair, in June, 1743. The battle of Dettingen soon followed, in which the French, through the inconsiderate ardour of one of their generals, sustained a defeat, after they had reduced the allied army to a situation of imminent danger. The victors, however, were obliged to resign the field of battle, and leave their wounded to the care of their foes. In this action the king displayed great personal bravery, but he prevented lord Stair from pursuing the fugitives as he proposed. That general soon after resigned in disgust; and the command of the allied army was entrusted to the king's second son, the duke of Cumberland, in whom the courage of a soldier ill compensated the want of talents as a general. He lost the bloody battle of Fontenoi in 1744, and the French maintained an undoubted superiority in Flanders during the rest of the war. Though the chance of effecting a change in the throne was now much lessened by time, yet a large number of disaffected persons, attached by principle to the exiled family, still remained in the kingdom. The more sanguine of this party, urged by illusory promises from France, gave an invitation to the young Pretender to try his fortune in a descent in the northern part of the island, where he might expect an immediate declaration in his favour on the part of the highland chiefs. Accordingly, he embarked on board of a French frigate, and landed on the Scotch coast in July, 1745. He was received with affection, and joined by several of the clans, with whom he proceeded southwards, continually adding to his small army. He proclaimed his father king at Perth, took possession of Edinburgh, defeated a body of the royal troops at Preston-pans, and at length marched into England, where he had assurances of being powerfully reinforced. He penetrated without opposition as far as Derby; but found the people, though panic-struck, little inclined to support his cause. In the mean time the duke of Cumberland had arrived with several regiments from Flanders, and bodies of troops were collecting on all sides to oppose and intercept the invaders. It was therefore determined in the Pretender's council to make a retreat, which was effected without loss. His arms were again successful in a skirmish at Falkirk; but at length the duke of Cumberland uniting his force, came up with the insurgents at Culloden near Inverness; and obtained an easy victory on April 17, 1746, which entirely put an end to the rebellion. The young adventurer with great difficulty made his escape back to France, and the blood of his adherents flowed copiously from the scaffold. During these events the king received numerous demonstrations of attachment to his person and family, and it appeared that the greater part of the nation had indissolubly connected the interests of religion and liberty with the support of those principles which called the house of Hanover to the throne. The treaty of Aix-la-Chapelle in 1748 brought to conclusion a war which upon the whole had been little successful to England. Its conditions, as usual, were greatly censured, but the people welcomed the return of peace as a relief from their burthens. In 1751 died Frederic prince of Wales. He had lived a considerable time at variance with his father, which had thrown him into the opposition party, and made him the avowed patron of those popular maxims of government which aim at the restriction of supreme power, in whatever hands. Hence he had received the incense of poets and other writers on the side of liberty, and fond hopes had been entertained of the patriotism of his future reign. He was an amiable and well-disposed prince, but possessed of little strength of character. He had made his peace with the court after Walpole's dismission.

Between two such powerful and ambitious nations as France and England, whose interests in many points were involved with each other, friendship was not likely to be durable. In the East Indies they were almost constantly embroiled as allies to the contending native powers. But it was in the wilds of North America, amid the undefined limits of tracts originally usurped by both parties from the savage proprietors, that a new quarrel openly broke out. From the military constitution of the French colony of Canada, and the enterprising character of its governors, it seems probable that encroachments really began on their side, though the accusations were mutual. After various fruitless remonstrances from the English court, hostilities began in America in 1755, and open war between the two nations in Europe took place in the ensuing year. The events of this war, in which the principal powers of Europe became engaged, which was carried on in all quarters of the globe, and

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finally raised Great Britain to the pinnacle of power and glory, would require the limits of a history for their narration, and have small connection with the biography of the sovereign. To his apprehensions for the safety of his German dominions may, indeed, be imputed the alliance formed with the king of Prussia, and the employment of a large proportion of the military force of the country in continental warfare. This was the least glorious part of the public transactions; for the duke of Cumberland, at the head of a Hanoverian army, was obliged to capitulate to the French, who took possession of the whole electorate; and though they were afterwards expelled by prince Ferdinand of Brunswick, who exhibited great military talents, and obtained occasional victories, yet, upon the whole, he was reduced to act an inferior and defensive part. During the first years of the war the events were for the most part unfavourable to England; and so low was its spirit, that foreign troops were summoned to defend it from a menaced invasion. But when, in place of a weak and divided ministry, the great William Pitt was by the voice of the people called to the principal direction of affairs, and the martial character of the nation was roused to full exertion, success followed success in a rapid series. The French power in the East Indies was annihilated. In America, the reduction of Louisbourg was followed by that of Quebec and the whole province of Canada. The island of Guadaloupe, and the settlement of Senegal, fell under the British dominion; and the battle of Minden exalted the reputation of British valour. The navy of England reigned triumphant over the seas, while that of France was reduced to insignificance. Still the German war was unpopular, and ministers were blamed for the sacrifices they made in that respect to the supposed personal wishes of the king. In this state of affairs George II. suddenly died, from the uncommon circumstance of a rupture of the right ventricle of the heart, which, without previous illness or suffering, terminated his life on October 25, 1760, in the seventy-seventh year of his age, and thirty-third of his reign. He was a prince of very moderate abilities, and destitute of every ornament from science or literature, which he neither understood nor patronised. He was hasty and somewhat obstinate in his temper, and carried frugality to the borders of meanness. Yet a natural goodness of heart, a love of justice, and an honest openness of disposition, conciliated the affection of his people, and have inspired respect and veneration for his memory.—A.

GEORGE OF TREBISOND (Latin *Trapezuntius*), a learned modern Greek, was born in 1395 in the isle of Crete, but of a family originally from Trebisond, from which place he chose to take his designation. He came to Italy some time before 1420, and learned the Latin language under Vittorino da Feltre, who was also the master of his countryman Theodore Gaza. His patron was Francis Barbaro, a noble of Venice, and a great promoter of letters, through whose means he was invited to a professorship of Greek at Vicenza; which after some time he was obliged to quit, in consequence, as he affirms, of the ill offices of Guarino. Thence he removed to Venice, where he acquired great reputation as a grammarian and instructor in Grecian eloquence. He remained in that city probably till about 1437, when he obtained an invitation from pope Eugenius IV. to settle at Rome. During the time of that pontiff he was occupied in teaching rhetoric and philosophy, and also in translating several ancient Greek authors into Latin. Pope Nicholas V. continued to employ him in translation, and also created him his secretary. Under his munificent patronage George might have lived happily, had not his arrogant and choleric temper involved him in quarrels with several of the learned men at the papal court, among whom were Guarino, Gaza, and Poggio. With the latter he came to blows in public, and the interference of the other apostolic secretaries was requisite to part them. He also offended the pope by some of his translations, so that he was enjoined to depart from Rome. He took refuge in 1452 at Naples, where he was graciously received by king Alphonso; yet he did not experience much liberality from this prince, since we find him at this period complaining of want of means for sustaining his family, which consisted of two sons and five daughters. His friend Filelfo endeavoured to reconcile the pope to him, and it is probable that he returned to Rome. In 1459 he was at Venice, where he presented to the doge his version of Plato's Book on Laws, and was engaged as a professor of belles-lettres. From that city he sailed in 1464 to his native island of Crete, and thence passed to Constantinople. Upon his return to Italy he found his old scholar Paul II. in the pontifical chair, which induced him again to visit Rome. From some unknown cause, however, he incurred the displeasure of the pope, who imprisoned him for four months

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in the castle of St. Angelo. He was at that time much debilitated by age, yet he lived many years longer, and survived his faculties. The year of his decease is not exactly known, but it was probably about 1480.

George of Trebisond was a very voluminous writer, and contributed largely towards the introduction of Greek literature in the West. He translated into Latin Eusebius's Evangelic Preparation; several works of Cyril of Alexandria, of Gregory Nyssen, of Nazianzen, and of John Chrysostom; many pieces of Aristotle, Plato on Laws, Ptolemy's Almagest and Centiloquium, and an oration of Demosthenes. His translations were at first in great esteem; but since a more accurate knowledge of the Greek has obtained, they have been found very deficient in exactness and fidelity, the writer frequently omitting, altering and adding, at his pleasure, without regard to his original. He also composed many works; of which are "De Arte Rhetorica, Lib. V;" first printed at Venice in 1470; "Reflections and Commentaries on some Orations of Cicero;" "Letters," "Orations," and many pieces in controversy. He was a warm advocate for the re-union of the Greek with the Latin church. His "Comparison of Aristotle and Plato" is full of vehement invective against the latter, by which he gave great offence to the Platonists, particularly to cardinal Bessarion, who wrote an answer to him. Many of his writings still remain in MS. His Latin style was impure, and much inferior to that of his rival Gaza. *Hodii Græc. illustr. Tiraboschi.*—A.

GERARD, surnamed according to some authors THOM, and according to others TUNG or TENQUE, the founder and first grand-master of the order of St. John of Jerusalem, was a native of the isle of Martigues, on the coast of Provence. While Jerusalem was in the hands of the Saracens, some merchants of Amalfi, a town in the Neapolitan territory, obtained permission from the sultan of Egypt and Syria, in the year 1050, to erect a benedictine monastery near the holy sepulchre, for the convenience of the numerous pilgrims who came to visit it. Among others, Gerard arrived to pay his devotions in the holy city, where he acquired a high character with the Christians for his piety and prudence. The fanaticism of the times occasioning the number of pilgrims to increase every year, by which means the treasury of the monastery received considerable supplies, the abbot was enabled, in the year 1080, to build a hospital for the reception of the poorer pilgrims, and with accommodations for the relief of the sick, the management of which he gave to Gerard. The chapel of that hospital was consecrated to St. John, because of a tradition among the inhabitants of Jerusalem, that Zecharias, the father of St. John, had lived on the spot where it was built. After the conquest of Jerusalem by the Christians, under Godfrey of Bouillon, Gerard projected the foundation of a new religious order, in which the ecclesiastical and military characters were to be blended. This design he began to carry into execution in the year 1100, when numbers of persons associated with him under the denomination of "Hospitalers of St. John of Jerusalem," who, besides the three vows of chastity, poverty, and obedience, took a particular vow to devote themselves to the relief of all Christians in distress. This order, and the rules drawn up for its government, were approved and confirmed by pope Paschal II., who, by a bull which he issued, granted it various considerable privileges, and recognised Gerard as the first grand-master. Gerard died in the year 1120. Such was the commencement of that order which in succeeding times became so celebrated in history, when its members were commonly known by the name of Knights of Rhodes, and afterwards by that of Knights of Malta. *Moreri.*—M.

GERARD, JOHN, a learned and celebrated German lutheran divine who flourished in the seventeenth century, was born at Quedlinburg in Saxony, in the year 1582. He filled the chair of theological professor at the university of Jena for many years, with distinguished success and reputation, and died in the year 1637. He was the author of a great number of works, the principal of which were; "Commentaries," on Genesis, Deuteronomy, the Epistles of St. Peter, and the Apocalypse: "The Catholic Confession:" "A Harmony of the Four Evangelists," in three volumes folio, left by him in an unfinished state, and completed by MM. Chemnitz and Lyserus, who published it in 1646: a collection of "Common Places," in theology; a work in which he has treated of the lives and writings of the authors of the primitive church, &c. *Moreri. Nouv. Dict. Hist.*—M.

GERARD, JOHN, another learned German lutheran divine and professor, was born at Jena, in the year 1621. He was educated in his native place, where he went through the usual course of academic studies, and then went to Altdorf, in 1640, for the sake of receiving farther instructions in the Oriental languages. In the year 1643 he had the degree of M.A. conferred upon him at the university of

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Jena, after which his collegiate studies were chiefly employed on biblical and theological learning. In the year 1646 he was appointed assistant professor of philosophy at Wittemberg; and in 1652 nominated professor of history at Jena. In the following year he was created doctor of divinity; and in 1655 he was made professor in that faculty, and preferred to the rectorship of the university of Jena. He died in the year 1668, when no more than forty-seven years of age. He was the author of "Harmonia Linguarum Orientalium;" "Disputationum theologicarum Fasciculus;" "Locorum Theologicorum Epitome;" "De Sepultura Mosis Diss.;" "Consensus & Dissensus religionum profanarum;" "De Ecclesiæ Copticæ Ortu, Progressu, & Doctrina;" and other works of great erudition and merit. The subject of this article had a son, named JOHN ERNEST GERARD, who was brought up to the theological profession, and became doctor and professor of divinity at Giessen, where he died in 1707, when he was about forty-five years of age. He was the author of some learned productions, both in the Latin and German languages, of which we have not seen any enumeration; and he published a considerably enlarged edition of his father's "Loc. Com. Epitome." *Moreri. Nouv. Dict. Hist.*—M.

GERARD, ALEXANDER, a learned Scotch divine and professor in the eighteenth century, was born at Garioch, in the county of Aberdeen, in the year 1728. The earlier part of his classical education he received under an excellent master at Foveran, in the same county; but upon the death of his father when Alexander was only ten years of age, and his mother's removal with her family to Aberdeen, he was sent to the grammar-school in that city. So rapid was the proficiency which he made in those schools, that when twelve years old he was judged qualified for the university; and as it is the custom in Scotland to admit young persons into the universities much earlier than in England, he was accordingly entered a student in Marischal college. Here, after devoting four years to the study of Greek, Latin, the mathematics, and philosophy, he was admitted to the degree of M.A. and then commenced his theological studies, which he prosecuted in the universities of Aberdeen and Edinburgh. In 1748, just after he had completed his twentieth year, he was licensed to preach in the church of Scotland; and in 1750 was chosen assistant to Mr. David Fordyce, professor of philosophy in the Marischal college at Aberdeen. In this capacity he discharged the duties of professor during Mr. Fordyce's absence on his continental tour; and upon the melancholy death of that gentleman, in 1752, was appointed his successor. At that period it was the practice in the colleges at Aberdeen for the same professor to carry forwards a class of students for three succeeding sessions, through all the different branches of philosophy that were then taught in them; which were logic, ontology, pneumatics, morals, politics, and natural philosophy. Mathematics and the Greek language were taught by separate professors. One class was carried by Mr. Gerard through the extensive course allotted to his department. About the year 1754, however, a very judicious alteration was made in the order of teaching philosophy in the university of Aberdeen; and in the Marischal college each professor was restricted to one department of science. On this occasion the principal and professors in that college engaged Mr. Gerard to draw up, for general information, a view of the reasons which had determined them to deviate from the arrangement that had been before observed. This task he performed in a small pamphlet, which satisfactorily points out the inconveniences of the old, and the advantages of the new, plan of academical study; and furnishes at the same time a proof of our professor's abilities, and of the estimation in which he was held by his colleagues at a very early period of life. Mr. Gerard's department was now confined to moral philosophy and logic, the duties of which he discharged with conscientious and unwearied diligence, and with equal success and reputation. He was not a friend to very early, any more than to very late, studies; but during the day his application was generally so very intense and laborious, that he could with difficulty be persuaded to take any bodily exercise. He was a member of a literary society at Aberdeen, to which Drs. Blackwell, Gregory, Reid, Campbell, Beatie, and other men of learning and abilities, belonged. This society met regularly every fortnight during the winter, when the members communicated their sentiments with the utmost freedom, and received mutual improvement from their literary discussions. In the year 1759 Mr. Gerard was ordained a minister of the church of Scotland; and in the following year he was appointed professor of divinity in the Marischal college, and minister of the Grayfriars church, in Aberdeen. About the same time, it is supposed, he was created doctor of divinity. As a clergyman, his conduct was marked with prudence, gravity mingled with cheerfulness, exemplary manners, and the

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punctual diligent discharge of his ministerial duties. And his pulpit services, notwithstanding the unavoidable labour of preparing prelections for his theological pupils, were distinguished by that excellence and accuracy of composition which secured the approbation of the ablest judges, while by their plainness and simplicity they were well adapted to promote the edification of the meanest capacities. In the year 1771 he resigned his professorship in Marischal college, together with his church living, and was preferred to the theological chair in the university of King's college. "As a professor of divinity," says Mr. Skene Ogilvy in a sermon on the occasion of his death, "he will be long and gratefully remembered by his numerous pupils. This was his peculiar department, and in this he shone. Possessing large stores of theological knowledge, he was judicious in selecting his subjects, happy and successful in his manner of communicating instruction. He had the merit of introducing a new, and in many respects a better, plan of theological education, than those on which it had been formerly conducted. Liberal, but not loose, in his sentiments, his great aim was, not to impose by his authority upon his pupils any favourite system of opinions; but to impress them with a sense of the importance of the ministerial office; to teach them the proper manner of discharging all its duties; and to enable them, by the knowledge of Scripture, to form a just and impartial judgment on controverted subjects. Solicitous for their improvement, he was ever ready to encourage rising merit by his warmest approbation, and reluctant to damp even unsuccessful efforts of genius by deserved censure. Having a constant eye to what is practically useful, rather than to unedifying speculations, he enjoined no duty which he was unwilling to exemplify in his own conduct. Hence that strict regard to the ministerial character which he uniformly displayed, and hence his uncommon punctuality in attending the public ordinances of religion." He continued to discharge the duties of his professorship, and to prosecute his studies, until the year 1795, when he died without a groan on his birth-day, just as he had completed his sixty-seventh year. His death was occasioned by a schirrous tumour, which had begun to appear in the year 1794, and gradually undermined his constitution, but without confining him to his house, or, with the exception of a very few weeks, interrupting his usual pursuits. Dr. Gerard's attainments were solid, rather than brilliant; the effects of close and incessant study, and an uncommonly clear judgment. He had improved his memory to such a degree, that, in little more than an hour, he could get by heart any sermon of ordinary length. In domestic life he was amiable and exemplary; in his friendships steady and disinterested; and in his intercourse with society hospitable, benevolent, and unassuming; uniting to the decorum proper to the character of a christian pastor the good breeding of a gentleman, and the cheerfulness, affability, and ease, of an agreeable companion. Besides several single sermons preached on occasional subjects, he was the author of "An Essay on Taste," 1759, 8vo. to which the Philosophical Society of Edinburgh adjudged in 1756 the prize of a gold medal, offered for the best piece on that subject, and which appeared in a considerably enlarged form in 1780; "Dissertations on the Genius and Evidences of Christianity," 1766, 8vo.; "An Essay on Genius," 1774, 8vo.; and two volumes of excellent "Sermons," published in 1780 and 1782, 8vo. In the year 1799, the author's son and successor in the divinity professorship, Dr. Gilbert Gerard, published from his father's MSS. a part of his theological course under the title of "The Pastoral Care, &c." 8vo. which is a work of very considerable merit in that class of compositions. *Suppl. to Encycl. Britan.*—M.

GERARD, JOHN, an early English botanist, was born in 1545 at Namptwich in Cheshire. He was educated as a surgeon, and appears to have spent some time in foreign travel. At length he settled in London, where he was patronised by lord Burleigh, whose large and curious garden he superintended for twenty years. He had also, at his residence in Holborn, a large physic-garden of his own, which was probably more richly supplied than any other in England. He seems to have enjoyed the favour of the College of Physicians, and is spoken of with great commendation by some of his contemporaries. He arrived at the rank of master of his company, and died about 1607. Gerard's first publication was a catalogue of the plants in his own garden, entitled "Catalogus Arborum, Fruticum & Plantarum, tam indigenarum quam exoticarum, in horto Joh. Gerardi, civis & chirurgi Londin. nascentium," 4to. 1596 and 1599. The number of species contained in it is 1033, and an attestation of its fidelity is subjoined by the botanist Lobel. His great work, entitled "Herbal, or General History of Plants," folio, was published in 1597. Its foundation was a translation into English of the herbal of Dodoens (see his article), made, according to Lobel, by a Dr. Priest, which after his death came into the hands of Gerard, who was not enough skilled in Latin to have under-

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taken it himself. Its distribution, however, is altered, and many new plants are added from Lobel and Clusius. The figures were procured from Frankfort, being from the blocks used in the Dutch Herbal of Tabernæmontanus. Though, from this account, Gerard's share in the work appears to have been inconsiderable, yet he has the merit of having contributed to diffuse a more general taste for botany throughout the kingdom, and to have furnished herbalists with an useful book of reference. The greatly improved edition by Thomas Johnson, in 1633, long continued to be a standard work, and is still valued. *Pulteney's Sketches of Botany in England.*—A.

GERBAIS, John, a French divine, and esteemed writer on subjects relating to ecclesiastical discipline and the rights of the Gallican church, in the seventh century, was born at Rupois, a village in the diocese of Rheims, about the year 1629. After having received the requisite preparatory education, he was sent to the university of Paris, where, as he possessed great quickness of parts, a happy memory, and a studious disposition, he soon distinguished himself by his proficiency in the different branches of literature, and became eminent for his knowledge of canon law and ecclesiastical claims and usages. In the year 1661, he was admitted to the degree of doctor of divinity by the faculty of the Sorbonne; and in the following year was appointed professor of eloquence in the College-royal of France. He was fixed upon by the French clergy as the most proper person to succeed Nicholas le Maître, nominated to the bishopric of Lombez, in editing the system of rules for the government of the regular clergy, as decreed in the assembly of 1645, illustrated with the notes of M. Hallier, bishop of Cavaillon. It was entitled "Ordinationes Cleri Gallicani circa regulares, cum Commentariis, &c." 1665, 4to. For his services in this work, that body bestowed upon him a pension of six hundred livres. In the year 1679 he published an able and spirited treatise in support of the liberties of the Gallican church, entitled "De Causis majoribus, &c." 4to. in which he maintained that the causes of bishops ought to be tried in the first instance by their respective metropolitans, and the prelates belonging to their jurisdiction. This work excited such resentment at the court of Rome, that pope Innocent XI. issued a brief in the following year, which condemned the doctrine contained in it as schismatical, suspected of heresy, and injurious to the rights of the holy see. In the assembly of the clergy which met in the year 1681, this brief was made the subject of discussion; when, after bestowing high praises on the author, they decreed that he should publish a new edition of his work during the following year, with some alterations, for the sake of expressing their readiness to enter into some compromise with the court of Rome; which alterations were admitted into the subsequent impressions of the work. In the year 1690 M. Gerbais published "A dispassionate Treatise on the Power of the Church, and of the Princes, as exercised in imposing Obstacles to Marriage," 4to. For the titles of his other pieces, chiefly relating to matters contested between the Roman see and individual ecclesiastical communities, or the rights and regulations of particular classes among the regular clergy, we must refer to the two first of our subjoined authorities. M. Gerbais died in 1699, when about seventy years of age. For some time before his death he had filled the post of principal of the college of Rheims, to which he was a liberal benefactor. *Dupin. Moreri. Nouv. Dict. Hist.*—M.

GERBEL, Nicholas, a learned jurist, was a native of Pfortzheim. He was brought up to the study of the law, and became a professor of it at Vienna, and afterwards at Strasburg. He applied to the study of history and antiquities, and obtained great reputation by his writings. De Thou characterises him as one equally estimable for his erudition and humanity. He died at a very advanced age in 1560. His works are: "Isagoge in Tabulam Græciæ Nicolai Sophiani," 1545, afterwards augmented into seven books, comprehending a complete description of all Greece, and printed at Basil, folio, 1550: "De Anabaptistarum ortu & progressu." "Vita Joannis Cuspiniani." He corrected Cuspinian's Chronicle of the Cæsars, and Arrian's Hist. of Alexander. *Freheri Theatr.*—A.

GERBERON, Gabriel, a French ecclesiastic, and voluminous writer in support of the jansenist principles, was born at Saint-Calais, in the diocese of Mans, in the year 1628. His first religious profession was made in the congregation of the Oratory, which he quitted in the year 1649, and entered among the Benedictines of the congregation of St. Maur. In that connection he taught theology for some years with considerable success, and was appointed sub-prior of the abbey of Corbie. When the controversy on the subject of grace raged between the Jansenists and the Jesuits, he wrote with much zeal and ability in support of the side of the question embraced by the former; whence the Jesuits became his determined ene-

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mies, and found means to prejudice Lewis XIV. so strongly against him, that in the year 1682 the king gave orders for his being put under arrest. Gerberon, however, having obtained information of the approach of the officers, found means to escape, and retired into Holland, where, under the name of Augustine Kergré, he exercised the pastoral functions for several years, and wrote a great variety of books on different subjects, but chiefly on the questions agitated in the controversies concerning free-will and grace. The air of Holland at length proving injurious to his health, he removed into Flanders, where in the year 1703 he was ordered to be taken into custody by the archbishop of Mechlin, before whom he was examined, and condemned for his opinions on the subject of grace. Soon afterwards he was sent prisoner to the citadel of Amiens; but after the death of M. Feydeau de Brou, bishop of Amiens, who by his humane and charitable attention had mitigated the irksomeness of our author's confinement, he was transferred to the castle of Vincennes. In that prison he continued shut up until the year 1710, retaining his natural vivacity unimpaired, and his zeal for what appeared to him to be truth undiminished by his sufferings. The king now ordered him to be delivered into the care of his superiors, by whom he was sent to the abbey of St. Denys, where he died in 1711, when nearly eighty-three years of age. He superintended an edition of "The Works of Marius Mercator," to which he added notes, and printed it at Brussels in 1673, 12mo. under the assumed name of Rigberius; a new edition of "The Works of St. Anselm," of which we have given an account in our life of that prelate; and a new edition of "The Works of Baius," 1696, 4to. He was the author of "A General History of Jansenism," published at Amsterdam in 1700, in three volumes 12mo.; a translation of father Gabriel's Specimina moralis Christianæ & moralis Diabolicæ, under the title of "Essays on Moral Theology," 1680, 12mo.; and a vast number of pious and devotional pieces, controversial tracts, &c. for the titles of which we refer to *Moreri. Nouv. Ditt Hist.*—M.

GERBILLON, John-Francis, a distinguished jesuit missionary, was born at Verdun in 1654. He entered into the society of Jesuits in 1670; and having constantly the mission to China in view, he qualified himself for it by the study of mathematics, in which he became very skilful. His wishes were accomplished in 1685, when he embarked for China in company with six mathematicians of the society. At the desire of the emperor, he remained at Pekin studying the Tartarian language; and he so much ingratiated himself with that monarch, as to be appointed to join an embassy sent to regulate the boundaries with the court of Muscovy. By his address and knowledge of languages he greatly contributed to the success of this negociation, and on his return to China was treated with great honour by the emperor, who chose him for his instructor in mathematics and philosophy, and kept him about his person in several journeys which he made into Tartary. Probably no other European has enjoyed so many advantages of studying the Chinese court, and viewing the countries bordering that vast empire. He obtained free permission to preach the christian religion in China, and had the direction of the French college in Pekin, and finally was made superior-general of all the jesuit missionaries sent from France. He died at Pekin in 1707. He wrote in the Chinese and Tartar languages "Elements of Geometry, extracted from Euclid and Archimedes;" and "Geometry, practical and speculative;" both splendidly printed at Pekin. The curious accounts of his eight journeys into Tartary are printed in father du Halde's Description de la Chine. He left in MS. a Voyage to Siam, of which extracts are given in Michault's Melanges Historiques. *Moreri. Nouv. Dict. Hist.*—A.

GERDES, Daniel, a learned professor of theology at Groningen, was born in the year 1698 at Bremen, where his father was engaged in commerce. His parents observing, at an early period, that he was endowed with a ready and happy genius, spared neither pains nor expence to give him a good education. Having gone through the usual course of school instruction, he was placed for six years at the gymnasium of his native town, and applied with such diligence, that in the year 1714 he gave a public and honourable testimony of the progress he had made by explaining a passage in the Plutus of Aristophanes. He at first proposed to study the law; but he afterwards altered his plan, and devoted himself to theology. He therefore attended the lectures of Dr. Gerrard Busch on philosophy and philology, and those of Schumacher and Just on theology, and gave a double proof of his knowledge by two publications; for in 1717 he wrote his learned dissertation "De Larium & Penatium origine," which Masson thought worthy of being inserted in the 15th part of his Histoire critique de la République des Lettres; and two years after he defended, under Schumacher, his thesis "De Opera Ministerii Evangelici adumbrata sub em-

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bimate Collectionis quæ sit tempore missis." In 1719 he went to Utrecht, where he diligently attended the lectures of Burman, Alphen, and Lampen; and before the end of that year defended a theological thesis, "Ad Historiam Pauli Apostoli." In 1722 he finished his academical studies and repaired to the Hague, where in the same year he was admitted a candidate for holy orders. He then visited the most celebrated academies of Germany, as well as the principal towns in Swisserland, Holland, and France, and formed an acquaintance with the most learned men of that period. In the year 1726 he was invited to Duisburg to be professor of theology; he therefore took the degree of doctor in that faculty at Utrecht, and entered on his academic office with an oration "De Docta in Theologia ignorantia." Two years after he obtained the professorship of church history, and on this occasion published a dissertation "De Usu Eucharistiæ medico." Having now attained a considerable degree of celebrity, the curators of the university of Groningen, on the translation of Vogt to Utrecht, in 1735, were induced to invite him to the theological chair, which he accepted; and on the 11th of June the following year he delivered his introductory oration "De Unctione quæ Fideles omnia docet." The same year he was elected a member of the Royal Academy of Sciences at Berlin. Gerdes continued to discharge his duty, both as a professor and preacher, till the year 1752; when a disorder in the breast, with which he had been affected in his youth, obliged him to give over preaching, and to attend only to the professorship of church history: but his weakness increasing, he died on the 11th of February, 1765. His principal works are: "Vesperæ Vadenses, sive Diatribæ Theologico-philologicæ de hyperbolis ex Scriptoribus sacris eliminandis." *Utrecht*, 1727, 4to. Gerdes asserts in the preface, that in the style of the New Testament there are no imperfections, and much less hyperbolic expressions. The work consists of three dissertations: in the first he examines the nature of hyperboles, which he considers as abortions of tropes; in the second he gives rules for explaining hyperboles; and in the third takes a view of all those works in which they are to be found. "Observationes Miscellaneæ ad quædam loca SS. in quibus Historia Patriarcharum illustratur, Dis. III." *Duisburg*, 1729-1733, 4to. "Miscellanea Duisburgensia, ad incrementum rei Literariæ omnis præcipue vero Eruditionis Theologicæ publicata." *Amst.* and *Duisb.* 1732-1738, tom. IV. 8vo. "Miscellanea Groningana," vol. I. *Duisb.* 1736, vol. II. III. IV. *Groning.* 1737-1745, 8vo. This is a continuation of the preceding work. "Florilegium Historico-criticum librorum variorum, cui multa simul scitu jucunda interspersuntur, Historiam omnem Literarium & cum primis Reformationis ecclesiasticum illustrantia." This Florilegium appeared first in his "Miscellanea Groningiana," vol. II. and III. but was soon after printed by itself, *Groningen*, 1740, 8vo.; and enlarged and improved, *ibid.* 1747, 8vo. It forms an excellent supplement to Voigt's Catalogus Librorum rariorum. "Compendium Theologiæ dogmaticæ," *ibid.* 1734, 8vo. "Exercitationum Academicarum, Libri III; quibus varia sacra, tum ad Historiam Patriarcharum tum ad Juadaias Antiquitates, &c. spectantia illustrantur," *Amst.* 1738, 4to. with a head of the author. "Introductio in Historiam Evangelii sæculi XVI. passim per Europam renovati, &c." *Groningen*, 1744-1752, four volumes 4to. "Meletemata sacra sive Exegesis & Isagoge, in Cap. xv. Ep. 1, ad Corinthios," *Groning.* 1759, 4to. *Hirsching's Manual of eminent Persons who died in the eighteenth Century. Jöcher's Gelehrt. Lexicon.*—J.

GERHARD, Ephraim, a German lawyer and philosopher who flourished at the commencement of the eighteenth century, was born at Giersdorf, in the duchy of Brieg, in Silesia, in the year 1682. He became advocate to the court and regency of Weymar, and afterwards filled the chair of professor of law in the university of Altdorf, where he died in 1718, when only thirty-seven years of age. He was the author of several treatises in jurisprudence and philosophy, of which the most important is entitled, "Delineatio Philosophiæ rationalis;" to which is subjoined an excellent dissertation, "De præcipuis Sapientiæ Impedimentis, &c." *Nouv. Dict. Hist.*—M.

GERLACH, Stephen, a learned German lutheran divine and professor in the sixteenth and the beginning of the seventeenth century, was born at Knitlingen, a village dependent on the abbey of Maulbrunn, in Swabia, in the year 1546. His early education he received in his native place, a school at Stutgard, and at the abbey of Maulbrunn, the abbot of which had embraced the protestant religion. In the year 1563 he was sent to the university of Tubingen, where he distinguished himself by his diligence and proficiency in his studies, and in the year 1566 proceeded to his degree of B.A. with great applause. Being soon afterwards obliged to withdraw from this university, on account of its being visited with the plague, he went to

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Erlangen, where in the year 1567 he was admitted to the degree of doctor in philosophy. When the plague had ceased he returned to Tubingen, where he applied with great assiduity to the study of theology and sacred criticism, and acquired high reputation for the extent and correctness of his knowledge, his acuteness and ability in academic disputations, and the other desirable requisites for entering into the ministerial profession. In the year 1573, the emperor Maximilian II. having appointed baron Ungrad his embassador to the Turkish court, that nobleman applied to the university of Tubingen to recommend a person well qualified by his learning and talents to accompany him in the capacity of domestic chaplain. Gerlach was unanimously made choice of for this appointment, and, after having been solemnly set apart to the ministry, proceeded to Vienna, whence he accompanied the embassador to Constantinople. In this city he continued upwards of five years, acquainting himself with the manners and religion of the Turks and of the Greeks, and cultivating the friendship of the most eminent men in the latter communion, to whom he recommended himself by his learning, piety, and amiable manners. In the year 1578 Gerlach took his leave of the embassador, and returned to Tubingen, with his stores of knowledge increased, and enriched with numerous Greek MSS. During the following year he was admitted to the degree of doctor in divinity, about which time he was appointed professor of theology, and took the *compendium* of the learned James Heerbrand for his text book, enlarging upon, and more fully illustrating, the subjects which are therein systematically arranged. To this employment he diligently devoted himself until the year 1587, when he was made professor in ordinary of the prophetic Scriptures, dean of the church of Tubingen, and colleague of the academic senate. In the year 1590 he was appointed to deliver a course of lectures explanatory of the Epistles of St. Paul, and was made inspector and superintendant of the theological college at Tubingen. The duties of these respective appointments he discharged with exemplary diligence, until incapacitated by disorders which brought on a sudden decay of his faculties, and reduced him to a state of mental imbecility and childishness. He died in 1612, in the sixty-sixth year of his age. He was the author of "An Epitome of Ecclesiastical History," written in Latin; "A Journal of the Embassy sent to the Porte by the Emperors Maximilian II. and Rodolf II." in the German language, and abounding in curious and interesting particulars, historical, ecclesiastical, and theological; and numerous theological "Dissertations," "Theses," and "Disputations," in controversy with the Catholics, Calvinists, &c. *Melchior Adam de Vit. Germ. Theol. Moreri.*—M.

GERMAIN, Thomas, a celebrated artist, born at Paris in 1674, was the son of the king's goldsmith, also a workman of great skill. His father died while he was a child; and his mother, finding in him a disposition for the art of design, sent him to the school of the painter Boullongne. Thence, under the protection of Louvois, he went to Italy; but his progress was interrupted by the death of his protector, which deprived him of support. With the true spirit of one devoted to improvement, he bound himself apprentice to a goldsmith for six years, on the condition that he should be allowed two hours a-day to draw at the Vatican. He well knew that all the departments of art are connected, and that it is impossible to excel in one without possessing the basis of the whole. His application made him a master in his profession. During his residence at Rome he became known by many fine sculptures in metal, and upon his return to France he took the lead in all works of that kind. Plate richly chased was then greatly in vogue, and Germain was employed for all the splendid ornaments of the toilets of queens and the buffets of kings which were sent in presents from that magnificent court, or ordered from Paris, the seat of taste and elegance. The richest materials received their chief value from his hand. Thus Voltaire, in his epicurean poem of "Le Mondain," enumerating the choicest products of opulence directed by taste, says,

> Et cet argent fut poli par Germain.
>
> This plate received its burnish from Germain.

Apartments were given him in the Louvre, and in 1738 he was created echevin or sheriff of Paris. He was skilled in architecture, and from his designs were constructed a fine church at Leghorn, and that of St. Louis in the Louvre. He died in 1748, and was interred in the latter edifice. *Moreri.*—A.

GERMANICUS, Cæsar, the delight of the Roman people, was the son of Nero Claudius Drusus, by Antonia Minor. He was therefore grand-nephew of Augustus, nephew of Tiberius, and grandson of Livia. When Augustus adopted Tiberius, A.D. 4, he obliged him at the same time to adopt Germanicus, who thus, according to the Roman law, stood in the filial

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relation to them both. He married Agrippina, the daughter of Agrippa, and grand-daughter of Augustus, a lady not more illustrious for her rank than her virtues. Germanicus grew up in the general affection of the public, on account of the sweetness of his temper, and his unaffected affability. He also possessed every princely accomplishment, was master of the Greek language as well as his own, and was a proficient in eloquence and poetry. A prepossessing exterior was added to these advantages. At an early age he was appointed to command an army raised to quell the revolt of the Dalmatians, over whom he obtained various successes, which in the end obliged them to submit. His services were rewarded by the permission to offer himself before the legal age for the consulate, which he filled A.D. 12. Near the close of Augustus's reign Germanicus was sent with an army into Gaul, with orders thence to attack the German provinces which, at the instigation of Arminius, had shaken off the yoke of Rome. He was collecting the tribute in Gaul when he received advice of the death of Augustus; and knowing himself an object of suspicion to Tiberius, he was the more anxious to exact oaths of fidelity to him from the provincials. A furious sedition at this time broke out among the legions upon the Lower Rhine commanded by Cæcina, as well as the army on the Upper Rhine, under the superintendance of Germanicus. He hastened thither, and for a time appeased the commotion by promises and largesses. It broke out again, however, soon after, and became so formidable, that he thought it prudent to send his wife and infant son out of the camp. This circumstance affected the soldiery; and Germanicus, following the impression with a pathetic speech, brought them back to their duty. Two legions, which continued in their mutiny, were afterwards reduced to order by setting the well-affected among them to massacre the seditious. The slaughter made on this occasion shocked the humanity of the prince, but the termination of this dangerous revolt was considered as highly creditable to his prudence and vigour. He had also displayed his fidelity on the occasion, by rejecting with horror the proposal made him by the mutineers of seizing the empire for himself. In order to give employment to the still irritated spirits of the soldiers, he led them across the Rhine, and made a most bloody and destructive inroad into the country of the Marsi. His return was molested by a violent attack from several associated tribes, which he repulsed with great slaughter. A triumph was decreed him for this success, but the war in Germany was still far from being terminated. The dissensions between Arminius (see his article) and Segestes gave occasion to Germanicus the next year to make an incursion into the country of the Catti. He then undertook to relieve Segestes, who was invested in his camp by Arminius; and marching against that leader, he defeated him, and made a captive of his wife, the daughter of Segestes. Arminius united several of the neighbouring tribes against the Romans; but Germanicus, penetrating still further into the country, laid waste all the tract between the Lippe and the Ems. Being then near the spot in which Varus and his legions had been cut off by the Germans, he resolved to perform the pious office of bestowing funeral rites upon their remains. He proceeded with his army to the forest of Teutoburgium, the scene of the disaster, and having gathered the scattered bones of his unfortunate countrymen, he caused them to be buried in one common grave, himself laying the first turf of the mound that covered them. Though such an action was well calculated to increase his popularity, it gave food to the jealousy of Tiberius, who also found an objection in the augural character of Germanicus against his officiating in rites of this nature. The return of the Roman general to the borders was molested by the pursuit of the Germans, in which his lieutenant Cæcina was brought into imminent peril; and two legions which were marching back by the sea-coast suffered great loss from the flowing of the tide. On the whole, the events of this campaign seem to have been as likely to impress the Romans with a dread of Germany, as to inspire the Germans with apprehensions of Roman power.

Germanicus passed the winter in preparations for a new expedition, and in the spring of A.D. 16 he embarked his legions, and conveyed them to the river Ems. Thence he marched to the banks of the Weser, on the opposite side of which Arminius was posted. The Romans crossed that river, and various actions ensued, in which the Germans fought with great bravery, but were at length obliged to yield to superior discipline and generalship. The concluding battle was attended with great slaughter to the Germans, and gave the Roman commander occasion to raise a trophy with the proud inscription of "The nations between the Rhine and the Elbe subdued by the army of Tiberius Cæsar;" but this subjugation was, in fact, only a temporary cessation of contest with present force. Germanicus brought back his army, partly down the Ems by sea; which di-

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vision encountered dreadful tempests, to the loss of many of the transports, and dispersion of the rest. The news of this disaster incited the Germans to fresh hostilities, which the activity of the general soon repressed. It was the great point of ambition in Germanicus to renew the war in these parts, which he flattered himself would end in the entire conquest of Germany; but Tiberius, either jealous of his successes, or convinced that no lasting advantage to the empire could arise from such costly and hazardous enterprises, recalled him to Rome, with many compliments upon his past exploits, and the prospect of a second consulate. He received him upon his return with great demonstrations of affection, and procured him a triumph, which was celebrated with extraordinary magnificence. That part of the spectacle which was the most touching to the Roman people was the chariot of the victor, filled with his three sons and two daughters.

Various disturbances at this time arose in the East, and Germanicus was appointed with very extensive powers to go thither and restore tranquillity. As a balance to his authority, the suspicious emperor placed Cn. Piso in the government of Syria, a man of a violent and haughty temper, and elated with the influence his wife Plancina possessed over the empress Livia. Germanicus was arrived in Greece when he entered upon his second consulship, A.D. 18, having the emperor for his colleague. In his progress he visited Athens, where he was received with all the excessive and ingenious adulation usually practised by that people. In return, he treated the citizens with great affability and respect, walking among them attended only by a single lictor. He then sailed to Eubœa and Lesbos, in which isle Agrippina was delivered of her last child; thence he touched upon Thrace, and, crossing into Asia, viewed the ruins of Troy, and consulted the oracle of the Clarian Apollo at Colophon. Piso hastily followed him; and after terrifying the Athenians by a severe harangue, in which he threw out oblique reproaches on Germanicus, embarked for Rhodes, where he would have perished by shipwreck, had he not been saved by the humane assistance of that prince, whom he overtook there. Germanicus then proceeded to execute the chief business of his commission. In Armenia he placed the crown on the head of Zeno, son of the king of Pontus, an ally of the Romans. He then reduced Cappadocia and Comagene to the state of Roman provinces. He underwent some further affronts from Piso, with whom he had an interview at Cyrrum in Syria, which passed with mutual scorn and reproach. Soon after, he renewed the ancient alliance with the Parthians. In the ensuing year he made a progress into Egypt, and viewed all the curiosities of the country; at the same time opening the public granaries to the people, who were suffering under a scarcity. Tiberius, however, in a letter, severely reprehended him for visiting a province which all senators and persons of rank were forbidden to enter.

Upon his return from Egypt to Syria, he found that Piso had abrogated every regulation which he had established among the legions and in the cities, and his indignation at this conduct widened the breach between them. At this time Germanicus was attacked with a disease, which afterwards proved fatal. A temporary recovery was celebrated by the people of Antioch with festal sacrifices, which Piso indecently disturbed by his lictors, and then left the place. The prince soon relapsed, and his depression of spirits was aggravated by the persuasion that Piso had given him poison. This suspicion seems to have been received as an undoubted fact by most writers of history and biography; yet Tacitus himself, who mentions it, and is by no means inclined to favour Piso, or Tiberius, from whose suggestions he is supposed to have acted, expressly says that the charge of poisoning Germanicus was feebly supported; and the alleged manner of his doing it is a manifest absurdity. There might, perhaps, be some truth in the discovery of magical rites practised against the prince's life, the dread of which might add to his disorder. Under the impression of these injuries, Germanicus solemnly renounced all friendship with Piso, and conjured his friends to prosecute with the utmost vigour the authors of his death. He took a most tender farewel of his wife, whom he requested for the sake of their children to moderate her high and impatient spirit; and soon after expired, at Epidaphne near Antioch, A.D. 19, in the thirty-fourth year of his age. The manner in which the news of his danger was received at Rome proved the warmth of affection which he had inspired. Every other concern was forgotten in the fluctuations of fear and hope on his account; and when his death was known, the people, without waiting for any order from the magistrates, forsook the forum, shut up their houses, and assumed every token of universal sorrow. A profusion of honours was decreed to his memory, and even foreign princes and nations joined their testimonies of esteem and regret. Germanicus, besides his civil and military talents, had preten-

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sions to literary reputation. He wrote and published some Greek comedies, and is said to have translated the Phenomena of Aratus into Latin verse, though some modern critics ascribe this version to the emperor Domitian, who also bore the title of Germanicus. He was likewise a patron of letters, and Ovid dedicates to him his Fasti. *Taciti Annal. I. & II. Suetonius in Caligul. Univers. Hist.*—A.

GERMANUS I. patriarch of Constantinople in the former part of the eighth century, was the son of a patrician named Justinian, who had been put to death by the emperor Constantine Pagonatus, who cruelly ordered the subject of this article to be deprived of his manhood. The first dignity of which we find Germanus in possession was the bishopric of Cyzicum; whence, in the year 715, he was translated to the patriarchate of Constantinople. In this situation he was not distinguished by any transactions of sufficient moment to be recorded before the year 726, when the emperor Leo the Isaurian issued out an edict forbidding the worship of images. On this occasion the patriarch discovered much superstitious zeal in favour of image worship, pretending that it had been authorised by the practice of seven centuries, and illustrating its lawfulness by the fabulous narrations concerning images of the virgin Mary painted by St. Luke, the picture of Christ sent to the king of Abgara, and other absurd legends. For four years the emperor bore with great patience the resistance which Germanus shewed to his edict; but at length, becoming irritated at the effects of his example, by which an ignorant populace was encouraged to outrageous acts of sedition and rebellion, he assembled a council at Constantinople in 730, by which the patriarch was degraded from his dignity, but permitted to retire to his paternal seat, where he spent the remainder of his days in peace and quietness. He is said to have died about the year 740. In the Greek and Latin churches he is honoured as a saint and confessor, for having zealously defended the superstition of image worship. He was the author of a treatise "De sex Synodis Oecumenicis, &c." of which the most complete edition was given by Stephen le Moyne, in the first volume of his "Varia Sacra," 1685; "An Apology for St. Gregory Nyssen, in opposition to those who accused him of falling into the Errors of Origen," commended by Photius in high terms, but no longer extant; three "Epistles," to John bishop of Synnada, Constantine bishop of Nacolia, and Thomas bishop of Claudiopolis, inserted in the seventh volume of the "Collectio Concil.;" and some "Sermons," and "Hymns," which are to be found in different volumes of the "Biblioth. Patr.," and of Combefi's "Auctuarium," as referred to by Fabricius. Some other pieces have also been attributed to him, which the ablest critics concur in referring to the subject of the next article. *Fabricii Bibl. Græc. vol. X. lib. v. cap.* 41. *Cave's Hist. Lit. vol. I. sub sæc. Eicon. Dupin. Moreri. Mosh. Eccl. Hist. Sæc. VIII.*—M.

GERMANUS II. surnamed NAUPLIUS from the place of his birth on the Propontis, was patriarch of Constantinople in the thirteenth century. He entered into the monastic state, and acquired so high a reputation for learning and piety, that upon a vacancy taking place in the patriarchal see, about the year 1222, Germanus was transferred immediately from the cloister to that dignity. As Constantinople was at that time in the hands of the Latins, he fixed the patriarchal residence at the city of Nice, where he held a synod in the year 1233. He was deposed from his dignity in the year 1240, and again restored to it in the year 1254. His death took place either in that or in the following year. Among the works of which he was most probably the author, that have been improperly ascribed to Germanus I. is a mystical treatise, intended to illustrate the liturgy, and entitled "Rerum Ecclesiasticarum Theoria." It is inserted in Greek and Latin, in the second volume of Fronto Ducæus's "Auctuarium," and is evidently in a very corrupt and interpolated state. In the same number are, "An Oration," delivered upon the dedication of the church of the virgin Mary, and upon the nursing of our Saviour, extant in Combefi's "Origin. Constantin.;" a "Panegyric" on the virgin, and a "Sermon" on the nativity, published in the same work; and "Homilies," on the beheading of St. John the Baptist, the presentation, &c. inserted in the first volume of Combefi's "Auctuarium." To the same Germanus are to be ascribed the two "Epistles" to pope Gregory IX. and the cardinals, on the subject of an union between the eastern and the western churches, inserted in the eleventh volume of the "Collect. Concil.;" two encyclical "Epistles" to the Cypriots, edited in Greek and Latin in the second volume of Cotelerius's "Monument. Eccl. Græc.;" together with various "Decrees," "Orations," "Homilies," and a number of inedited pieces, for the titles of which we must refer to *Fabricii Bibl. Græc. vol. X. lib. v. cap.* 41. *Cave's Hist. Lit. vol. II. sub. sæc. Scholast. Dupin. Moreri.*—M.

There was a third GERMANUS, who was translated to the patriarchate of Constantinople.

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from the see of Adrianople, in the year 1267, but who resigned his dignity within a few months after his election. *Fabricius ut supr. citat. Moreri.*—M.

GERMON, Bartholomew, a celebrated French Jesuit, was born at Orleans, in the year 1663, and commenced his noviciate in the order when he was about seventeen years of age. He applied with great assidnity to his studies, and acquired considerable reputation by his proficiency in the learned languages, his knowledge of antiquities, and of theology. He engaged in a long contest with fathers Mabillon and Coustant, both belonging to the congregation of St. Maur, on the subject of ancient diplomas; and published several treatises during the years 1703, 1706, and 1707, written in pure and elegant Latin, and forming together three volumes 12mo. the titles of which may be seen in Moreri. The greater part of the learned world, however, agreed in awarding the victory to the Benedictines. He also engaged in the controversy concerning grace; and, besides other pieces, which are particularised in our authority, was the author of a theological treatise "On the Hundred and One Propositions of Quesnel condemned by the Bull *Unigenitus*," in two large volumes 4to. This work was adopted by the cardinal de Bissy, who published it in his own name. *Moreri.*—M.

GERMONIO, Anastasio, an eminent canonist, was born at Sala, in the marquisate of Ceva in Piedmont, in 1551. Either through the neglect of his parents, or his own disinclination to learning, he had reached his twenty-second year before he had acquired more than the mere rudiments of letters. He then began to apply so much in earnest, that in the course of a year and a half he made up all his deficiencies. He engaged in the study of law first at Turin, and then at Padua. At the former of these universities he received his degree from the hand of his tutor, the celebrated Pancirolus, who expressed great astonishment at his proficiency. He obtained a chair of canon-law at Turin, which he continued to occupy after he had been raised to the posts of apostolical-protonotary and metropolitan archdeacon. When his archbishop was created a cardinal, he accompanied him to Rome, and acquired the esteem of Sixtus V. and the succeeding pontiffs. Clement VIII. joined him to the congregation formed for compiling the seventh book of decretals, in which were to be inserted the decrees of the council of Trent, with proper explanations; but after the work was finished and sent to the press, political reasons caused the court of Rome to suspend the publication. Germonio, meantime, obtained so much reputation for legal knowledge and dexterity in business, that the dukes of Urbino and Savoy entrusted him with the management of their concerns at the see of Rome. He refused two bishoprics, but was at length induced to accept the archbishopric of Tarantasia in Savoy. The duke Charles-Emanuel sent him as his embassador at the court of Madrid, where he died in 1627. Germonio is highly extolled by several eminent jurists, especially by Antonio Fabri, who praises him for having freed the language of jurisprudence from barbarism, and restored it to its original purity. Of his works, besides his Notes on the Decretals, and Paratitles on the Digest and Code, are: "De Sacrorum immunitatibus Lib. tres; nec-non de indultis apostolicis tractatus," printed at the Vatican, 1591, folio: "Pomeridianæ Sessiones in quibus Latinæ Linguæ dignitas defenditur, &c." 1580, 4to. All his works, revised by himself, were printed at Rome, 1623, folio. *Moreri. Tiraboschi.*—A.

GERSON, John. See Charlier.

GERSTEN, Christian-Louis, professor of mathematics at Giessen, was born in that city in 1701. As he had applied with great diligence to the mathematical and mechanical sciences, he was appointed professor of the former in 1733; but refusing to submit to the decision of the courts of justice, in regard to a suit which he had with his brother-in-law, respecting money concerns, he was declared contumacious, and deprived of a part of his salary. On this account he left Giessen in 1744, and next year was dismissed from his office. He then went to Altona and Petersburgh; but not meeting with the encouragement he expected, he returned to Darmstadt. Here he attempted to bring about a reconciliation with his brother-in-law, and to recover his professorship; but falling into needy circumstances, he wrote a letter couched in very insulting language to the landgrave. In consequence of this letter he was arrested at Franckfort in 1748, and doomed to perpetual confinement in the castle of Marxburg, with an annual allowance of two hundred florins. As every indulgence consistent with his situation was granted to him, he employed his time in instructing young persons in the mathematics, and by constant observation acquired uncommon skill in the art of foretelling changes of the weather. Though he could never be prevailed on to acknowledge his error, but rather continued to offend the court by insulting petitions, he was released from confinement in 1760, and kept for a year at Brau-

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bach, by way of trial how far his behaviour would be amended. Before he obtained complete liberty, he went privately to Wisbaden, Offenbach, and Franckfort, where he kept himself concealed, and died in the last-mentioned place, exceedingly poor, on the 13th of August, 1762, leaving behind him the character of an able mathematician and an honest man, who had rendered himself unfortunate merely by ignorance of the world and unexampled obstinacy. His works are: "Tentamina Systematis novi ad Mutationes Barometri, ex Natura elateris Aerei demonstrandas," *Frankfort*, 1733, 8vo.; "Methodus nova ad Eclipses Terræ & Appulsus Lunæ ad Stellas supputandas," *Giessen*, 1740, 4to.; "Exercitationes recentiores circa Roris Meteora," *Offenbach*, 1748, 8vo.; "Methodus nova Calculi Eclipsium Terræ specialis," in the Philosophical Transactions, vol. XLIII. No. 482; "Mercurius sub Sole visus, & Observatus in Specula Astronomica," *Giessen*, Phil. Transact. vol. XLIV. No. 482, and in Nov. Act. *Lips.* 1745; "Quadrantis Astronomici muralis Idea nova & peculiaris," Phil. Transact. vol. XLIV. No. 483. *Jöcher's Gelehrt. Lexicon.*—J.

GERVAIS, ARMAND-FRANCIS, at one time abbot of the monastery of La Trappe, was born at Paris, about the year 1660. He received his classical education at the college of the Jesuits, and when he was fifteeen years of age entered among the bare-footed Carmelites. Notwithstanding his youth, he closely conformed himself to the strictest regulations of that order, and at the same time pursued his literary and theological studies with uncommon diligence and success. When he was twenty-two years old he was appointed by his superiors to teach theology to the younger members of the order, and for some years discharged the duties of that appointment with great applause. He also possessed excellent qualifications for a pulpit orator, and distinguished himself by his exertions in that capacity. Afterwards he was successively appointed superior of different houses belonging to the order, and was deputed to Rome for the purpose of negociating its interests with that court. The manner in which he conducted himself in these situations gave such satisfaction, that he would have risen to the most honourable and confidential employments in his community, if he had not determined to withdraw into the monastery of La Trappe, then conducted under the new regulations of the celebrated abbé de Rancé. This resolution he put in practice in the year 1695, and after he had been admitted to profession, was made master of the novices, and soon afterwards prior. Upon a vacancy taking place in the post of abbot, during the following year, the abbé Rancé considered Gervais to be the most proper person to fill it, and accordingly obtained the king's nomination of him to that dignity. But he had not thoroughly studied the temper and disposition of the new abbot, who soon began to alarm him by the changes which he introduced into the institution, without deigning to ask his advice, and tending to overthrow his new-formed and favourite system. These changes produced such complaints against Gervais, that in the year 1698 he found it necessary to resign his dignity into the king's hands, and to quit his residence at the monastery. From this time he wandered about, from solitude to solitude, following the same ascetic course of life which he had practised at La Trappe, and publishing a number of works, of which the principal are noticed below. Having, in the year 1745, published the first volume of a curious and interesting "General History of the Cistercian Order in France," 4to. in which a severe attack was made upon the Bernardins, they applied to the court, by which a letter of arrest was issued out against him, and he was immured within the abbey of Notre Dame des Reclus, in the diocese of Troyes, where he died in 1751, at the advanced age of ninety-one. He was admired for his learning, and respected for many virtues; while at the same time he was not beloved, on account of the impetuosity, unsteadiness, and singularities of his temper, and his sour forbidding manners. He was the author of "The Life of St. Cyprian, &c. including an Abridgment of that Father's Works, with critical and historical Notes, theological Dissertations, &c." 1717, 4to.; "The Lives of Peter Abelard and of his Wife Heloise, &c." 1720, two volumes 12mo.; a translation of "The genuine Letters of Abelard and Heloise, taken from an ancient Latin MS. with curious historical and critical Notes," 1723, 12mo.; "The History of Suger, Abbot of St. Denys, &c." 1721, in three volumes 12mo. accompanied with some learned dissertations on antiquarian and ecclesiastical topics; "A Defence of the preceding, and of the Abbé Rancé, against the Strictures and Invectives of Father Vincent Thuiller, inserted in the first Volume of the posthumous Works of Father Mabillon," 1725, 12mo.; "The Life of St. Irenæus, &c." 1723, two volumes 12mo.; "The Life of Ruffinus, Priest of the Church of Aquileia," 1724, two volumes 12mo.; "The Life of St.

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Paul, the Apostle of the Gentiles, &c." 1735, three volumes 12mo.; "The Life of St. Epiphanius, with an Analysis of his Works, &c." 1738, 4to.; "The Life of St. Paulinus, Bishop of Nola, &c." 1743, 4to.; "The History of the Abbé Joachim, surnamed the Prophet, &c." 1745, two volumes 12mo.; "A critical and impartial Examination of the Lives of the Abbé Rancé, Reformer of the Abbey of La Trappe, written by MM. Maupou and Marsollier," 1744, 12mo.; some treatises "against Father Courayer, on the Subject of the Validity of English Ordinations, &c." *Moreri. Nouv. Dict. Hist.*—M.

GERVAISE, Nicholas, a French ecclesiastic and missionary, was the son of a physician in Paris. Before the age of twenty he accompanied some missionaries to Siam, in which country he remained four years, making himself acquainted with the Siamese language, books, and history. Upon his return he published "Histoire Naturelle & Politique du Royaume de Siam," 4to. 1688; and in the same year he added, by way of supplement, "Description Historique du Royaume de Macaçar," 12mo. These works bear the marks of a juvenile writer, but are not destitute of curious and valuable observations. He then entered the church, and became a rector at Vannes in Brittany. The provostship of Suévre in the church of St. Martin at Tours was afterwards conferred upon him, on which account he thought proper to draw up a "Life of St. Martin, Bishop of Tours, with a History of the Foundation of his Church," 4to. 1699. This work abounds with superfluous digressions, hasty opinions, and misplaced sallies, and drew upon him an attack from a Benedictine of the congregation of St. Maur. In 1715 he published "A History of the Roman Senator Boëthius, with an Analysis of his Works, and Notes and Dissertations historical and theological," 12mo. The relation of the kings of France to the church of St. Martin, of which they are abbots and canons, induced M. Gervaise, in 1721, to celebrate with great pomp the festival of St. Lewis, and to pronounce a panegyric on the royal saint. He also made collections for a life of him, but the work never appeared. About 1724, he went to Rome, where he was consecrated bishop of Horren. He afterwards embarked for the place of his mission in Guiana, where, with all his ecclesiastics, he was massacred by the Caribbs in November, 1729. *Moreri.*—A.

GERVASE of Tilbury, called *Tilburensis*, an historian of the thirteenth century, took his name from his native place, Tilbury in Essex, and was nephew to king Henry II. He was in favour with the emperor Otho IV. who made him marshal of the kingdom of Arles. He wrote a large commentary on Geoffrey of Monmouth's British History, entitled "Illustrationes Galfredi," and also a tripartite History of England. To him is likewise ascribed the compilation of the exchequer book, entitled "Liber Niger Scaccarii," though, by Mr. Madox, who gave a correct edition of it, Richard Nelson, bishop of London, is supposed to have been its true author. Other works of Gervase are: "A History of the Holy Land;" "Origenes Burgundionum;" "Mirabilia Orbis;" and a chronicle entitled "Imperialium Otiorum, Lib. III." *Vossii Hist. Lat. Nicolson's Hist. Libr. Moreri.*—A.

GESNER, Conrad, a physician, naturalist, and one of the most learned and industrious men of his time, was born of parents in humble life at Zurich, in 1516. During his youth he had to struggle with that indigence to which scholars without fortune are so peculiarly liable. With difficulty he obtained school-learning in his native place; and visiting Strasburg for his improvement, he was obliged to become the domestic servant of one of the professors, who taught him Hebrew. He was afterwards sent with some public assistance to France, where he enlarged his sphere of study, and engaged in the instruction of others. On his return, he ventured to indulge an amorous attachment, and married in his twentieth year. He taught boys their grammar for a maintenance, and at his leisure studied books of medicine. He had already imbibed from an uncle that ardour for botanical pursuits which was the ruling passion of his life. A stipend was given him to study at Basil, and at that university he improved himself in medical knowledge and in Greek. Being invited to Lausanne, he there for three years occupied the Greek professorship, and began to publish in botany and materia-medica. He then visited Montpellier, and, after a short stay, went again to Basil, where he took the degree of doctor of physic, with which he returned to his native city. Thenceforth Zurich was the place of his fixed residence; and, besides the practice of physic, he was employed in giving public lectures on philosophy, especially the branches of ethics and physics. These, however, were a small part of his labours. He took several journeys for the purpose of examining and collecting plants and other objects of natural history, of which he was the first person upon record who

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formed a museum. He cultivated a botanical garden; and, as soon as his income permitted, he maintained at his own expence a painter and engraver, whose labours he himself assisted and directed. He maintained correspondences with the learned all over Europe, from whose communications he enriched his own observations, and accumulated the immense store of facts in natural history which has placed him among its principal benefactors. The number of books which he published might alone seem sufficient employment for a life much longer than his, and must have been the fruit of incessant application. With these literary merits he joined a high degree of moral excellence; he was modest, upright, humane, liberal, and pious. This truly excellent person died of the plague in 1565, aged forty-nine.

Gesner is first to be spoken of as a botanist. In this department, he was the first who had a clear notion of method, and who discerned the existence of genera comprehending many species, and classes containing many genera. He also distinguished various natural classes in his book "On the Collection of Plants." He determined affinities from the flower and seed, which he drew with great care in his figures. By his discoveries of new plants or investigation of doubtful ones, he at least doubled the old catalogues, and at his death had prepared drawings of fifteen hundred species: of these, some are as elegant and accurate as any later ones, expressing the botanic character, and all the parts. He very diligently studied the medicinal virtues of plants, frequently making experiments upon himself, as well as collecting practical observations from common use. Some of the most powerful remedies were introduced by him into practice; and he, first of the moderns, rescued opium from the rank of poisons, and shewed it to be a sudorific and a medicine of great efficacy. His principal writings under this head were: "Apparatus & Delectus simplicium Medicamentorum; & de Compositione Medicamentorum:" "Catalogus Plantarum, Nomina Latine, Græce, Germaniæ, & Gallice proponens:" "Enumeratio Medicamentorum purgantium, &c.:" "Tabulæ Collectionum in Genere, in Usum Pharmacopolorum:" "De secretis Remediis Thesaurus:" "De Stirpium aliquot Nominibus veteribus & novis:" "Hortorum Germaniæ Descriptio." He also edited the "Hist. Stirpium & Adnotationes in Dioscoridem" of Valerius Cordus, adding many new and fine plates of his own; and published an Epitome of Matthiolus, with such additions of descriptions and plates as to make it a most valuable work. His medical writings are chiefly comprised in those on botany and materia-medica: but there may be mentioned besides, his "Libelli tres medicinales; de Sanitate tuenda; contra Luxum Conviviorum; & contra Notas astrologicas in Venis secandis;" and "Libellum de Lacte & Operibus lactariis." After his death appeared his "Epistolarum Medicinal. Lib. III," edited by Caspar Wolfius, to which a fourth book was afterwards added. They are replete with valuable observations, medical and botanical. He also edited several pieces of the ancient medical writers, and published a collection of chirurgical writers in one volume folio.

In the other branches of natural history, his great work, "Historia Animalium," takes the lead. This he had intended to comprise in six books, of which he published four; on viviparous quadrupeds; on oviparous quadrupeds; on birds; and on fishes and aquatics. The two remaining were to have been on serpents, and on insects. His collections in this performance are a rich treasure of all the knowledge then possessed on these subjects. He wrote also "De Fossilibus, Gemmis, Lapidibus, Metallis, &c.;" "De Thermis & Fontibus medicatis Helvetiæ & Germaniæ;" and "Descriptio Montis fracti sive Piloti."

In philology his labours were not less considerable. The principal were: a "Lexicon Græco-latinum;" and a "Bibliotheca universalis, seu Catalogus Librorum locupletissimus omnium Scriptorum, Lingua Latina, Græca, & Hebraica, exstantium & non-exstantium," folio. This last has been several times republished with additions. *Freheri Theatr. Halleri Bibl. Med. & Botan.*—A.

GESNER, John James, professor in the Caroline college at Zurich, was born in that city in 1707, and died there in 1787. He distinguished himself by several valuable works on numismatics, and left an extensive collection of coins and medals to his brother, professor John Gesner. He was author of the following works: "Thesaurus Universalis omnium Numismatum veterum Græcorum & Romanorum," *Turic.* 1733, four volumes folio; "Specimen Rei Numariæ," *ibid.* 1735; "Numismata Regum Macedoniæ omnia quæ Laboribus celeberrimorum Vivorum Crophii, Lazii, Golzii, Patini, Spanhemii, Harduini, Begeri, Wildii, Haymii, Liebii, &c. ex regiis aliisque numismatophylaciis hactenus edita sunt, additis ineditis & nondum descriptis, quotquot comparare licuit, integra Serie historica tabulis Æneis repræsentata digessit, descripsit & Notis variorum doctissimo-

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tum Virorum illustrata edidit J. J. Gesner," *Turic.* 1738, folio.; "Numismata Græca Populorum & Urbium," *ibid.* 1739-1754, folio; "Numismata Regum Syriæ, Ægypti, Arsacidarum, Populorum & Urbium Græciæ, Imperatorum Romanorum, Latina & Græca," *ibid. sine anno.* folio; "Numismata antiqua Imperatorum Romanorum Latina & Græca," *ibid.* 1748. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

GESNER, JOHN MATTHIAS, Britannic professor of rhetoric at Gottingen, and one of the most eminent philologists of the last century, was born on the 9th of April, 1691, at Roth, in Anspach, where his father John Samuel was a clergyman. He received the first part of his education at the gymnasium of Anspach, and soon distinguished himself by a strong attachment to ancient literature, as well as to the oriental languages. About the year 1710, he studied theology at Jena, and began to give specimens of his talents and learning by various publications. In 1715, on the recommendation of Buddæus, he was appointed co-rector of the gymnasium of Weimar, and keeper of the public library. In 1728 he was invited to Anspach to be rector; but an offer being afterwards made to him of the rectorship of Thomas's school at Leipsic, he repaired in 1730 to that city. On the establishment of the university of Gottingen, he was invited thither to be professor of rhetoric: he was the first of the foreign professors who arrived there in 1734. The inspection of all the schools in Gottingen, as well as of the philologic seminary, was entrusted to him; and he was at the same time made librarian and president of the German society. When the Royal Society was established at Gottingen, in 1751, he was the first member of the historical class; in 1753 he was appointed a counsellor of state, and in 1761 perpetual director. This office, however, he did not long enjoy; as he died on the 3d of August, the same year. His principal works are: "Philopatris Dialogus Lucianeus, cum Disputatione de illius Ætate & Auctore," *Jena*, 1714, 8vo.; "Institutiones Rei Scholasticæ," *ibid.* 1715, 8vo.; "Commentatio de Annis Ludisque sæcularibus veterum Romanorum," *ibid.* 1717, 4to.; "Chrestomathia Ciceroniana, or, Select Passages from the Works of Cicero," *ibid.* 1717, 8vo.; "Basilii Fabri Thesaurus Eruditionis scholasticæ recensitus, emendatus & locupletatus," *Lips.* 1726, folio; "Chrestomathia Pliniana, or, Select Passages from Pliny's Natural History," 1728, 8vo.; "Primæ Lineæ Artis oratoriæ," *Anspach*, 1730, 8vo.; "Disputatio de Philopatride, Dialogo Lucianeo," *Lips.* 1730, 4to.; "Chrestomathia Græca, sive Loci illustres ex optimis Scriptoribus delecti," *ibid.* 1731; "Scriptores Rei rusticæ veteres Latini, Cato, Varro, Columella, Palladius, Vegetius, & Gargilius Martialis, cum Editionibus prope omnibus & MSS. pluribus collati, adjectæ Notæ Virorum clarissimorum integræ, tum editæ & Lexicon Rei rusticæ," *Lips.* 1735, two volumes large quarto, with plates; "Plinii Secundi Panegyricus," *Goetting.* 1735, 8vo.; "Quintiliani de Institutione oratoria, Lib. XII," *ibid.* 1738, 4to.; "Plinii Cæcilii Secundi Epistolarum Libri X; Ejusdem Panegyricus, cum Annotationibus perpetuis," *Lips.* 1739, 8vo.; "Carminum Libri III," *Vratisl.* 1743, 8vo.; "J. G. Heinceii Fundamenta Stili cultioris, adjectis Annotationibus, Gesneri," *Lips.* 1743, 8vo.; "Opuscula varii Argumenti," *Vratisl.* 1743, four parts, 8vo.; "Encheiridion, sive Prudentia privata & civilis T. Pomponii Attici &c. in Usum Prælectionum," *Goett.* 1745, 12mo.; "Thesaurus Latinæ Linguæ & Eruditionis Romanæ," *Lips.* 1747-1748, four volumes folio: the Thesaurus of R. Stephanus, published in London in 1735, has been so far made the foundation of this work, that Gesner resolved to follow the same order, but in other respects he used his own discretion, adding such notes and other improvements as appeared necessary. These additions do not consist so much in new words and articles, as in a great number of remarkable phrases and passages from the Roman writers, with illustrations. "Index etymologicus Latinitatis," &c. *Lips.* 1749, 8vo.; "Primæ Lineæ Isagoges in Eruditionem universalem," *Lips.* 1757, 8vo. tom. ii. *ibid.* 1774-1775, 8vo.; "Claudiani Opera, Varietate Lectionis & perpetua Annotatione illustrata," *Lips.* 1759, 8vo.; "Angeli Mariæ Card. Quirini & Gesneri Epistolæ mutuæ," *Norimb.* 1760, 8vo.; "Chrestomathia Tragica, tres integras Tragœdias continens; Æschyli Prometheum, Sophoclis Ajacem, Euripedis Phœnissae," *Goetting.* 1762, 8vo.; "Orphei Argonautica, Hymni, Libellus de Lapidibus & Fragmenta, &c. curante G. C. Hambergero," *Lips.* 1764, 8vo. The celebrity which Gesner had acquired, in consequence of the many valuable works which he published, was still farther increased by this posthumous edition of Orpheus, as he has rendered intelligible, by short and comprehensive notes, a work otherwise difficult and obscure. "Thesaurus Epistolicus Gesnerianus, edidit C. A. Klotz," *Halae.* 1768, 8vo. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

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GESNER, Solomon, a German lutheran divine of considerable celebrity in the sixteenth century, was born at Boleslaw in Silesia, in the year 1559. He had the misfortune to lose his father when very young; but met with friends, by whose assistance he was enabled to acquire the rudiments of learning in his native town and at Troppaw. He afterwards went to Breslaw, where he furnished himself with necessaries while farther improving in the learned languages, and commencing the study of rhetoric and the mathematics, by the gratuity which he received for giving private lessons to the children of a goldsmith in that city. Having by this means, and by some verses which he wrote, acquired a little money, when he was about nineteen years of age he removed to Strasburgh, where he was so fortunate as to obtain an academic exhibition for five years, which he diligently employed in the study of philosophy, the mathematics, rhetoric, theology, and the Hebrew, Chaldee, and Syriac languages. At the end of that period he became tutor to a noble Livonian, and when he was twenty-four years of age was admitted to the degree of M.A. In the year 1585 he was made rector of the school in his native town; from which situation he removed four years afterwards, to undertake the superintendence of the academic seminary at Stettin. In that place he engaged in an angry contest with the Calvinists, which produced such unpleasant effects, that in the year 1592 he thought it prudent to accept of an invitation to remove to Straelsund, where he became co-pastor with an aged minister in that town, and professor in the public schools. He had not resided there many months before he received an invitation to fill the theological chair in the university of Wittemberg; which was an honourable testimony to his merits, and peculiarly acceptable, as the air of Straelsund was found injurious to his state of health. Accordingly, he entered upon the duties of his new professorship in the year 1593, and was about the same time admitted to the degree of doctor of divinity. Afterwards he filled the posts of dean and rector of the university, assessor in the ecclesiastical consistory, and first preacher in the castle church. But in this place he was also involved in controversies with the Calvinists, on the subject of predestination, and other points, which were carried on with a degree of acrimony that reflected no credit on either of the parties. By the closeness of his application to his different engagements, he brought on a complication of disorders, to which he fell a sacrifice in 1605, when in the forty-sixth year of his age. He published "The Prophecy of Hosea, with the Latin Version of St. Jerome, from the Hebrew, and that of B.A. Montanus from the Chaldee Paraphrase of Jonathan, illustrated by the Commentary of St. Jerome, and additional Notes;" "A General Disquisition on the Psalter," treating of the dignity, the use, the argument, and the connection of the Psalms; "Polemical Dissertations on the Book of Genesis;" "The Orthodox Doctrine concerning the Person and Office of Jesus Christ;" a collection of "Sermons on the Sufferings of Christ;" "De Conciliis, Lib. IV," of which the two first contain general remarks, and an historical view of all the councils, and the two last a refutation of the two books of Bellarmine on the same subject; academic disputations, controversial treatises, &c. *Melchior. Adam. Vit. Germ. Theol.*—M.

GESSNER, Solomon, an eminent pastoral poet, and a landscape painter, was born in 1730, at Zurich in Switzerland. His father, who was a bookseller and printer, brought him up to his own business, but did not neglect giving him a liberal education. So slow, however, was his progress under his first master, that he was sent home with the character of being incapable of proceeding farther than writing and common arithmetic. But a second preceptor, following the method of taking him out into the fields and there repeating to him passages from ancient authors, associated with observations on the beauties of nature, roused his dormant powers and engaged his attention: and to this circumstance is with probability attributed the turn he took to pastoral and rural poetry. At the age of twenty-two he made a tour through Germany, for the purpose both of his own improvement and of extending the connections of the house in which he was now admitted as a partner. The acquaintance of many of the German literati, to whom he obtained an introduction during the course of this journey, stimulated the passion he had already imbibed for letters; and soon after his return, in 1753, he published a short *poem in measured prose* (the style he adopted in all his compositions), entitled "Night." This was followed by his pastoral romance of "Daphnis," in three cantos. They were both favourably received, and were judged to display great talents for rich description and tender sentiment, though marked with the exuberances and irregularities of juvenile fancy. Some of the fictions in these pieces shewed him to be an imitator of the manner of Ovid; but his maturer taste led him to a strain of simplicity, and a

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natural style of painting, which are his chief characteristics. This character is peculiarly exemplified in his next and favourite work, his "Idylls," formed, as he affirms, upon the model of Theocritus, but infinitely surpassing that poet in delicacy and true tenderness, and in the pure morality they inculcate. Their scenery is all an accurate transcript of nature; but the pictures of human life they present are rather borrowed from a fancied Arcadia, or golden age, than from any real forms of rural society. The Idylls were greatly admired in all the countries where their language was native, and brought a large addition to the author's reputation. This was carried to its height, in the common opinion, by his next performance, "The Death of Abel," which appeared in 1758. In this piece the dignity of a religious epic, like the Paradise Lost, is attempted to be united with the simplicity and suavity of pastoral. Its success was highly flattering: besides the repeated editions it underwent at Zurich in the original, it was translated into most European languages. With us, it has perhaps been more popular among religious readers than among persons of refined literary taste; which has partly been owing to the turgid and affected style in which it has been drest by the English translator, partly to a superabundance of oratorical figures chargeable upon the work itself. Gessner afterwards published some minor poems, of which "The First Navigator" is one of the most admired. He also essayed his powers in the pastoral drama, but with no extraordinary success. Almost all his poetical effusions were the product of his youth, and written before he had completed his thirtieth year. About that period he married the daughter of Mr. Heidegger, a gentleman who possessed a valuable collection of paintings of the Flemish school; and this circumstance gave a new turn to his pursuits. He had at an early age learned to draw, and had acquired some attachment to the arts of design. This was now revived, and he began seriously to attempt imitating what he admired. In a "Letter on Landscape Painting," he has given an instructive account of the steps by which he was led to a proficiency in that art. For some time he only ventured upon decorations of books printed at his office; but at length he attained more confidence, and in 1765 published ten landscapes, etched and engraved, as well as designed, by himself. Twelve others appeared in 1769, and he continued to execute ornaments for the works which issued from his press. These efforts raised his fame as an artist almost to a parity with that he had gained as a writer; and he has obtained a distinguished place among the votaries of the fine arts in Switzerland, as recorded in the historical essay of his countryman, Mr. Fuessli. In his private character Gessner displayed all that gentleness, sensibility, and benevolence, which breathes in his writings. He was modest, sincere, and unaffected, and exemplary in every relation of life. His fellow-citizens manifested their esteem for him by gradually advancing him to the first offices of the republic, all of which he discharged with great diligence and integrity. He received from various parts of Europe testimonies of the respect and admiration which he inspired; and the enlightened empress Catharine honoured him with the present of a gold medal. While his reputation was yet flourishing, and his powers unimpaired, a stroke of apoplexy carried him off on March 2, 1788, in the fifty-sixth year of his age. Though his death was untimely, he may be accounted fortunate to have escaped participating in those miseries which his country has since suffered from an unprincipled invader.—*Pref. to the Engl. Transl. of Gessner's Works.*—A.

GETA, SEPTIMUS, second son of the emperor Severus, and brother and partner of Caracalla, was born at Milan in 189, and was raised to the title of Augustus in 208. Though he was not free from the vices of an heir to empire, his milder disposition made him a greater favourite with the people than his brother; and this circumstance doubtless inflamed their mutual hatred. On the death of Severus in 211 both princes succeeded to a joint sovereignty; but it was impossible that such a state should be lasting. It was terminated in the very next year by the detestable Caracalla, who murdered his brother in their mother's arms. (See CARACALLA.) Commiseration of the unhappy victim has cast a veil over his faults, but there is no reason to suppose that he would ever have proved himself worthy of his high station. *Univers. Hist. Gibbon.*—A.

GEUSS, JOHN MICHAEL, professor of mathematics in the university of Copenhagen, was born at Krummendyk in Holstein, in the year 1745. He received a good education under the care of his father, a clergyman of that place, who died in 1785, at the age of seventy-five, and distinguished himself by his writings on mathematical subjects, and particularly by his "Theory of the Art of constructing Mines." In the composition of this work he was assisted by the manuscripts of Belidor, which he found means to obtain, though they had been sup-

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pressed in France by a cabal, after the death of that celebrated engineer. This work, which appeared in 1776, excited great attention; and his "Treatise on the Art of constructing Mines," the first part of which was published at Copenhagen the same year, was received with no less approbation. Of the latter, which was never completed, two translations appeared; one by an officer of the military school established by Frederick II. king of Prussia, and the other by an officer in the service of the Seven United Provinces of Holland. Geuss translated from Danish into German Olafsen and Povelsen's Voyage to Iceland. It was published at Copenhagen 1774, 1775, in two volumes 4to. He also sent several valuable communications to Brehm's Ingenieur-und-Artillerie Magazin; and gave an edition of "Logarithmi Buggiani Numerorum ab Unitate ad 10000; & Sinuum atque Tangentium ad singula minuta prima, cum eorundem Differentiis." *Havn.* 1784, 8vo. This diligent and ingenious mathematician died on the 29th of November, 1786. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

GEWOLD, CHRISTOPHER, a lawyer and historian of the seventeenth century, was originally from Franconia. The year of his birth, as well as that of his death, is unknown. He was one of the aulic counsellors of Maximilian first elector of Bavaria, who confided to him the inspection of the archives of the duchy. Gewold profited of this advantage to give to the public several historical records hitherto unknown. Of these were, "Genealogia Serenissimorum Bojariæ Ducum," 1605, folio; "Chronicon Monasterii Reicherspergensis, &c." 1611, 4to.; this is inserted by Ludwig in his Scriptores Rerum Germanicarum; "Henrici Monachi in Rebdorf Annales," 1618, 4to.; "Wigulæi Hunds Metropolis Salisburgensis," 1620; and some other pieces. He also published "Delineatio Norici veteris, ejusque Confinium," 1619, 4to.; and "Commentarius de Septemviratu Romani Imperii," 1621, 4to. *Moreri.*—A.

GHELEN, SIGISMOND (Latin *Gelenius*), a man of letters of the sixteenth century, was born of a respectable family at Prague. He travelled into Germany, France, and Italy, and acquired the languages of those countries. In the latter he perfected himself in the Latin, and learned Greek under Musurus. Passing through Basil on his return, he made himself known to Erasmus, at whose recommendation Froben engaged him as his corrector of the press. A number of Hebrew, Greek, and Latin works passed through his hands in this employ which he exercised thirty years, well content with an humble lot in peace and independence. He did not, however, confine his labours to the revision of proof-sheets, but joined to it the offices of critic and translator. He published a Dictionary in four languages, the Greek, Latin, German, and Dalmatian; and also Annotations upon Pliny and Livy. He translated from Greek into Latin the Antiquities of Josephus, some Homilies of Chrysostom, the Roman History of Dionysius Halicarn., the Ecclesiastical History of Evagrius, Origen against Celsus, the Works of Philo, and Appian. Before his death he had nearly finished a version of Justin Martyr's Works. He edited Ammianus Marcellinus, with numerous emendations, which are liberally praised by Valesius. He was acute and ingenious both as an editor and a translator, and wrote with elegance and fluency; but is charged with being too bold in conjecture, and giving freely a sense of his own, where he did not understand that of his original. In his private character he was mild and placid, simple and sincere. This meritorious person died in 1554, at the age of fifty-seven. *Bayle. Moreri.*—A.

GHILINI, JEROM, a man of letters, was born in 1589 at Monza in the Milanese. He studied first in civil and canon law; but having married, and settled at Alessandria (the native place of his father), he for some years employed himself in domestic concerns and the private pursuits of literature. Becoming a widower, he took the ecclesiastical habit, and resumed the study of canon law, in which he became a doctor. He had an abbacy in the kingdom of Naples, and was made apostolical protonotary. He was afterwards presented to a theological canonry in the church of St. Ambrose at Milan. In 1670 he was living at Alessandria in a very advanced age; but when he died is unknown. He was a member of the Academy of Incogniti at Venice. He published "Poems;" "Cases of Conscience;" "Annals of Alessandria and its circumjacent Territory," folio, *Milan*, 1666; and a work entitled, "Teatro di Uomini Letterati," two volumes 4to., *Venice*, 1647; this last, though in little esteem for judgment and correctness, is often quoted in literary biography. *Moreri.*—A.

GIAFAR, surnamed SADEK, or SADIK, signifying *the Just*, a mussulman doctor of great authority among the orthodox, was the eldest son of Mohammed Baker, by a grand-daughter of Abubekir the first caliph, and born at Medina in the 83d year of the Hegira, where he died in 148, corresponding with 764 of the

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christian æra, at the age of sixty-five years. He is recognised as the sixth lawful imam by orthodox believers, who receive his doctrines as indisputably of divine authority; and they hold it as an authentic tradition, that he was accustomed to say to the Mussulmans, "Often apply to me for information while I am with you, for when I am gone no person will be able to instruct you so well as myself." In some fabulous books of the Mahometans he is called *Saidi Batthal*, or *the Worthy*, on account of the many adventures in which it is pretended that he distinguished himself, while leading the life of a knight-errant through unknown countries. He is the reputed author of the lesser *Gefre*, a book composed of prophecies relating to the destiny of Mussulmanism, and the great events that are to take place before the consummation of all things, and of mysteries which will not be fully developed until the coming of *Mehedi*, towards the end of the world. He is also said to be the author of the "*Ketab Corráat*," or Book of Lots, which is one of the principal directories of the Mussulmans in their divinations. But Giafar Sadik's "Traditions" are what are held in the highest repute, and chiefly consecrate his memory as a doctor of Islamism. These he is said to have received from his father, and from *Atha*, one of the companions of Mahomet, and to have transmitted them to *Thouri*, to *Ben Ainah*, to *Abou Hanifah*, and to *Malec*, of whom the two last are the chiefs of the two sects reputed orthodox among the Mussulmans. *D'Herbelot's Biblioth. Orient.*—M.

GIAHEDH, or *large-eye'd*, the surname of a famous mussulman doctor, called *Abou Othman Amoud*, or *Amrou Ben Mahboub*, who was a native of Bassora, whence he removed to Bagdat. He was the disciple of *Abou Ishak al Nadhám*, and chief of the sect of the *Motazales*, eminent for their subtilty in philosophy and scholastic theology. He also studied the writings of the Greeks, and particularly those of their philosophers. On his eloquence, and the correctness and beauty of his compositions, the highest praises are bestowed by the Mussulmans in general. He was the author of several treatises in metaphysics, which the Arabs call *Elm al Kelam*, or the science of words, or terms. The *Schiites*, or the followers of *Ali*, who are the friends of the *Motazales*, made him a present of a large sum of money, in order to engage his pen in their defence; which led him to compose a work, in which he collected a vast mass of traditions and anecdotes, all favourable to the cause of *Ali*. This doctor died at Bagdat in the year 225 of the Hegira, or 840 of the christian æra. His reputation was so high, that the *Motazales*, or at least one sect among them, bear the name of *Giahediah*. *D'Herbelot's Bibl. Orient.*—M.

GIANNONE, Peter, an esteemed modern historian, was born in the kingdom of Naples about 1680. He was a lawyer by profession, and distinguished himself by writing in Italian a "History of Naples," in four volumes 4to. 1723, divided into forty books. It is written in a pure style, and is particularly full upon all subjects relative to civil and canon law. Its freedom with respect to the origin of the papal power gave such offence to the court of Rome, that, with its usual unforgiving spirit, it raised such a persecution against the author, as to banish him his country. He long wandered as a fugitive, and at last obtained an asylum with the king of Sardinia, who, however, found it necessary to disguise his protection under the appearance of a confinement. He died in Piedmont, in 1748. An extract was made of all the matter relating to ecclesiastical affairs in his history, and printed in Holland under the title of "Anecdotes Ecclesiastiques." After his death a quarto volume of his "Posthumous Works" was published, containing among other things his profession of faith, and a defence of his history. *Nouv. Dict. Hist.*—A.

GIBBON, Edward, a very eminent English historian, was born at Putney in 1737. His father, Edward Gibbon, esq. was a gentleman of family and fortune, who sat in two parliaments. Edward was the only child reared by his parents, and his constitution was so infirm in childhood, that his life was often despaired of. In his ninth year he was sent to the school of Dr. Woodeson, at Kingston-upon-Thames. After a residence of two years with this master, in which he acquired the rudiments of Latin, he returned to his friends; and he has recorded his twelfth year, in which he read a variety of English books of poetry, romance, history, and travels, as "the most propitious to the growth of his intellectual stature." He then was entered at Westminster-school; but repeated attacks of ill health prevented him from making a regular progress in the classical studies of the place; and he was more the nurseling of an affectionate aunt, with whom he boarded, than the adventurous schoolboy. After several changes of situation, in which he was chiefly the object of medical care, his constitution suddenly acquired firmness; and his father, with the idea of pushing him forwards to manly acquisitions, placed him as a gentleman-commoner in Magdalen college, Oxford, before he had completed his fifteenth

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year. He had already imbibed an extraordinary portion of historic knowledge by irregular and multifarious reading, which had stood in the place of the grammatical and philological studies usual in a literary progress at that period of life. "I arrived at Oxford," says he, "with a stock of erudition that might have puzzled a doctor, and a degree of ignorance of which a school-boy would have been ashamed." In this state it is evident that he was ill prepared to receive the benefits, whatever they may be, of an university education; and this circumstance should operate as some counterpoise to the very bitter philippic he has pronounced against the conduct of public and private instruction at Oxford. The fourteen months he spent there, he stigmatises as the most idle and unprofitable of his whole life; and he has given such a character of the university at the time he knew it, as may probably have considerably affected its reputation; and indeed (if a just one) ought so to do, unless it have stimulated the heads of the institution to subsequent exertions. To a total neglect of religious instruction he has attributed the most remarkable incident of his early life, which took place at this time. From childhood he had been addicted to disputation on topics of divinity. His leisure from other pursuits induced him to turn his attention to the controversies between the Papists and Protestants; and as he entered into the field "without armour," he fell before the weapons of *authority* which the Catholics so well know to wield. His conversion was entirely the effect of reading; and it was not till a perfect conviction had taken place in his mind, that he had an interview in London with a popish priest, at whose feet, in June, 1753, he solemnly abjured the errors of heresy. He immediately wrote a long letter to his father, in which he avowed and justified the step he had taken. In reply to some reproaches that have been cast upon him for this change of religion, he has said, with proper confidence, "I am proud of an honest sacrifice of interest to conscience: I can never blush if my tender mind was entangled in the sophistry that seduced the acute and manly understandings of Chillingworth and Bayle." In order to reclaim him, he was sent by his offended father to Lausanne in Switzerland, and placed with Mr. Pavilliard, a calvinist minister. There is something very characteristic in the sketch that gentleman has given of his pupil as he first appeared to him: "A little thin figure, with a large head, disputing, and urging with the greatest ability, all the best arguments that had ever been used in favour of popery." By the well-directed efforts of this tutor, aided by his own sound reason and mature reflections, his faith in the Romish articles gradually gave way, and on Christmas-day, 1754, he received the sacrament in the protestant church. His residence at Lausanne was also of high importance to his progress in knowledge, and the formation of regular habits of study. He made himself perfectly master of the French and Latin languages, and of the art of logic; and read with great attention many excellent authors, from which he made large collections. His ruling passion, that of reading, now fully developed itself, and he wanted no excitements to industry from a tutor. Belles-lettres, and the history of man and the human mind, were his favourite objects of study: mathematics he touched upon, but soon relinquished; and he congratulates himself that he escaped from them, "before his mind was hardened by the habit of rigid demonstration, so destructive of the finer feelings of moral evidence." This is an uncommon view of the effect of mathematical studies, but certainly deserves attention. An extraordinary instance of his ardour for information is, that while an unknown youth at Lausanne, he ventured to open a correspondence on learned topics with some celebrated foreign professors. In the midst of these occupations, love found an entrance into his heart. The personal and mental accomplishments of mademoiselle Curchod, daughter of a village-clergyman, made a deep impression upon him; but his passion was not strong enough to withstand the frowns of paternal disapprobation. "After a painful struggle," he says, "I yielded to my fate. I sighed as a lover, I obeyed as a son; my wound was insensibly healed by time, absence, and the habits of a new life." No blame seems to have been imputed to him on this occasion. The lady was well indemnified for her loss, for she afterwards became the wife of the celebrated Necker.

His banishment at Lausanne, which he has justly regarded as the incident to which he was chiefly indebted for all he afterwards became as a thinker and writer, terminated in April, 1758. He was received by his father with affection and friendship; and he found in a mother-in-law a new relative, who in time conciliated his good-will and confidence. Though the gaieties of London gave an interruption to his literary course, yet he immediately began laying the foundation of a copious library, and soon prepared for his first appearance before the public as an author. He undertook the arduous task of writing a work which required polish and

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elegance of style, in a foreign language, which, indeed, had for some years been more familiar to him than his native tongue. His "Essai sur l'Etude de la Littérature" was printed in 1761, in one volume 12mo. It was a very respectable juvenile performance, and was highly praised in foreign journals, and by his friends abroad. That it should bear no marks of being written by a foreigner was not to be expected, but it displayed a very uncommon degree of facility and correctness in that language for one to whom it was the acquisition of a few years. It excited little attention at home, where French works were less read than they are at present. Somewhat before this time he engaged in a scene for which he was apparently little calculated. He took a captain's commission in the Hampshire militia, in which county his father's seat lay, and "during two years and a half was condemned to a life of military servitude." Militia service in England, without any of the animation of real war, is subject to all the dissipation, idleness, and irregularity, of a soldier's occupation. Gibbon caught something of the tactical ardour, studied Quintus Icilius (Guichardt), marched and countermarched; but he soon sighed for books and retreat, and his tent and quarters were sometimes encumbered with the strange furniture of Greek and Latin books. The peace at length set him free, and the first use he made of his liberty was to pay a visit to Paris in the beginning of 1763. After passing some months with the gay and the learned in that capital, he visited Lausanne, where almost a year was employed in cultivating society, and in laying in materials for a profitable journey into Italy. This took place in 1764/ 1765; and he thus in glowing language described his sensations on entering Rome: "After a sleepless night, I trod, with a lofty step, the ruins of the forum; each memorable spot where Romulus stood, or Tully spoke, or Cæsar fell, was at once present to my eye; and several days of intoxication were lost or enjoyed before I could descend to a cool and minute investigation." It was, he informs us, on the 15th of October, 1764, as he sat musing amidst the ruins of the capitol, *while the bare-footed friars were singing vespers in the temple of Jupiter*, that the idea of writing the decline and fall of this city first started into his mind. To treat some great historical subject had long been his favourite design, and he had fluctuated amid a variety which presented themselves. Of these, perhaps, the most promising was the history of the republic of Florence under the house of Medicis; but we cannot lament that he finally fixed upon a more extensive theme. He first, however, actually proceeded some way in another interesting design, and composed in the French language the first book of a History of the Swiss Liberty; but this, probably on account of its style, was condemned by a literary society of foreigners in London, to whom it was read, and he committed it to the flames. In 1767 he assisted his friend Deyverdun in compiling a critical work, entitled "Mémoires Littéraires de la Grande Bretagne," of which a second volume was published in the ensuing year, but its success was not great. Hitherto he had shewn a singular, and in him injudicious, preference of the French language in writing; but in 1770 he tried his powers in his native tongue by a pamphlet of "Critical Observations on the sixth Book of the Æneid," intended as a refutation of Dr. Warburton's extraordinary hypothesis concerning the meaning of the fabled descent of Æneas. This piece was printed anonymously, and did not captivate the public attention; yet it has been pronounced by able judges a very ingenious and elegant work of criticism, not unworthy of the author's subsequent fame. He himself has confessed that his personal attack upon the celebrated veteran whose opinion he opposed, was too severe, though provoked by the assuming arrogance which always characterised that writer.

In 1770 Mr. Gibbon's father died, and left him possessor of an estate much involved. He seems scarcely ever to have extricated himself from perplexities arising from this cause: yet he has observed, that upon the whole his circumstances were well suited to the great task he undertook as an author; and that either poorer or richer he should probably never have accomplished it. Leisure and books were on the one hand necessary; on the other, the stimulus of a handsome increase of property. The circle of his acquaintance in London was large; but he compensated the hours devoted to them by early rising and close application. His studies were, however, more seriously interrupted by a seat in the House of Commons which he obtained for the borough of Liskeard in 1774, through the favour of his kinsman Mr. (since lord) Eliot. It was the beginning of the great American contest, and "he supported," he says, "with many a sincere and silent vote, the rights, though not, perhaps, the interest, of the mother country." He was, indeed, one of those whose eloquence is limited to paper, or to the discussions of a private company; and during a seat of eight years in the senate, he never once found the courage to open his mouth. In

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the beginning of 1776 the first volume 4to. of his "Decline and Fall of the Roman Empire" was given to the public. His expectations of its success were very moderate, and it is not to be wondered at that he was much elated with the success it really met with, which he thus describes: "The first impression was exhausted in a few days; a second and a third edition were scarcely adequate to the demand; and the bookseller's property was twice invaded by the pirates of Dublin. My book was on every table, and almost on every toilette." Of all the applause he received, none seemed to flatter him so much as that of the two celebrated historians Hume and Robertson, who, instead of viewing his rising fame with jealousy, promoted it with liberal commendation. But, in the midst of this triumph, his two chapters concerning the growth and progress of Christianity raised a storm against him, which he seems not to have foreseen, and, when it fell, to have regarded with some alarm. A number of antagonists arose, of different degrees of hostility and acrimony; some, enlisted in the defence of a church which was to reward their zeal; some, the voluntary champions of a revered faith. As he professed to have touched upon this subject only as a historian, he declined entering upon it as a controversialist; and the only reply he made was to Mr. Davis, who had in very unmeasured terms attacked "not the faith, but the fidelity, of the historian." His "Vindication" against this opponent was greatly admired, as a model of keen and polished retort; and it was generally admitted that he successfully repelled the principal charges, and returned them upon his foe. With respect to the general spirit and design of the two chapters, we shall only observe, that the suggestion of secondary causes, by which the spread of Christianity was peculiarly favoured, had been already adopted by some undoubted believers in its divine origin: and that, although there can be no doubt that Gibbon was a real enemy to revelation under the mask of a believer, yet, while penal laws subsist against an open declaration of opinion, the practice of a prudential disguise cannot be equitably condemned.

A second visit to Paris soon followed the publication of his first volume, and he was in no haste to resume his historical task. After it was begun again, a short interruption took place from his composing, at the request of the ministers, a "Mémoire Justificatif," intended as an answer to the manifesto of the court of France on its declaration of hostilities. This piece, written in French, was admired both for its style and its reasoning, and was delivered as a state paper to the courts of Europe. For this service, joined to his literary celebrity, he received the appointment of one of the lords of trade, by which a handsome addition was made to his income and little to his engagements. It will not be uncandid to impute to mere motives of interest his acceptance of an obligation from a ministry which he certainly did not esteem; and his character will derive no lustre from his political conduct. At the beginning of 1781 the second and third volumes of the "History" appeared; and though many readers judged them to be inferior in point of composition to the first, yet, upon the whole, they supported his reputation. At a new election he had lost his seat for Liskeard, but ministerial influence brought him in, upon a vacancy, for Lymington. It was not long, however, before lord North's ministry was dissolved, and the abolition of the board of trade by Mr. Burke's bill followed. The prize being now lost, Gibbon seemed to think his parliamentary career terminated; and the defalcation of his income no longer permitted him to support the same style of living. He took a resolution, therefore, of removing his residence to his favourite Lausanne, as a place where he might pursue his studies without interruption, and enjoy all the pleasures of an elegant retreat at much less expence than in England. This plan he put in execution in the autumn of 1783. He was joint-possessor with his friend Deyverdun of a handsome and charmingly situated house, and commenced a mode of living happily compounded of the man of letters and the gentleman of easy fortune. During the four following years he completed the three remaining quarto volumes of his "History," which were published together in April, 1788. He has in an elegant passage of his memoirs described his satisfaction on finishing this great work, the solid monument of his fame; yet it was with some regret that he dismissed an occupation which had given to many years of his life that zest which an interesting object of pursuit can alone impart. He came to England to superintend the printing, and then returned to that abode of Lausanne, which was now doubly endeared to him by habit. Of a work so well known as "Gibbon's History of the Decline and Fall," it would be superfluous here to enter into any critical examination. It seems generally acknowledged, that it is a performance of vast and accurate research, and of enlarged and philosophical thinking; that it abounds in splendid passages and curious discussions; and

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that its style, though sometimes affected and obscure, through the desire of avoiding common modes of expression, is such as displays a thorough mastery of the whole compass of the English language. A familiarity with French models has occasionally produced violations both of sound sense and of moral propriety; and his historic muse, while she retains her dignified garb, often loses her sober demeanour. The work has, however, taken a secure place among the English classics, and will ever form a distinguished object in the literary history of the eighteenth century.

The remainder of Mr. Gibbon's life, being only that of a private gentleman, affords little matter for the biographer. The storms of the French revolution, which occasionally menaced the quiet regions of Switzerland, gradually loosened his attachment to Lausanne, and made him look towards a refuge in England. He viewed that great event with all the alarm and detestation of one habituated to the higher orders of society, and radically hostile to democratical sway. He thus explicitly declares his sentiments on the occasion. "I beg leave to subscribe my assent to Mr. Burke's creed on the revolution of France. I admire his eloquence, I approve his politics, I adore his chivalry, and I can almost excuse his reverence for church establishments." Many passages of his letters to his most confidential friend, lord Sheffield, shew that in his terror or indignation he had acquired a thorough aversion to even the most moderate and reasonable reforms. In such a state of mind the authority of his opinion can stand for little; and his politics were always too personal to command much deference. His return to England in 1793, was, however, the immediate result of a call of friendship which does honour to his heart: it was to console the friend above mentioned under a heavy domestic loss. He spent some months with that friend and in other visits, when his attention was forcibly called to the progress of a disease, which had subsisted above thirty years, but having long produced little inconvenience, was submitted to in silence. Without entering into chirurgical description, it suffices to say, that after a second palliative operation, a mortification ensued, which carried him off on Jan. 16, 1794, in his sixty-seventh year. His approaching end was so little suspected by himself, that the scene was no trial of his fortitude; his last moments were perfectly tranquil. Mr. Gibbon has given a picture of his own character, which is probably near the truth. "I am endowed with a cheerful temper, a moderate sensibility, and a natural disposition to repose rather than to activity: some mischievous appetites and habits have perhaps been corrected by philosophy or time. The love of study supplies each day, each hour, with a perpetual source of independent and rational pleasure." He was easy in society, and fond of it: he was beloved by his friends, and had in an eminent degree the manners and sentiments of a gentleman. Early indulgence and habit had made the conveniences and elegances of cultured life essential to his comfort, and he was not one who could have been content with the consciousness of mental superiority in an humble state. After his death, two quarto volumes of his miscellaneous works were published by lord Sheffield. Of these, the most valuable part is the Memoirs of his Life and Writings, composed by himself, whence the preceding narrative has been chiefly extracted. They are written in a very pleasing manner, with much apparent frankness. Many of his private letters are subjoined, which are lively and entertaining, in the true epistolary style. The second volume contains a journal of his studies, with remarks upon books, chiefly in French; together with his smaller publications already mentioned. *Gibbon's Memoirs, with lord Sheffield's Additions.*—A.

GIBBONS, GRINLING, a sculptor and carver in the reigns of Charles II. and his successors, was either a native of Holland of English parentage, or was the son of a Dutchman settled in England. Nothing is known of his education; but he brought himself into notice by his exquisite skill in carving flowers and ornaments in wood. He was recommended to Charles II., who gave him a place in the board of works, and employed him in the decoration of his palaces. The foliage in the chapel at Windsor is by his hand, as also the carving of the stone pedestal of the equestrian statue of the king in the principal court. Though he occasionally undertook human figures, he did not excel in them. Carving was his peculiar art, and in it he arrived at the eminence of an original genius. "There is," says Mr. Walpole, "no instance of a man before Gibbons who gave to wood the loose and airy lightness of flowers, and chained together the various productions of the elements with a free disorder natural to each species." After he became known by royal patronage, he was employed in a great variety of works. He carved the foliage in the choir of St. Paul's, and the font of St. James's church. At the houses of Burleigh and Chatsworth are a great number of his productions, of extraordinary beauty and delicacy of workmanship.

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The finest monument of his skill is reckoned to be a chamber at Petworth, enriched from the ceiling between the pictures with festoons of flowers and dead game. This artist, who is one of the few of whom England in the last century could boast, died at London in 1721. *Walpole's Anecdotes of Painting, &c.*—A.

GIBBONS, ORLANDO, an excellent musical composer, was born at Cambridge in 1583. He was made organist of the chapel-royal at the age of twenty-one, and in 1622 had a doctor's degree of music from Oxford, chiefly on the recommendation of his friend, the learned Camden. Being ordered, in 1625, to attend the solemnity of the marriage of Charles I. and Henrietta of France at Canterbury, he caught the small-pox, which proved fatal to him. He was buried in the cathedral of that city. Gibbons was without question the best church composer of his time, and many of his works of this kind, consisting of services and anthems, are still in use among the best of similar compositions. They are characterised by pure harmony, simplicity, and grandeur. He also composed melodies, in two parts, to Withers's church hymns and spiritual songs. Besides this sacred music, he published "Madrigals of five Parts for Voices and Viols," 1612. The family of Gibbons was musical: his brothers Ellis and Edward were organists, one of Bristol, the other of Salisbury; and his son Christopher was principal organist to Charles II. *Burney's Hist. of Music. Hawkins's Do.*—A.

GIBERT, BALTHASAR, an eminent professor of belles-lettres, was born at Aix in 1662. His father, who was an advocate in the parliament of Provence, sent him to study first at Paris, and then at Soissons, under the fathers of the Oratory. Returning to Paris, he attended the college of Harcourt and the Sorbonne; and at the age of twenty-two was appointed to teach philosophy at the college of Beauvais. In 1688 he was made professor of rhetoric in the college of Mazarin at Paris, which office he filled during more than fifty years, with great reputation. He was a zealous defender of the privileges of the university, of which he was several times chosen rector. In 1728 the ministry offered him the vacant chair of eloquence in the college-royal, which he refused. The university created him their syndic in 1734. On account of a requisitory, by which he opposed the revocation of an appeal made by the university against the bull Unigenitus, the court, in 1740, exiled him to Auxerre. He died in the following year at the age of seventy-nine. Gibert made himself known as a writer by several esteemed works. These are: "De la Veritable Eloquence;" "Reflexions sur la Rhetorique;" "Jugemens des Savans sur les Auteurs qui ont traité de la Rhetorique," three volumes 12mo.; "Observations sur le Traité des Etudes de Rollin;" "Rhetorica juxta Aristotelis Doctrinam, Dialogis explanata," for the use of his pupils; and the same in French, enlarged and corrected, under the title of "La Rhetorique, ou les Règles de l'Eloquence." In all these works there is much erudition and solidity of judgment, but the style is somewhat harsh and involved. He also pronounced Orations on several public occasions, which were printed. *Moreri. Nouv. Dict. Hist.*—A.

GIBERT, JOHN-PETER, a French ecclesiastic and very celebrated canonist, who flourished in the seventeenth and the former part of the eighteenth century, was born at Aix in Provence, in the year 1660. He early devoted himself to the ecclesiastical state, and received the clerical tonsure, but did not afterwards proceed to any higher order. He commenced his studies at the Jesuits' college in his native city, and was thence transferred to the university, where he studied theology, and in regular course was admitted to the degrees of doctor in law, and in divinity. From that time his attention was more particularly directed to the study of the canon law. Having attracted the notice of M. du Chalucet, bishop of Toulon, that prelate engaged him to teach theology in the seminary of that place, for some time; and when afterwards the affairs of his family obliged him to return to Aix, he pursued the same plan in the university of that city. His predominant inclination for studious retirement, however, soon led him to relinquish that employment; and in the year 1703 he left his native place, and removed to Paris, where his time was divided between the favourite subjects of his enquiries, and the exercises of devotion. His mode of living was as frugal and temperate as that of an anchoret; and he recommended himself to the esteem of all who knew him, by the unaffected simplicity of his manners, his candour, and readiness to oblige. He carried his disinterestedness as far as possible; and his love of a life of humble, but peaceable poverty, led him to refuse many benefices which were offered him, and several valuable promotions that were pressed on his acceptance. Five or six years before his death, the archbishop of Rheims offered him at the same time a canonry in his cathedral church, and the appointments of his official and secretary; but he politely declined the proffered posts, determined that no-

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thing should tempt him from the mode of life which he had adopted. He died in 1736, when a little turned of seventy-six years of age. He was a canonist of the highest reputation, and consulted more than any other person in France, by prelates, magistrates, and others, on affairs and questions of the greatest importance and difficulty. And he was free of access to all who wanted his advice, and never backward or slow in communicating it. Notwithstanding the large share of his time which was occupied by such consultations, and in preparing answers to the numerous questions proposed to him, he still found sufficient for the production of numerous learned works, which are held in high estimation. They consist of "The Duties of a Christian, as laid down in the 118th Psalm," 1705, 12mo.; "Cases of Practice, relating to the Sacraments, considered generally and particularly," 1709, 12mo.; "Doctrina Canonum in Corpore Juris inclusorum, circa Consensum Parentum ad Matrimonium Filiorum minorum, Disquisitio historica, &c." 1709, 12mo.; "Memoirs relating to the Sacred Scriptures, Scholastic Theology, and the History of the Church," 1710, 12mo. intended for the use of the clergy and religious seminaries in their conferences; "Ecclesiastical Institutions, and such as relate to Benefices, according to the Principles of Common Law, and the Customs of France," 1720, 4to. which was reprinted with important additions taken from the Memoirs of the Clergy, in 1736, in two volumes 4to.; "The Customs of the Gallican Church with respect to Censures and Irregularity, generally and particularly considered," &c. 1724, 4to.; "Tradition, or the History of the Church, with Reference to the Sacrament of Marriage," taken from the documents preserved both by the Eastern and Western Christians, 1725, in three volumes 4to.; "Canonical Consultations relating to the Sacraments, generally and particularly considered," 1725, in twelve volumes 12mo.; "Corpus Juris Canonici per Regulas naturali Ordine dispositas, Usuque temperatas, & aliunde desumptas, &c." 1736, in three volumes folio; together with Notes on Fevret's treatise "On Abuses," and father Cabassut's "Juris Canonici Theoria & Praxis, &c." *Moreri. Nouv. Dict. Hist.*—M.

GIBERTI, Giammateo, a learned and excellent prelate of the church of Rome, born at Palermo, was the natural son of Francesco Giberti, a Genoese, admiral of the pope's fleet. He visited Rome at the age of twelve, where he soon distinguished himself by the quickness of his parts, and his amiable disposition and manners. He was known to pope Leo X. who loved and favoured him. It appears from some elegant lines in a MS. copy of Vida's Poetics, that Giberti was taken from the pursuit of polite literature, and placed in the service of some person of high rank. Pope Clement VII. soon after his elevation, appointed him his datary, and employed him in legations to the king of France and other potentates. In 1523 he gave him the government of Tivoli, and in 1524 created him bishop of Verona. Such, however, was the confidence he placed in Giberti, that he kept him at Rome, and made much use of his counsel. This, it is supposed, was a principal motive with the pontiff for adhering to the French party, by which he was so great a sufferer. The prelate was one of the hostages given by the pope in 1527 to the Imperial army, on which occasion he underwent much ill treatment, and was more than once threatened with a shameful death. The friendship of cardinal Pompeo Colonna procured his restitution. After this storm he retired to his bishopric, on which he continued to reside till his death, except when occasionally summoned to Rome by Paul III. He was one of the most exemplary of prelates, and the see of Verona under his conduct became a model of ecclesiastical discipline. He published admirable constitutions for the regulation of his clergy and the performance of divine worship, eradicated many abuses, and was profuse in alms to the poor; so that Charles Borromeo (afterwards canonised) took him for his example, and always had his portrait hung up in his chamber in order to excite himself to imitate him. He would have been raised to the purple had not the stain of an illegitimate birth presented an obstacle, which, however, some popes had got over in favour of their own kindred. The palace of Giberti was filled with men of worth and learning, among whom was the celebrated poet Flaminio. He opened in it a magnificent Greek press, in which were printed at his own expence several works of the Fathers; and in order to render his editions correct, he entertained several Greek copyists. He received the deserved homage of the men of letters in his time, and is mentioned with great veneration in the poems of Fracastorio. This worthy prelate died in 1543. His works, which have been published collectively, chiefly consist of his constitutions and regulations for the government of his church. Many of his Italian letters are found in different epistolary collections. *Moreri. Tiraboschi.*—A.

GIBIEUF, William, a French priest who

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flourished in the seventeenth century, was a native of Bourges, who entered into the congregation of the Oratory, and was admitted to the degree of doctor by the faculty of the Sorbonne, in the year 1612. Cardinal Berulle, the superior of the order of the Carmelites, in France, constituted him his vicar-general. He was the intimate friend of Des Cartes, father Mersenne, and other distinguished men of literature among his contemporaries, and rendered himself respected for his piety and virtues, as well as his learned attainments. He died at St. Magloire, in the year 1650. Among other works, he was the author of a treatise in Latin, "On the Liberty of God, and of the Creature," 1630, 4to. which was very favourably received among the learned men of his time, and particularly by the divines. *Moreri. Nouv. Dict. Hist.*—M.

GIBSON, EDMUND, a learned English prelate in the eighteenth century, was born at Bampton in Westmoreland, in the year 1669. He was initiated in grammar learning at the free-school in his native town, whence, at the age of seventeen, he was sent to Queen's college, in the university of Oxford, and entered a scholar of that house. As the study of the Northern languages was then much cultivated at Oxford, Mr. Gibson applied early to this branch of literature, and by the assistance of the celebrated Dr. Hickes, made a considerable and rapid proficiency in it. During the year 1691 he was admitted to the degree of B.A. and also offered to the public the first fruits of his studies, in a new edition of "William Drummond's Polemo-Middiana, and James V. of Scotland's Cantilena Rustica," 4to. illustrated with notes, discovering no little knowledge of those languages, and interspersed with lively and witty remarks, suggested by the subjects of those pieces. In 1692, by the advice of Dr. Mill, the learned editor of the Greek Testament, he published a Latin translation, together with the original, of that valuable remain of Saxon antiquity, "The Chronicon Saxonicum," in 4to. accompanied with notes on the whole. Before the expiration of the same year, likewise, he gave the public, in quarto, "Librorum Manuscriptorum in duabus insignibus Bibliothecis, altera Tenisiona Londini, altera Dugdaliana Oxonii, Catalogus," with a dedication to Dr. Tenison, at that time bishop of Lincoln, and afterwards archbishop of Canterbury; which proved the foundation of the author's subsequent fortune under the auspices of that prelate. His next publication was a more correct edition than had before appeared of Quintilian "De Arte Oratoria," 1693, 4to.; which was followed, in the year 1694, by a new edition of Somner's "Treatise on the Roman Ports and Forts in Kent," and the same author's "Julii Cæsaris Portus Iccius illustratus," 8vo. with a new dissertation in defence of the author. During the year last mentioned, Mr. Gibson commenced A.M.; and appears at different periods within the two following years to have been elected a fellow of his college, and admitted into deacon's and priest's orders. His embracing the clerical life, however, did not prevent him from devoting a considerable part of his studies to the history and antiquities of his country; and about the year 1695 he published an English translation of "Camden's Britannia," folio, in which he had received the assistance of some friends. This work was patronised by lord Somers, who, soon after its appearance, offered the author a living of 200l. a-year in the isle of Thanet, which he declined under an apprehension that the air of the situation would prove injurious to his state of health, which obliged him at that time to have recourse to the salutary waters at Tunbridge-Wells. In the year 1696 Mr. Gibson was appointed librarian at Lambeth, by Dr. Tenison, then archbishop of Canterbury, who received him into his family; and in the following year he was appointed morning preacher at Lambeth church, and produced "Vita Thomæ Bodleii, Equitis Aurati," together with "Historia Bibliothecæ Bodleianæ," both prefixed to the "Catalogi Librorum Manuscriptorum, in Anglia & Hibernia, in unum collecti," in two volumes folio. In 1698 he published, in folio, "Reliquiæ Spelmannianæ; being the Posthumous Works of Sir Henry Spelman, relating to the Laws and Antiquities of England, together with the Life of the Author." He was now made domestic chaplain to the archbishop, through whose means he obtained about the same time the lectureship of St. Martin's in the Fields, where his grace had been many years vicar, and in 1700 was presented to the rectory of Stisted in Essex, a peculiar of the archbishop's. Mr. Gibson had not been long chaplain to Dr. Tenison, before he undertook the defence of his rights, as president of the convocation, during the contests between the two houses relating to the forms and extent of their respective powers; in the course of which he published several pieces, which are enumerated in the first of our subjoined authorities. While this controversy was existing, the degree of doctor of divinity was conferred upon Mr. Gibson by the archbishop, in 1702;

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and in the following year our author was preferred to the rectory of Lambeth, and made precentor and residentiary of the cathedral church of Chichester. Soon afterwards he was appointed master of the hospital of St. Mary, with licence to retain his precentorship, residentiaryship, and the rectory of Lambeth. In the year 1710 Dr. Gibson was promoted to the archdeaconry of Surrey; the duties of which he discharged with uncommon diligence, making not only general, but parochial visitations, not usual either in this or in other archdeaconries. In the year 1713 Dr. Gibson published his famous "Codex Juris Ecclesiastici Anglicani; or the Statutes, Constitution, Canons, Rubricks, and Articles of the Church of England, methodically digested under their proper Heads, &c." in folio. This work he is said to have formed and carried on under the encouragement of his patron, the archbishop, whose hints and directions he occasionally received for the improvement of it. It is a performance on which the learned author has bestowed vast labour and ingenuity; but the scheme of church power laid down in it, and the suggestions thrown out by the author respecting the desirable extension of clerical authority in all matters which concern spiritual persons and spiritual things, were not only excepted against by dissenters from the establishment, but by the soundest constitutional lawyers within the pale of the church; who maintained, that the principles and claims advanced in it, admitted in their utmost latitude, and in all their consequences, would be sufficient to establish a sacerdotal empire, which must infallibly draw all power to itself, and render the civil magistrate its minister and dependent. Upon the death of archbishop Tenison in 1715, and the translation of Dr. Wake to Canterbury from the see of Lincoln, Dr. Gibson, in consequence of the recommendation of the new metropolitan, was nominated his successor, and consecrated towards the beginning of the following year. In 1721 our prelate was appointed dean of the royal chapel, and in 1723, upon the death of bishop Robinson, he was translated from Lincoln to the see of London. For this important situation in the church Dr. Gibson's abilities, and regular method in the conduct of business, peculiarly qualified him. So sensible were the ministry, at this time, of his talents and diligence, that for several years, and more especially during the long declining state of health of archbishop Wake, almost every thing relating to the affairs of the church was, in a great measure, confided to the care of the bishop of London. Soon after his translation to this bishopric, he procured an endowment from the crown for a regular course of sermons on Sundays, to be preached in the royal chapel at Whitehall, by twelve clergymen of the universities of Oxford and Cambridge, selected in equal numbers from each university, and appointed by the bishop of London for the time being. Afterwards he signalised his zeal for the ascendancy of the church, in the opposition which he made to the efforts of the protestant dissenters, for the purpose of obtaining from the liberality and justice of the legislature, a removal of the opprobrium and disability for civil offices to which they were subjected by the corporation and test acts. The same spirit he discovered in the steps taken by him to disappoint the Quakers, in the hopes which they had formed of obtaining relief under the prosecutions carried on against them for the recovery of tythes. A bill for this purpose received the sanction of the House of Commons, and was supported by the ministry; but it was thrown out of the House of Lords, in consequence of the petitions against it delivered in by the clergy, and the warm opposition of the bench of bishops, to which the advice and exertion of our prelate materially contributed. His lordship's proceedings on this occasion were, doubtless, influenced by what he conscientiously believed to be his duty on behalf of the establishment of which he was a member; but they gave such offence to sir Robert Walpole, then prime-minister, that from this time the bishop's interest and authority visibly declined. Hitherto, says Mr. Whiston, he had been long considered as heir apparent to the see of Canterbury; but his opposition to the court on the subject of the Quakers' bill, procured his exclusion from any such high pretensions. And this was farther confirmed by the zeal which he shewed against the promotion to an English bishopric of Dr. Rundle, chaplain to the lord-chancellor Talbot, on account of the liberality of his opinions, to which the more orthodox among the clergy were pleased to attach the suspicion of deism. He was also at this time rendered obnoxious to the men in power, by various intelligent and spirited attacks on the principles in his "Codex," which the authors contended were inimical to the civil constitution of this country, and favourable to a spirit of intolerance and persecution. One of the most able of these attacks was conducted by the recorder of Bristol, afterwards Mr. Justice Foster, at the instigation of lord Hardwicke, lord chief-justice of the Court of King's-bench; which has called for our

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notice in the life of the former magistrate. His lordship is likewise said to have incurred the personal dislike of the king, on account of the becoming freedom with which he censured the taste for dissipation and vicious indulgence encouraged by the frequency of masquerades, in which his majesty took great delight, and of his procuring an address to the king from several of the bishops, praying for the entire suppression of such pernicious amusements. But notwithstanding that the bishop had lost his influence at court, and that he met with many discouragements in checking the progress of immorality, yet he still persevered in that diligent exercise of the duties of his pastoral office, which appeared to him most likely to promote the best interests of religion and virtue. He wrote and printed several pastoral letters, addressed to the clergy and laity, intended to oppose the growth of infidelity and enthusiasm; as well as visitation charges, occasional sermons, and small tracts against the prevailing vices of the age. These last have been often reprinted in England, and also in Ireland, by the particular recommendation of archbishop Synge; and we are informed that, in the decline of his life, bishop Gibson received more satisfaction from the repeated calls for these practical pieces, than from the honours conferred on him by his larger works of a disciplinarian and controversial nature. His lordship's constitution was naturally strong and vigorous; but he had fairly worn it out by his laborious studies, and the business of various kinds with which much of his time was occupied. For some time before his death he was very sensible of his decay, and frequently complained of a languor which hung about him. He died at Bath in 1748, when about seventy-nine years of age, with true christian fortitude, and in perfect tranquillity of mind. To the particulars already mentioned respecting bishop Gibson's public character we have to add, that he possessed the social principles in an eminent degree, and that his beneficence and charity were very extensively, though privately, exercised. Mr. Whiston has recorded the following extraordinary instance of his generosity: that he freely gave two thousand five hundred pounds, which were left him by Dr. Crow, one of his chaplains, to Dr. Crow's own relations, who were in indigent circumstances. Besides the works which we have enumerated, his lordship printed a collection of Discourses published by Mr. Addison, and others of the laity, against atheism and infidelity, and in defence of the christian religion; which he introduced with a well-written preface, exhibiting a concise view of the sentiments of Mr. Boyle, Mr. Locke, and sir Isaac Newton, concerning Christianity. He also made a collection of the best pieces that were written against Popery during the reign of king James II. and published them with a preface in 1738, in three volumes folio. For the titles and subjects of his occasional sermons, discourses, charges, &c. we refer to the *Biog. Brit.* *British Biog.*—M.

GIDEON, judge of Israel in the thirteenth century B.C. was the son of Joash, a person of some consideration in the tribe of Manasseh, who lived in the city of Ophrah. At the time when the memorable events in Gideon's life commenced, the Israelites had been for seven years oppressed and plundered by the Midianites, who made annual incursions into their country, wasting the fruits of the earth, and driving off the cattle, which the fugitive inhabitants were not able to secure in the mountainous districts. These calamities were suffered by Providence to be inflicted upon them, as a just punishment for their vices and idolatry; and when a spirit of reformation had begun to prevail, God was pleased to appoint Gideon to be the instrument of their deliverance, and restoration to a peaceable and flourishing condition. He was threshing his corn in a private place where it was concealed from the Midianites, when a divine messenger, clothed in human form, presented himself before him, and saluted him as the destined deliverer of Israel, who should be supernaturally directed in restoring their independence and security. Gideon appears at first to have taken the angel for one of his countrymen, and not only declared to him his disbelief that he should be favoured with any such supernatural aid, but seemed even to doubt of the divine interference on behalf of their fathers in preceding times, while he considered their present condition to be a sufficient proof of their being renounced and forsaken by God. He was soon satisfied, however, that the personage before him was the bearer of a divine commission; and every doubt respecting his own designation was dispelled, when the angel directed that the provision prepared for his entertainment should be placed upon an adjoining rock, from which he caused fire miraculously to proceed and consume the whole, and then instantaneously vanished. When Gideon had recovered from the surprise and dread which such circumstances must have created, by receiving assurances of the divine protection and support, he held himself in readiness to execute the orders of Heaven. The

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first commission which he received was to destroy the altar and grove at Ophrah, consecrated to Baal. This task, owing to the gross superstition of his relations and fellow-citizens, he could only perform by night, with the aid of confidential servants. When in the morning the inhabitants discovered what had been done, and obtained intimation that Gideon was principally concerned in it, they tumultuously assembled before the house of Joash, and demanded that he should deliver up his son to be put to death, for his sacrilege against Baal. The old man, however, who had probably been convinced that his son had received a divine commission to deliver and reform the Israelites, boldly defended his cause, and by his reasonings and representations seems to have made them either ashamed or afraid of vindicating the honours of a pretended deity, who was incapable of inflicting vengeance on the violators of his sanctuary. On this occasion Gideon acquired the surname of *Jerubbaal*, signifying either the enemy of Baal, or let Baal look to himself. Gideon's next commission was to disperse the army of the Midianites, Amalekites, and their allies, which in immense numbers had penetrated into the valley of Jezreel, with the intention of plundering and ravaging the country. For this purpose he collected a body of thirty-two thousand men from the tribes of Manasseh, Asher, Zebulon, and Naphtali, with whom he advanced to meet the invading host, after having the certainty of his conquest over them confirmed by a repeated miracle. When he had approached near to the enemy, God, who determined that their defeat should be brought about in a manner that should unequivocally proclaim his signal interference, and not afford any occasion to the Israelites to ascribe it to their own numbers or valour, commanded Gideon to make proclamation through his army, that all those who entertained any apprehensions with respect to the issue of the contest, were at liberty to depart. Of this proclamation such numbers took advantage, that there remained but ten thousand with Gideon, who were resolved to venture their lives in the cause of their country. But even this body was declared more numerous than was necessary to put in execution the purpose of Heaven, and three hundred only were selected, by a trial which God appointed, who were to be Gideon's sole companions in producing the discomfiture of the confederates. Gideon now, at the divine suggestion, formed a stratagem calculated to throw the vast host of his enemies into inextricable confusion; but before he executed it, was instructed to reconnoitre their outposts, accompanied only by his servant. While he was employed on this business, he heard one soldier relate a dream, and another give an interpretation of it, which shewed that the impression already made on his enemy's minds was highly favourable to his projected enterprise. Upon this he returned immediately to his chosen troop, and dividing it into three companies, furnished each man with a trumpet, and an earthen pitcher containing a lamp or a torch, with directions to follow his example in the use of them. A little after midnight, these three companies were led towards different quarters of the enemy's camp; when at a concerted signal they brake their pitchers, displayed their lighted torches, sounded their trumpets, and shouted at intervals, "The sword of the Lord and of Gideon!" This stratagem produced an alarm and consternation in the enemy's camp, which involved them in complete ruin. For when, starting out of their sleep, they perceived the glare of the lights breaking in upon them on three several sides, and heard the continued sound of the trumpets, and the loud shouts of the different companies, they were filled with amazement and horror, and conceiving themselves surprised by a multitude of foes, their disorder became irretrievable. "And the Lord set every man's sword against his fellow, even throughout the whole host." By the terror which had seized them they were rendered incapable of distinguishing their friends from their enemies, and, attacking each other, a dreadful slaughter ensued. The remains of the mighty host which escaped the carnage of this fatal night, fled on all sides; when Gideon commenced his pursuit of them, summoning the troops which had been disbanded to cut off their retreat, and calling upon the Ephraimites, and the other tribes nearest the scene of action, to join in completing their destruction. By the numbers of armed men who speedily crowded to his banner, he was enabled to follow the fugitives on all their different routes, to capture or destroy their remaining forces, and to make prisoners of their princes and kings, whom he put to the sword, in just retribution of their cruelties and barbarities. By these memorable events the Israelites were restored to a state of freedom and security. So great was their gratitude towards their deliverer, that they would willingly have conferred upon him and his successors the hereditary supreme dominion of their country; but he refused that dignity because it would have been an invasion of the rights of that theocratical government which

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was established by their great legislator, and confined himself to the office of judge under that administration. He availed himself, however, of the credit which his late services had acquired him, to request a donation of the golden ear-rings and other valuable spoils which they had taken from their slaughtered foes: With this request they readily complied, and he made use of them in erecting a monument, or trophy, at Ophrah, to commemorate the extraordinary circumstances which had preceded and accompanied his triumph over the Midianites. Whether in this proceeding he was actuated by vanity, or ill-judged pious motives, the sacred text informs us that "The thing became a snare unto Gideon and his house." After his death it became the occasion of a new kind of idolatry among the Israelites, whose apostacy from the worship of the true God was accompanied with ingratitude to the family of their benefactor, the effects of which are detailed in the Scripture History. Gideon was judge of Israel for forty years, during which time none of their enemies dared to molest them; and he died in a good old age, about the year 1236, B.C. *Book of Judges, ch. vi. vii. viii. Anc. Un. Hist. vol. IV. b. i. ch. vii.*—M.

GIFFEN, HUBERT (Latin, *Obertus Gifanius)*, a lawyer and philologist, was a native of Buren, in the country of Gueldres. He studied at Louvain, Paris, and Orleans, at which last he graduated in law in 1567. He then went to Italy in the train of the French embassador to Venice; and afterwards visited Germany, where he taught philosophy and jurisprudence at Strasburg, Altdorf, and Ingoldstadt. He was a Protestant in his youth, but quitted that sect for the catholic religion previously to his being invited to the Imperial court, where the emperor Rodolph bestowed upon him the offices of counsellor and referendary. Being sent on a commission into Bohemia, he died at Prague in 1604, aged above seventy. Gifanius published several pieces relative to his own profession, but is better known by his philological labours. He gave notes and comments upon Homer, upon Aristotle's Politics and Ethics, and upon Lucretius. Of this last performance Mr. Wakefield says, that his comments are rather copious than exact, and that he was destitute of a correct judgment, though diligent and erudite. *(Pref. ad edit. Lucret.)* He was deeply engaged in some of the literary squabbles of the time, particularly with Lambinus, who accused him of being a plagiary. There are six Letters of this author in the "Sylloge Epist. Virorum Claris." He wrote also "Comment. de Imperatore Justiniano;" and "Index Histor. Rerum Romanarum." *Bayle. Moreri. Freheri Theatr.*—A.

GIGGEO, ANTHONY, a learned Italian ecclesiastic and oriental scholar, who flourished during the former part of the seventeenth century. He became a priest of the congregation of *Oblati*, founded by St. Charles Borromeo at Milan, and was admitted to the degree of doctor by the Ambrosian college in that city. He was the author of a Latin translation of the "Commentaries of R. R. Solomon, Aben Ezza, and Levi-Gersom, on the Book of Proverbs," published at Milan in 1620, 4to.; and he also drew up a "Chaldee and Targumic Grammar," adapted to the corrupted state of the Chaldee dialect in the later Targums, which is preserved in MS. in the Ambrosian library. But the work which principally contributed to his reputation was, "Thesaurus Linguæ Arabicæ, seu Lexicon Arabico-Latinum," 1632, in four volumes folio, which is held in great esteem. As a recompence for the learning and industry which it discovered, pope Urban VIII. nominated the author to an honourable post in the college *de Propaganda* at Rome; but he died when on the point of setting out for that city, in the same year in which his grand work made its appearance. *Landi's Hist. de la Lit. d'Italie, vol. V. liv. xiv. art. 2. Nouv. Dict. Hist.*—M.

GILBERT, sir HUMPHREY, one of the gallant adventurers of queen Elizabeth's reign, was descended from an ancient family in Devonshire, where he was born about 1539. His mother, after becoming a widow, married Mr. Ralegh, by whom she had the celebrated sir Walter; so that these congenial spirits were half-brothers. Humphrey was educated at Eton and Oxford, but his disposition inclined him rather to an active than a literary life. He was early introduced to the court, and there acquired that ardour of loyalty which was the ruling passion of those who approached the person of the maiden queen. He first bore arms in the expedition to Havre in 1563; and in that and several subsequent enterprises he so well approved his courage and conduct, that he was sent over to Ireland to assist in quelling the disorders of that country, and rose there to the chief command in the province of Munster. As a reward for his successful services he received knighthood in 1570, from the lord deputy Sydney, and then returned to England, where he married an heiress of good fortune. In 1571 he served as a burgess in parliament for Plymouth. On this occasion his panegyrist in the Biog. Britan.

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mentions a proof of his loyalty, which, perhaps, may not be regarded with universal approbation. "He drew upon himself," says the writer, "very ill treatment from one Mr. Wentworth, for the pains he took to moderate that licentiousness of speech, which he conceived might become as dangerous to the liberties of the subject, as offensive to the queen's prerogative." Peter Wentworth was at that time almost the only man in the House of Commons who dared to speak like the representative of a free people; and the danger to the public liberties was certainly rather that they should be lost through disuse, than injured by abuse. The first of the reasons assigned for sir Humphrey's interference is therefore mere cant. In 1572 he sailed with a reinforcement to colonel Morgan in Flanders. His thoughts were now much occupied with those schemes for the advancement of maritime discovery, and the improvement of trade and navigation, which were becoming popular in England; and in 1576 he published a "Discourse to prove a Passage by the North-west to Cathaia and the East-Indies." This is represented as being a solid and scientific performance, written in a plain style and good method. It is probable that he himself designed to make attempts for the discovery of this supposed passage; but an anterior project was that of settling some of the countries in the northern part of America. For this purpose he obtained letters patent from the crown in 1578, giving him full powers for prosecuting discoveries, and making settlements, in the unoccupied lands of North America. He attempted to associate several persons in his undertaking, but with little success. At length he fitted out an expedition, of what kind we are not told, with which he sailed to Newfoundland; but he continued there only a short time, and returned, as appears, without having effected any thing. Perhaps it was only meant as an exploratory voyage; for he persisted in his design, and in 1583, with the assistance of his friends, and his brother sir W. Ralegh, had mustered a small fleet, with which he proceeded again to Newfoundland. He took possession of the harbour of St. John, in the queen's name, and granted leases of the circumjacent country, as patentee, to those of his company who chose to take them. He had carried out with him a Saxon miner; for the notion of vying with the Spaniards in their possession of the gold and silver of the new world occupied the minds of all other adventurers, and was, in reality, the soul of their enterprises. This man pretended to have discovered a very rich silver mine on the coast, and dug up some ore, which seems fully to have convinced sir Humphrey that the means of wealth were in his reach. Well knowing the temper of his royal mistress, he told his friends that he did not doubt of being able to borrow ten thousand pounds of her for another expedition next year. Misfortune, however, was impending over him. His largest ship was lost in a storm with all the crew except twelve, and his miner and ore perished with her. He himself had gone on board a small sloop of ten tons, for the purpose of farther exploring the coast. After this disaster he could not be persuaded to shift his station to his larger remaining vessel, heroically refusing to desert the little crew with whom he had encountered so many dangers. He steered homeward in the midst of a tempestuous sea; and on the 9th of September, when his small bark was in manifest danger of foundering, he was seen by the crew of the other vessel sitting in the stern with a book in his hand, and was heard to cry, "Courage, my lads! we are as near heaven at sea as at land." About midnight the bark was swallowed up by the ocean, and all on board perished with her. He deserves to be recorded among the benefactors to his country, since his project of settling Newfoundland, though not brought to effect by himself, was soon after realised under his patent so far as to be of great advantage to the fishery from this country, established upon its coast. *Biog. Britan.*—A.

GILBERT or GILBERD, WILLIAM, a physician and experimental philosopher, was born in 1540 at Colchester, of which town his father had been recorder. After studying at both the English universities according to A. Wood (his epitaph mentions only Cambridge), he travelled abroad for improvement, and probably pursued the study of physic and graduated in it at some foreign university. Returning to his own country, he settled in London about 1573, became a member of the College of Physicians, and practised in his profession with great reputation. Queen Elizabeth appointed him her first physician, and gave him a pension; and king James continued him in the same post. He died in 1603, and was buried at Colchester, where a handsome monument was erected to his memory. Dr. Gilbert has perpetuated his name by a work in natural philosophy, which affords one of the earliest examples of the method of treating such subjects on the basis of experimental enquiry. This was his book "De Magnete, magneticisque Corporibus, & de magno Magnete Tellure, Physiologia nova," *Lond.* 1600, folio. This performance, the com-

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position of which had occupied many years of his life, is the first complete system of magnetism. It begins with a history of all that had been observed by the ancients and moderns concerning this remarkable power in nature, in which he records several Englishmen as acquainted with both the variation and declination of the needle. He then proceeds to account for its various phenomena under the following heads: 1. Its attraction: 2. Its direction to the poles of the earth, and the earth's verticity and fixedness to certain points of the world: 3. Its variation: 4. Its declination. All these he illustrates by a multitude of experiments elucidated by diagrams; and he attempts to form a theory of the whole upon the hypothesis of the earth's being one vast magnet. He suggests a variety of practical deductions important to navigation, particularly the use of the declination in discovering the latitude at sea. This work has been much commended by several English writers, and was also received with interest abroad. Lord Bacon instances it as a very meritorious attempt to found a philosophical theory upon experiment, according to his own principles. It may be added, that the celebrated Halley afterwards applied Gilbert's notion of a great internal magnet in the earth, to explain the variation and dipping of the needle. Dr. Gilbert's attention to the nautical art was farther evinced by his invention of two very ingenious instruments for ascertaining the latitude of any place without assistance from the heavenly bodies. Long after his death a work of his was published from two MS. copies in the library of sir William Boswell, entitled "De Mundo nostro sublunari Philosophia nova," *Amst.* 1651, 4to. This is an attempt to establish a new system of natural philosophy upon the ruins of that of Aristotle, which he attacks with great vigour. Like many other philosophers, however, he has been more successful in pulling down than in building up, for with some just conceptions, his system contains much extravagant hypotheses. In common with Kepler, he supposes the heavenly bodies to be a kind of animated being, possessing an intelligent principle. He also makes great use of his favourite magnetism in his speculations. This piece seems to have excited little attention, though its editor was the learned Gruter. *Biog. Britan. Brucker's Hist. of Philos.*—A.

GILDAS, surnamed THE WISE, a British monk in the sixth century, and the most ancient British writer now extant, was born in the year 520. He is also by many authors surnamed BADONICUS, to distinguish him from a GILDAS ALBANIUS, who is supposed to have lived at an earlier period. His latter surname is derived from the circumstance of a memorable victory gained by the Britons over the Saxons, at the hill of Badon, now Bath, about the time of his nativity. He was a disciple of Iltutus, abbot of Morgan, and became a monk of Bangor, where he diligently applied himself to the learning of the times; and particularly to the study of the Scriptures, in order to qualify himself for the duties of a public preacher. If we are to credit the account of his life by an anonymous author, published by John à Bosco from a MS. in the Florentine library, he visited Ireland, at the request of Americus, afterwards king of that country, where he distinguished himself by his zeal and success in converting Pagans, confuting Heretics, establishing monasteries, and in reforming the corrupt state of principles and manners which had become prevalent among the Christians in that island. After his return from Ireland, he visited the monastery of Lhancarvan, lately founded by a pious nobleman of South Wales, and engaged other persons, eminent for their rank and character, to follow his example. He also appears to have spent some time in the northern parts of Britain, near the wall of Severus; since he relates that he was himself a witness to the attacks made by the Caledonians upon that barrier against their inroads, and that he saw them demolish a part of it. According to some writers, he likewise visited France and Italy, whence he returned to his native country, and acquired a high reputation as an indefatigable and useful preacher, who exercised undaunted freedom in censuring the vices of the age. In the year 581 he wrote his "Epistola de Excidio Britanniæ, & Castigatione Ordinis Ecclesiastici," containing a lamentation over the miseries and almost total ruin of his countrymen, and severe reproofs of the corruption and profligacy of manners in which all ranks were sharers, and of which he draws a frightful picture. Archbishop Usher refers this epistle to the year 564; but Cave, on the authority of Ralph de Dicetus, Polydore Virgil, Bale, &c. gives it the date which we have adopted. This curious remain of British ecclesiastical antiquities was first printed by Polydore Virgil, in 1525, 8vo. from an imperfect and corrupt copy; which edition was followed in the eighth volume of the "Biblioth. Patr." It was afterwards published in the year 1568, by John Josseline, from another MS. not much more correct than the former. The latest and best edition of it was published by the learned Dr. Thomas Gale, from a more ancient and

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perfect MS. than either of the preceding, in the year 1691, in the first volume of his "Historiæ Britannicæ, Saxonicæ, &c." This Gildas also wrote several "Letters," of which there are numerous fragments in an old collection of Canons, preserved among the MSS. in the Cotton library. Other pieces which have been ascribed to him by Bale, Pitts, &c. are considered by the best judges to be either clearly supposititious, or the productions of other authors. In the latter number is the "Historia de Gestis Britonum," which was written by Nennius. With respect to the time of Gildas's death there is also much difference among writers, some stating it to have taken place at the abbey of Glastonbury, in the year 570; while according to others, whom we have chiefly followed, he died at the abbey of Bangor, in the year 590.

There was another GILDAS, whom Bale calls the fourth of that name, who was of Irish extraction, but born in Wales, where he embraced the monastic life, and flourished in 820 and the following years. He wrote a "Kalendar of the Saints," which is to be found among the MSS. of the Cotton library, the preface of which is inserted by archbishop Usher in his "Epist. Hibernic." p. 55. Leland also makes mention of another GILDAS, who was a poet, and who is said to have drawn up the prophecies of Merlin in Latin verse, and to have composed a number of epigrams, which Giraldus Cambrensis pronounced to be not inelegant. For the opinions of Cave, bishop Nicholson, &c. respecting the authors of those and other poetical pieces which have borne the name of Gildas, we refer our readers to those authorities as quoted in *Cave's Hist. Lit. vol. I. sub sæc. Eutych. Nicholson's Eng. Hist. Library, Part I. ch. iii. Dupin. Moreri.*—M.

GILDO, son of Nabal, a potent lord in Mauritania, and brother to the tyrant Firmus, served the emperor Theodosius in his brother's revolt in 373 with so much fidelity, that the forfeited patrimony of the family was bestowed upon him, and he was raised to the dignity of a military count, and at length to the chief command in Africa. In the civil war between Theodosius and Eugenius, though nominally acknowledging the authority of the former, he declined sending him any succours, and reserved himself for the event. The weakness of the government of Arcadius and Honorius further encouraged him in maintaining a kind of independence; and he ruled at his pleasure the provinces under his command, which he oppressed by every mode of cruel and licentious tyranny. When dissensions arose between the eastern and western empires, he was persuaded by the minister Eutropius to revolt from Honorius his legal sovereign, and acknowledge Arcadius. On this account he was condemned as a public enemy by the Roman senate, and the conduct of a war against him was committed to the famous general Stilicho. In the mean time a deadly feud had arisen between Gildo and his younger brother Mascezel, in which the latter had been obliged to take refuge at the court of Honorius. Gildo satiated his disappointed vengeance upon the two children of his brother, whom he barbarously murdered. Mascezel, burning for revenge, was employed by Stilicho to lead a chosen but small body of Europeans to the invasion of Africa. They landed in 398, and encamped in the face of a numerous army of Moors collected by Gildo. Some obscurity is thrown upon the subsequent transactions, by the attempt of ecclesiastical writers to make a miracle in favour of Mascezel against Gildo, "the patron of Heretics and Schismatics;" but the fact seems to have been, that the Moors, intimidated by the superior courage and discipline of the Europeans, and secretly disaffected to their tyrant, fled almost without resistance. Gildo escaped to the sea-shore, where he embarked with an intention of seeking a foreign refuge, but being driven back by adverse winds to the harbour of Tabraca, he was seized by the inhabitants, and thrown into a dungeon. There, a voluntary death saved him from the cruel fate he might expect from an injured brother. His revolt was considered as an event of so much importance to the empire, that the poet Claudian made the "Gildonic war" the subject of one of his panegyrical tributes to the honour of his hero Stilicho; but it is come down to us in a mutilated state. *Univers. Hist. Gibbon.*—A.

GILES OF VITERBO, a learned Italian prelate and cardinal in the sixteenth century, was descended from an obscure family in the city whence he took his surname, and when he was eighteen years of age embraced the monastic life among the hermits of St. Augustine. He distinguished himself by the progress which he made in different branches of literature, and was appointed professor of philosophy, and afterwards professor of theology in his order. He also acquired a high reputation for pulpit oratory, and is spoken of as one of the most able preachers of his time. In the year 1507 his merits occasioned his being raised to the post of general of his order. He was employed by pope Julius II. to open the council assembled at the Lateran in the year 1512; and in 1517 was sent legate into Germany by pope Leo X., on

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which occasion he was promoted to a cardinal's hat. Afterwards he was sent legate into Spain, and employed in many important and difficult negociations. He was at different periods nominated bishop of Viterbo, Neni, Castro, Sutri, and patriarch of Constantinople. He died at Rome in the year 1532. This prelate maintained an intimate acquaintance with the most celebrated men of letters in his time. He understood the Latin, Greek, Hebrew, and Chaldee, and was often consulted on difficulties in those languages. Among the works which he left behind him are: "Remarks on the first three Chapters of Genesis;" "Commentaries" on some of the Psalms; "Dialogues;" "Epistles;" "Poems" in Latin, &c. Fathers Martenne and Durand, in the third volume of their "Amplissima Collectio veterum Monumentorum," have inserted many letters of this prelate and his correspondents, which are interesting on account of the particulars contained in them relating to the life of our author, and the events of the period in which he lived. *Moreri.*—M.

GILIMER, or GELIMER, last king of the Vandals in Africa, a descendant of Genseric, succeeded in the throne his deposed cousin Hilderic in 530. The emperor Justinian, after vainly interceding for the dethroned king, resolved to avenge his cause, and also to re-annex the African provinces to the Roman dominion. He chose for executing this design the renowned Belisarius (see his life); and after a considerable time spent in preparations, this general sailed with his army for Africa in 533. Zano, the brother of Gilimer, was at this time engaged in the conquest of Sardinia, by which circumstance the force of the Vandals was divided; while a party of the nation at home still adhered to the cause of Hilderic. Gilimer assembled his troops to resist the invader; but being defeated in a tumultuary engagement by Belisarius, he retreated to the Numidian deserts, having first with a tyrant's policy commanded the execution of Hilderic and his captive friends. Carthage fell to the victor; but Gilimer, collecting his scattered forces, encamped in its neighbourhood, where he was joined by Zano, who returned victorious from Sardinia. A second action ensued, in which the brave Zano lost his life, and Gilimer made an inglorious retreat. The loss of all the African provinces succeeded; and the defeated king, continually pursued by his enemies, took refuge at last in the inaccessible mountain of Papua, in the interior part of Numidia. There he was invested by a part of the Roman army under Pharas, and reduced to a state of indigence and distress, rendered peculiarly afflictive by its contrast with the luxury and effeminacy in which he had formerly lived. In a reply to a letter from Pharas advising him to surrender, he requested to be supplied with a lyre, a sponge, and a loaf of bread: the first was to sooth his sorrows by affording one of the amusements of his happier days; the second, to relieve a defluxion upon his eyes caused by weeping; the third, an humble delicacy of which for a long time he had not tasted. He was soon after persuaded to descend from his mountain and submit to the conqueror; and at his first interview with Belisarius he surprised the spectators by bursting into a fit of laughter—probably the consequence of a reflection upon the mutability of human affairs upon a debilitated mind. He accompanied the general to Constantinople, and marched in the train of his triumph; on which occasion it was observed that neither a tear nor a sigh escaped him; but that he repeatedly pronounced, "Vanity of vanities, all is vanity!" The emperor received Gilimer to favour, and would have raised him to the dignity of a patrician, had he not refused to renounce the arian doctrine in which he had been educated. An ample estate in the province of Galatia was bestowed upon him, where, in the bosom of his family, he ended his days in peace. The extinction of the Vandal kingdom in his person dates in the year 534. *Gibbon. Univers. Hist.*—A.

GILL, JOHN, a learned English nonconformist divine, of the baptist denomination, was born at Kettering in Northamptonshire, in the year 1697. His father, who was the deacon of a baptist church in that town, discovering in him early an uncommon capacity for learning, sent him to a neighbouring grammar school, where he soon outstript his companions in his classical acquirements. By the time that he was about eleven years of age, besides having gone through the common school books, he had read many of the chief Latin classics, and made considerable proficiency in the Greek language. He was taken from the grammar school, however, soon after this period, owing to a determination formed by the master, that the children of dissenting parents should, with the other scholars who belonged to the establishment, attend him to church on week-days when service was performed. This conduct the dissenters resented, as an arbitrary and bigotted imposition, and as it was virtually making conformity a test by which his pupils were to receive the benefit of tuition. Accordingly, they withdrew their children from his school, and sent them, for the most part, to other seminaries where

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they might reap the same advantages without being subjected to so invidious a regulation. Young Gill's parents, however, could not afford to place their son in any such situation, and they had no other prospect of providing for him in life, than by educating him to his father's business. In these circumstances several neighbouring ministers endeavoured to procure for him the assistance of some of the funds in London, appropriated to the benefit of young persons designed for the ministry; but to their applications on his behalf, accompanied with testimonies of his progress in learning, it was answered that he was too young to be admitted a recipient of their exhibitions; and that "should he continue, as it might be expected he would, to make such rapid advances in his studies, he would go through the common circle before he could be capable of taking care of himself, or of being employed in any public service." Discouraging as young Gill's situation now was, yet he possessed an unconquerable love of learning, and diligently improved the hours of leisure from business, not only to preserve, but greatly to extend his acquaintance with classical literature. Before he was nineteen years of age he had read all the Greek and Latin authors that fell in his way, and had studied logic, rhetoric, moral and natural philosophy. He likewise, without any other assistance than Buxtorf's Grammar and Lexicon, had surmounted the chief difficulties of the Hebrew language, so as to be able to read the Hebrew Bible with great ease and pleasure. In the mean time he had perused such books on theological and controversial subjects, as confirmed him in the calvinistic principles in which he had been educated, and the distinguishing tenet of the sect to which his father belonged; and as his mind was under the influence of strong religious impressions, he was baptised, and received into communion with the baptist church at Kettering, in the year 1716. He had not been long a member of this church, before he commenced preaching in private, and was soon afterwards called by the congregation to the occasional exercise of the ministry in public. By the advice of some friends at London he now removed to Higham-Ferrers, with the intention of prosecuting his studies under the instructions of Mr. Davis, pastor of a new baptist church in that place, and a man of learning, whom he was also to assist in his ministerial duties; but after a year's stay there returned to his native town, where he became assistant to the pastor in that place. In the year 1719 he received an invitation from London, to become pastor of the baptist congregation in Horsly-down, and was ordained to that office when in the twenty-second year of his age. The duties of this situation he discharged with great diligence and acceptability for upwards of fifty-one years, and at the same time pursued his literary studies with wonderful assiduity, as is sufficiently apparent from his voluminous and laborious productions. In the year 1729 he was appointed preacher to a Wednesday-evening Lecture, supported by voluntary subscription, which situation he retained nearly twenty-seven years, much admired and followed by dissenters and churchmen of calvinistical principles. Soon after Mr. Gill settled in London, he became intimately acquainted with a dissenting minister, who under the instructions of a Jewish teacher had made considerable proficiency in Rabbinical Hebrew. By his frequent association with this gentleman, he was led to form a strong inclination for the same kind of learning, which he conceived would prove of great use, not only in illustrating the sense of the Old Testament writings, but also the phraseology of the New, and the rites and customs to which it frequently alludes. Upon the death of this gentleman, which took place within a year or two after the commencement of Mr. Gill's intimacy with him, the latter purchased most of his Hebrew and Rabbinical books, and, having contracted an acquaintance with one of the most learned of the Jewish rabbis, applied himself under his instructions to the diligent study of them. He read the Targums, the Talmuds, the Rabboth, their ancient commentaries, the book Zohar, with whatever else of the kind he could procure, and in the course of between twenty and thirty years' acquaintance with them, collected a vast number of remarks and quotations, which he made use of in his scriptural comments. He likewise made himself master of the other oriental languages which by their affinity contribute to illustrate the Hebrew; and diligently studied the writings of the fathers, ecclesiastical history, the accounts of the rites and customs of the eastern nations, and other branches of knowledge adapted to enrich his stores of biblical learning. When in the year 1748 he had published the third volume of his "Exposition of the New Testament," the degree of doctor of divinity was conferred upon him by the Marischal college and university of Aberdeen, without his solicitation or knowledge; of which honour information was communicated to him in very handsome terms by two of the professors, who declared that his diploma was presented to him "on account of his knowledge of the Scriptures, of the oriental lan-

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guages, and of Jewish antiquities, of his learned defence of the Scriptures against Deists and Infidels, and the reputation gained by his other works." In the year 1767 Dr. Gill extracted, for Dr. Kennicott's use, the variations from the modern printed texts in the passages of the Old Testament quoted in the Talmuds, both of Jerusalem and Babylon, and in the Rabboth; for which Dr. Kennicott, in the state of his collation printed during the same year, acknowledged himself highly indebted to our author. By his very laborious application, however, Dr. Gill at length brought on a decay of nature, to which he fell a sacrifice in 1721, in the seventy-fourth year of his age. His sentiments were strictly calvinistic; and his moral conduct not only unimpeachable but exemplary. He was the author of "An Exposition of the Old and New Testament," in nine volumes folio, published at different periods from 1746 to 1766; "A Body of Divinity," 1769 and 1770, in three volumes 4to.; "The Cause of God and Truth," 1735, &c. in defence of Calvinism against the Arminians; "A Supplement to Mr. Whiston's late Essay towards restoring the true Text of the Old Testament," 1723, 8vo. intended to vindicate the divine authority and spiritual sense of Solomon's Song; "The Prophecies of the Old Testament respecting the Messiah, considered, and proved to be literally fulfilled in Jesus," 1728, 8vo., chiefly written in answer to Collins's "Scheme of literal Prophecy considered;" a treatise "On the Doctrine of the Trinity," 1731, 8vo.; "A Dissertation on the Antiquity of the Hebrew Language, Letters, Vowel Points, and Accents," 1767, 8vo.; together with numerous single sermons, controversial tracts on baptism, &c. *Memoirs of the Life and Writings of Dr. Gill, prefixed to the Collection of his Sermons and Tracts, in two volumes quarto.*—M.

GILLES, Peter, born at Albi in 1490, distinguished himself as a scholar and a traveller. After acquiring the knowledge of the learned languages and the philosophy of the times, he visited the coasts of Provence, and thence travelled into Italy, making observations in natural history and antiquities. After his return, he passed some time with George d'Armagnac, bishop of Rhodes, afterwards cardinal, who engaged him to compose his book "De Vi & Natura Animalium." This consists of extracts from Ælian, Porphyry, Heliodorus, and Oppian, with some observations of his own, and a list of the fishes met with at Marseilles. This is dedicated to Francis I. in 1533; and some time after, that prince sent him to travel in the Levant. He neglected, however, to furnish him with proper supplies, so that, after undergoing many hardships, he was obliged to enlist in the troops of sultan Soliman II. for a subsistence. From Constantinople he returned in the train of the French embassador in 1550, and went to Rome to his patron the cardinal d'Armagnac, where he died in 1555. Besides the work already mentioned, he published some translations from the Greek: and also two geographical pieces, "De Bosphoro Thracio, Lib. III," and "De Topographia Constantinopoleos, Lib. IV," which are esteemed as learned and accurate performances. Peter Belon, who was his secretary, has been accused of pillaging his papers, and inserting his observations in his own works without acknowledgment. *Moreri.*—A.

GILLES, Peter, a Swiss protestant divine who flourished in the seventeenth century. We learn no other particulars concerning him than that he was minister of the reformed church at La Tour, in the valley of Lucerne, and author of some controversial pieces in defence of the Protestants against the Catholics; and also of "An Ecclesiastical History of the Churches of the Vaudois," published at Geneva in 1644, in 4to. *Bayle.*—M.

GILPIN, Bernard, an excellent English parish priest, distinguished among his contemporaries by the title of *Apostle of the North*, was descended from a respectable family in Westmoreland, and born at Kentmire, in that county, in the year 1517. As he early discovered much seriousness of disposition, and an inclination to a contemplative life, his parents determined to educate him to the church, and accordingly placed him in a grammar school, where he passed through the different classes with great approbation. When he was sixteen years of age he was sent to the university of Oxford, and entered a scholar on the foundation at Queen's college. In this situation he soon became distinguished for the diligence with which he applied to his academical studies, and his proficiency in that knowledge which the defective systems of education then existing afforded. At that time the attention of the learned world was drawn to the writings of Erasmus, which, on account of the freedom with which they exposed the superstition and indolence of the illiterate churchmen of those days, were far from being in general esteem at Oxford. But young Gilpin possessed too much of the spirit of a scholar to be prejudiced against an author by interested or popular objections; and taking Erasmus into his hands, quickly discovered in him a treasure of real learning, which

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he had in vain sought for in the writings recommended by his tutors. As he had now determined to apply himself to divinity, he made the Scriptures his chief study, and with great industry set about acquiring a thorough knowledge of the Greek and Hebrew languages. Of his proficiency, his exercises and disputations in the public schools afforded very satisfactory evidence, and recommended him to much notice in the university, where he was at the same time admired and loved for the sweetness of his disposition, and the unaffected sincerity of his manners. In the year 1539 he took his degree of B.A.; and in 1541 that of M.A., and about the same time was elected fellow of his college, and admitted into holy orders. He had not been long settled in his fellowship, before the reputation which his parts and learning procured him occasioned his being one of the first among the scholars of eminence at Oxford, to whom cardinal Wolsey's agents made proposals of an establishment in his new foundation at Christchurch; which he accepted, and was accordingly transplanted into that college. Here he continued his former studies, and was led by the writings of Erasmus into freer enquiries than were common in those days; but if they had as yet produced any doubts in his mind with respect to the tenets of the Romish church in which he had been educated, he concealed them within his own bosom, until he had time for farther investigation, and gave a proof of his adherence to the catholic doctrines, by maintaining a dispute against Hooper, afterwards bishop of Worcester, in defence of them. This dispute, however, had the effect of cooling his zeal for some particular tenets, as it afforded him the opportunity of discovering that they were not so well supported by Scripture, as was commonly imagined. Upon the accession of king Edward VI., Peter Martyr was sent under that prince's patronage to Oxford, where he read divinity lectures in a strain to which that university had been little accustomed. He began with an attack on the doctrine of the corporal presence, which excited the alarm of the popish party, and determined them to engage the most learned and able of their scholars to unite in opposing him. As Mr. Gilpin's credit in the university was then very considerable, they made pressing applications to him to become one of their champions; but the doubts which he had now begun to entertain, inclined him rather to stand by, as an unprejudiced observer, ready to embrace whatever should appear to him to be truth, after deliberately weighing the arguments which the discussion might provoke. Such importunity, however, was used with him, that he at length consented to enter the lists with Peter Martyr; and on the day appointed resolved to lay aside, as much as possible, the temper of a caviller, and to be influenced solely by a regard to truth, from which he was determined to be drawn aside neither by prejudice nor by novelty. The dispute between these opponents was not of long duration; for Mr. Gilpin found himself so pressed by his adversary's arguments, drawn from the plain language and unstrained interpretations of the sacred writings, that he publicly acknowledged himself incapable of maintaining his cause, and determined to enter into no more controversies, till he had gained the full information of which he was in pursuit. He now, after imploring the divine assistance, proceeded with great diligence to examine the Scriptures and the fathers, with a particular view to the matters in dispute between the Papists and Protestants; communicated his doubts to several men eminent for their virtue and learning, whose answers contributed to confirm them; conceived an unconquerable disgust at the presumptuous decree of the council then sitting at Trent, that the traditions of the church should be esteemed of equal authority with the Scriptures themselves; and became at length thoroughly convinced that there were great abuses and corruptions in popery, and that there was real necessity for a reformation.

Mr. Gilpin's attachment to an academic life, which afforded him most leisure for study, and his desire of being thoroughly instructed in religion himself, before he undertook the task of teaching it to others, determined him to prolong his stay at Oxford till he reached the thirty-fifth year of his age, notwithstanding the continued solicitations of his friends that he would quit the university, and enter on the public duty of a clergyman. In the mean time he had commenced bachelor in divinity in the year 1549. In 1552 his friends obtained for him the vicarage of Norton, in the diocese of Durham, which with much difficulty he was prevailed upon to accept; but before he went to reside on it, he was appointed to preach before his majesty at Greenwich. The sermon which he delivered on the day fixed, when the king did not attend, was a plain and honest attack on the prevailing avarice and corruption of the times, in which, like bishop Latimer, who was the Cato of that age, he neither spared the court, clergy, magistrates, nor gentry. His freedom on this occasion, when, how little soever there might be of the reality of virtue, there was much of the pro-

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fession of it, recommended him to the notice of many persons of the first rank, and, in particular, of sir William Cecil, afterwards lord Burleigh, who obtained for him a general licence for preaching. While Mr. Gilpin was in London he frequently visited Tonstal bishop of Durham, who was his uncle, and at that time a prisoner in the Tower under a sentence of misprision of treason. From London Mr. Gilpin repaired to his parish, where he made it his principal endeavour to inculcate moral virtue, and to dissuade from those vices which he observed most prevalent; while he occasionally made use of the king's licence to preach in other parts of the country. He seldom ventured to introduce controversial points, being afraid lest, while endeavouring to instruct, he might mislead; for he was still scarcely settled in some of his religious opinions. Hence, by degrees, a diffidence of himself arose, which gave him great uneasiness. He thought that he had engaged too soon in his office; that he could not sufficiently discharge it; that he should not content himself with giving his hearers only moral instructions; and that, overspread as the country was with popish doctrines, he did ill to pretend to be a teacher of religion, if he were unable to oppose such errors. These thoughts made every day a greater impression upon him, till at length, being quite unhappy, he wrote to bishop Tonstal an account of his situation. That prelate advised him to place his parish under the care of some person in whom he could confide, and to spend a year or two abroad; by which means he might have the opportunity of conversing with some of the most eminent professors, both Protestants and Papists, and be able thoroughly to fix his religious opinions. This advice perfectly corresponded with Mr. Gilpin's wishes; but his notions of the pastoral care were so strict, that he thought no excuse could justify non-residence for so long a time as he intended to be abroad. He therefore resigned his living, in favour of a worthy man with whose abilities and character he was well acquainted, and then set out for London, to receive the bishop's last orders before he quitted his native country. Bishop Tonstal was far from being satisfied with the scruple upon which Mr. Gilpin had resigned his living, and would frequently chide him for his qualms of conscience, telling him that if he did not look better to his interest, he would certainly die a beggar. He could not, however, but admire him for the sincerity and goodness of heart which his conduct displayed; and having promised to support him while abroad, put into his hands a treatise on the Eucharist, which he wished to be printed under his inspection at Paris. Upon Mr. Gilpin's landing on the continent he went to Mechlin, to visit his brother George, who was at that time pursuing his studies there; and afterwards went to Louvain, where some of the most eminent and learned men among the Catholics and Protestants at that time resided, and the most important topics of religion were discussed with great freedom. He made frequent excursions to Antwerp, Ghent, Brussels, and other places in the Low-countries, but chiefly resided at Louvain, where he was introduced to the persons of the greatest reputation for their learning; attended at all public readings and disputations; committed every thing material to writing; re-examined all his opinions; proposed his doubts in private to his friends; and in every respect made the best use of his time. He now began to have just notions of the doctrines of the reformed; saw things in a clearer and stronger light; and felt a satisfaction in the change which he had made, to which he had hitherto been a stranger. While he was thus prosecuting his studies, he and all the Protestants in those parts were suddenly alarmed with the news of the death of king Edward, and the accession of queen Mary. This bad news, however, was accompanied with the agreeable intelligence that bishop Tonstal was released from the Tower, and re-established in his bishopric. Soon afterwards Mr. Gilpin received a letter from his brother George, entreating him to come immediately to Mechlin, where he had an affair of consequence to communicate to him. Upon his arrival, he found that his brother had received a letter from the bishop, informing him that there was a living of considerable value, vacant in his diocese, which he wished him to persuade his brother Bernard to accept; imagining that he might by this time have surmounted his former scruples. Accordingly, George used his utmost endeavours for this purpose, but without effect; for Bernard's conscience would not suffer him to accept of any benefice, without being in a capacity to discharge its duties. He thought it proper, however, to lay before the bishop his reasons for not accepting his kind offer; which he did in a letter that could not but lead the bishop to admire the sentiments and behaviour of his nephew, in which the motives of conscience shewed themselves so superior to those of interest. "Which of our modern gaping rooks," exclaims the bishop of Chichester, "could endeavour with more industry to obtain a benefice, than this man did to avoid one!"

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After Mr. Gilpin had resided two years in Flanders, he left Louvain and went to Paris, where his first care was to superintend the printing of bishop Tonstal's "Treatise on the Eucharist," which he did to that prelate's entire satisfaction. In Paris he continued about twelve months; and having now fully satisfied all his most considerable scruples on the subject of religion, and being firmly convinced of the errors of Popery, as well as the truth of the general doctrines of the Reformation, he returned to England in the year 1556. Immediately upon his arrival he hastened to visit bishop Tonstal, who received him with great friendship, and within a very little time gave him the archdeaconry of Durham, to which the rectory of Easington was annexed. He now repaired to his parish, which he found in great disorder; but with a firm resolution of doing what good he could in it, he set himself in earnest to reprove vice, publicly and privately, to encourage virtue, and to explain the nature of true religion, with a freedom by no means suited to those dangerous times. In his character, likewise, of archdeacon, he determined to do what lay in his power to reform the clergy within his jurisdiction, by whom the pastoral care was in general almost totally neglected, and who were remarkable for their gross ignorance, irregularities, and vices. Accordingly, he took every opportunity of reproving the enormities he remarked. The more ingenuous of the inferior clergy he endeavoured to bring by gentle methods to their duty; the obstinate he would rebuke with all authority. At visitations, particularly, and whenever his audience was chiefly clerical, he would express himself against every thing which he observed amiss, with a zeal which might have been thought affected in one of less approved sincerity. Against non-residence and pluralities he inveighed with the greatest earnestness, and censured with equal freedom their private vices, by which they disgraced their order, and essentially injured the interests of religion. These free reproofs soon roused the ecclesiastics of those parts against him, who resolved to neglect no means in their power for the removal of so inconvenient a superintendent. As the Marian persecution was then raging in all its violence, they availed themselves of the superstition and terror of the times, and artfully raised the popular clamour that he was an enemy to the church, a scandaliser of the clergy, and a preacher of damnable doctrines; and that religion must suffer from the heresies which he was daily broaching, if he were spared any longer. In short, a charge of heresy, consisting of thirteen articles, was drawn up against him and he was accused in form before the bishop of Durham. But Tonstal, by skilful management, found a method of dismissing the cause in such a manner, as to protect his nephew, without endangering himself. The malice of his enemies, however, would not suffer Mr. Gilpin to remain in peace, and they made use of the basest arts to inflame the people against him. By these means they created him so much trouble, that he found himself incapable of undergoing the fatigue of both his places, and begged leave of the bishop to resign either his archdeaconry or his parish; but his lordship would not suffer them to be separated, which occasioned Mr. Gilpin to resign them both, and to enter the bishop's family in the capacity of his domestic chaplain. Mr. Gilpin did not remain long unbeneficed; for a vacancy taking place about this time in the rich rectory of Houghton-le-spring, he was presented to that incumbency. This living was of considerable value, but the duty of it was proportionally laborious. It was so extensive, that it contained no less than fourteen villages; and having been as much neglected in that dark age, as the cures in the North then generally were, Popery had produced its full growth of superstition in it. Scarcely any traces, indeed, of true Christianity were left. Nay, what little religion remained, was even Popery itself corrupted. All its idle ceremonies were here carried higher than in most other places; and were more considered as the essentials of religion. Such was the condition of the parish of Houghton when it was committed to Mr. Gilpin's care. He was grieved to see that ignorance and vice so lamentably prevailed; but he did not despair of bringing a waste so miserably uncultivated into order; and by resolution, diligence, prudence, and perseverance, finally succeeded in producing an astonishing change, not only in the character and manners of his own parishioners, but of the savage inhabitants in other northern districts. Upon his arrival among them, the people crowded about him, and heard him with great attention, perceiving him to be a teacher of a very different kind from those to whom they had hitherto been accustomed; and by his truly pastoral and affectionate treatment of them, he quickly gained their confidence, respect, and attachment. Mr. Gilpin had not been long settled at Houghton, before bishop Tonstal was desirous of still farther improving his fortune, by presenting him to a vacant prebend in the cathedral of Durham. But Mr. Gilpin, resolving not to accept of it, told the

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bishop, "That by his bounty he had already more wealth, than, he was afraid, he could give a good account of. He begged, therefore, he might not have an additional charge; but that his lordship would rather bestow this preferment on one by whom it was more wanted." Mr. Gilpin now lived in a retired manner, devoting himself with unwearied industry to the instruction and reformation of his flock, and cautiously avoiding every opportunity of giving immediate offence to the neighbouring clergy. The exemplariness of his conduct and manners, however, was a striking satire on their negligence and irregularities; and their malice determined them, if possible, to remove so disagreeable a contrast. With this design they drew up a second set of articles against him, and brought him once more to trial before the bishop of Durham; who again found means to acquit and protect his nephew. But from this period the bishop's favour towards him visibly declined; probably, because he apprehended, that his farther patronising his kinsman, who, he thought, in many instances, carried his piety and zeal to excess, might tend to involve himself in suspicions and inconveniences. To shew his dislike of his conduct, he struck him out of his will, of which he had before made him the executor. This was not less than Mr. Gilpin expected. He was sorry, indeed, to see the bishop disgusted; acknowledged his great obligations to him; and would have given up any thing to satisfy him, excepting his conscience. But a good conscience, he was persuaded, was his best friend; and he was resolved not to part with it for any earthly consideration. The malice of Mr. Gilpin's enemies, however, was not satisfied with his loss of the bishop's favour. Enraged at their second defeat before the bishop's tribunal, they caused thirty-two articles to be drawn up against him, in the strongest manner, and transmitted them to the merciless Bonner, bishop of London. By taking this step they were flattered with the hope of having their wishes fully accomplished: for that fierce zealot instantaneously took fire at their representations; highly extolled their laudable concern for religion; and, promising that the heretic should be at the stake in a fortnight, gave immediate directions for his arrest. Mr. Gilpin was speedily apprised by his friends of the measures determined against him, and earnestly entreated to provide for his safety by withdrawing from the kingdom. But their persuasions were ineffectual; for having long been preparing himself to suffer for the truth, he now determined not to decline it. He therefore waited with great composure for the arrival of the bishop's messengers, after having ordered his servant to provide a long garment for him, in which he might go decently to the stake. Within a few days he was apprehended; but before he reached London an account of queen Mary's death met him on the road, by which event he was delivered from any farther prosecution. Mr. Gilpin, thus providentially rescued from his enemies, returned to Houghton through crowds of people, who expressed the utmost joy, and offered up their thanks to God for his deliverance.

Upon the accession of Elizabeth, when the popish bishops were deprived, and many sees were become vacant, Mr. Gilpin's friends at court thought it a good opportunity to use their interest in his favour. He was accordingly recommended to the queen as a fit person to adorn the mitre, and was nominated by her majesty to the bishopric of Carlisle; upon which the queen's recommendation of him, with a congé-d'elire, were sent down to the dean and chapter of that see. Mr. Gilpin, who knew nothing of what was going forwards in his favour, was greatly surprised at this unexpected honour; yet could not by any means be persuaded to accept it. When much pressed to assign other reasons for his refusal than his humble sense of his own unworthiness, and his incapacity to bear the burthen of that arduous charge, he answered, "The case is truly this: If any other bishopric besides Carlisle had been offered to me, I possibly might have accepted it: but in that diocese I have so many friends and acquaintance, of whom I have not the best opinion, that I must either connive at many irregularities, or draw upon myself so much hatred, that I shall be less able to do good there than any one else." In the year 1561 he had an offer made him of the provostship of Queen's college, Oxford; but this likewise he declined, and contented himself with his living of Houghton, where he discharged all the duties of his function in the most exemplary manner. We have already noticed the situation of this parish when Mr. Gilpin first settled in it, and his resolution, notwithstanding the discouraging prospect before him, to spare no labour in civilising and reforming his flock. For this purpose he set out with making it his endeavour to gain the affection of his parishioners. To succeed in his attempt, however, he used no servile compliances. His behaviour was free without levity, obliging without meanness, and insinuating without art. He condescended to the weak, bore with the passionate, complied with the

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scrupulous, and in a truly apostolic manner, "became all things to all men." By these means he gained wonderfully upon his neighbours, and convinced them how heartily he was their friend. To this humanity and courtesy he added an unwearied application to his pastoral duties. He was not satisfied with giving his advice in public, but instructed frequently in private, and encouraged his parishioners to come to him for the solution of their doubts and difficulties. Towards those whom he thought well-disposed, his manner was most engaging; and even his reproofs were urged with such gentleness, that they seldom gave offence, and always appeared to be the effects of friendship. He well knew, however, that it was an easier task to prevent vice, than to correct it; to form the young to virtue, than to reform the bad habits of the old. He therefore employed much of his time in endeavouring to improve the minds of the younger part of his parish; suffering none to grow up in an ignorance of their duty, but pressing it, as the wisest part, to mix religion with their labour, and amidst the cares of this life to have a constant eye upon the next. He was also very assiduous in preventing law-suits among his parishioners. His hall was often thronged with people who came to him with their differences. It is true, he was not much acquainted with law, but he could decide equitably, and that satisfied: nor could his sovereign's commission have given him more weight, than he derived from his own character. He had also a just concern for all under affliction, and was a much readier visitant at the house of mourning than at the house of feasting: and his large fund of reading and experience always furnished something that was properly affecting. Hence he was considered as a good angel by all in distress. His hospitable manner of living was the admiration of the whole country. Strangers and travellers found a cheerful reception at his board. All were welcome that came; and even their beasts had so much care taken of them, that it was humorously said, "If a horse was turned loose in any part of the country, it would immediately make its way to the rector of Houghton's." Every Sunday, from Michaelmas until Easter, was a sort of public day with him; during which season he expected to see all his parishioners, and their families. He was also glad of the company of men of worth and letters, who used much to frequent his house. When lord Burleigh, then lord-treasurer, was sent by queen Elizabeth to transact some affairs in Scotland, he could not resist the desire which he felt on return to see a man, whose free discourse from the pulpit to king Edward's court had early recommended him to his notice, and whose name he found every-where mentioned with the highest respect. He had not time to give any notice of his intended visit; but the economy of so plentiful a house as Mr. Gilpin's was not easily disconcerted. He received his noble guest with so much true politeness, and treated him and his whole retinue in so affluent and generous a manner, that the treasurer would often afterwards say, "he could hardly have expected more at Lambeth." While lord Burleigh staid at Houghton, he took great pains to acquaint himself with the order and regularity with which every thing in that house was managed, and was not a little pleased with them. Here too he saw true simplicity of manners, and every social virtue regulated by exact prudence. The statesman began to unbend, and he could scarcely avoid comparing, with a kind of envious eye, the unquiet scenes of vice and vanity in which he was engaged, with the calmness of this amiable retreat. At length, with reluctance, he took his leave, embracing the worthy rector with all the warmth of affection, and the strongest assurances of his readiness to render him any service at court or elsewhere. When he had mounted a hill about a mile from Houghton, which commands the vale, he turned his horse to take one more view of the place, and having kept his eye fixed upon it for some time, his reverie broke out into this exclamation: "There is the enjoyment of life indeed! Who can blame that man for not accepting a bishopric! What does he want to make him greater, or happier, or more useful to mankind!" But Mr. Gilpin's ministerial labours, and benevolent endeavours to promote civilisation and happiness, were not confined to his own parish. With concern he observed several of the parishes around him sunk in superstition and ignorance, owing to the shameful neglect of the pastoral care in their clergy. These bad consequences of their remissness induced Mr. Gilpin to supply, as far as he could, what was wanting in others. For this purpose he used every year regularly to visit the most neglected parishes in Northumberland, Yorkshire, Cheshire, Westmoreland, and Cumberland: and that his own parish in the mean time might not suffer, he was at the expence of a constant assistant. As Mr. Gilpin had all the warmth of an enthusiast, though under the direction of a very calm judgment, he never wanted an audience even in the wildest parts; where he roused many to a sense of religion who had contracted the most

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inveterate habits of inattention to every thing of a serious nature. Wherever he came, likewise, he used to visit all the gaols and places of confinement, and by his labours and affectionate manner of behaviour, he is said to have reformed many abandoned persons in those places. Upon the borders of Northumberland there is a tract of country called Reads-dale and Tine-dale, of all barbarous places in the north at that time the most barbarous. Before the act of union it was called the debateable land, and was peopled by a kind of desperate banditti, rendered fierce and active by constant alarms. They lived by theft; used to plunder on both sides of the barrier; and what they plundered on one, they exposed to sale on the other; by that means escaping justice. In this dreadful country, where no man would even travel that could help it, Mr. Gilpin never failed to spend some part of every year. He had set places for preaching, which were as regularly attended as the assize towns of a circuit. If he came to a place where there was a church, he made use of it; if not, of barns, or any other large building; where great crowds of persons were sure to attend him, some for his instructions, and others for his charity. The hazards and fatigues attending this employment were excessive; but these Mr. Gilpin cheerfully underwent, esteeming himself abundantly compensated by the advantages which he hoped would accrue from them to his uninstructed fellow-creatures. The disinterested pains which he thus took among these barbarous people, and the good offices which he was always ready to do them, drew from them the sincerest expressions of gratitude. Indeed, he was little less than adored among them, and might have brought the whole country almost to what he pleased. In the authorities quoted at the end of this article, the reader may find many interesting stories, illustrating the reverence which they entertained for him, his success in taming their savage ferocity, and in introducing better manners and morals into their lawless districts.

On proper occasions, likewise, Mr. Gilpin afforded evidence that he wanted neither resolution nor spirit to reprove the vices of the great, and to maintain his own independence and dignity. One day he received a message from Dr. Barnes, bishop of Durham, appointing him to preach a visitation sermon on the following Sunday. As he was then preparing for a fixed journey into Reads-dale and Tine-dale, he sent to acquaint the bishop with the necessity of his keeping that appointment, and to entreat that his lordship would at that time excuse him. His servant informed him that the bishop had received his message, but returned no answer. Concluding him therefore to be satisfied, he set out on his journey; but to his great surprise, when he came home, found himself suspended: some person, out of enmity to him, having engaged the bishop to take that hasty step. A few days afterwards he received an order to meet the bishop at Chester, a town in the diocese of Durham, where the bishops of that see formerly resided. Here many of the clergy were assembled, and Mr. Gilpin was ordered by the bishop to preach that day before them. This service he endeavoured to decline, as he was wholly unprepared; but the bishop required him upon his canonical obedience to mount the pulpit. After some little delay, therefore, Mr. Gilpin went up, and determined to embrace that opportunity of speaking some necessary and home truths to his diocesan. The ecclesiastical court of Durham was at that time managed in the most scandalous manner. The bishop was a well-meaning, but weak man, and entirely governed by a relation of the name of Barnes, whom he had made chancellor of his diocese. This person greatly abused his authority. Avarice was his ruling passion; to gratify which he was guilty of the most tyrannical oppression and shameful venality. Private information of the evils and irregularities occasioned by his misconduct had often been conveyed to the bishop, but without any success. Mr. Gilpin was therefore resolved to make his discourse the medium of a public application to the bishop for redress. Accordingly, he honestly and plainly exposed the enormities which were committed in his diocese; and in a personal address to his lordship boldly told him, that for the guilt of them he would be responsible, if, after being fully informed of what was amiss, he did not bring about an entire reformation. The freedom of Mr. Gilpin's language alarmed his friends, who as he went out of church kindly reproved him, for giving to the bishop, as they imagined, that advantage over him which he had long sought after; but Mr. Gilpin assured them that if his discourse should do the good which he intended by it, he was regardless what the consequence might be to himself. Afterwards he waited upon the bishop, to pay his compliments to him before he went home, when the prelate said, "Sir, I propose to wait upon you home myself." This he accordingly did; and as soon as Mr. Gilpin had taken him into a parlour, the bishop turned suddenly round, and grasped him eagerly by the hand, saying, "Father Gilpin, I know you

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are fitter to be the bishop of Durham, than I am to be parson of this church of yours. I ask forgiveness for past injuries. Forgive me, father. I know you have enemies; but, while I live bishop of Durham, none of them shall cause you any farther trouble."

We have already spoken of Mr. Gilpin's uncommonly generous and hospitable manner of living and extensive benevolence, to which the income arising from his rectory, though considerable, must have been inadequate without great management and frugality. But he was still unsatisfied with the services he had rendered to his fellow-creatures; and upon queen Elizabeth's recommending the establishment of free-schools, to the surprise of his friends, he undertook to build and endow a grammar-school: a design which his exact economy enabled him to accomplish. This school was no sooner opened than it began to flourish; and there was so great a resort of young people to it, that in a little time the town was not able to accommodate them. Mr. Gilpin, therefore, fitted up a part of his house for that purpose, where he boarded twenty or thirty children, bestowing clothing and maintenance on the greater part of them, whose parents were in poor circumstances. To insure their good instruction he procured able masters from Oxford, and himself constantly inspected their proficiency, taking notice of and encouraging the most diligent and forward. He likewise sent several of them to the universities, where he maintained them at his own expence, and endeavoured to render an academical education as useful to them as possible. For this purpose he held a constant correspondence with their tutors, and made the youths themselves frequently write to him and give him an account of their studies; and he also made journeys to the universities, generally once every other year, to examine into their behaviour, and to give them the benefit of his personal advice. For farther particulars of his attention to this institution, and the effects produced by it, as well as of his noble acts of benevolence, generosity, and charity, we must refer to our authorities. In the latter part of his life Mr. Gilpin went through his duty with great difficulty. His health was much impaired, and his constitution broken by the great fatigues which he had undergone during so many years. And to add to his infirmities, he met with an accident which at the time had nearly proved fatal to him, and from the effects of which he never recovered. As he was crossing the market-place at Durham, an ox ran at him, and pushed him down with such violence, that it was imagined that the bruises which he had received would occasion his death. But though after a long confinement he was again able to stir abroad, yet he never recovered even the little strength which he had before, and continued lame as long as he lived. He died in 1583, in the sixty-sixth year of his age. Such was the life of Bernard Gilpin, who for his exemplary piety, laborious virtue, and unbounded benevolence, deserves to have his name transmitted to posterity with respect and reverence. To the particulars already mentioned concerning him we have to add, that in person he was tall and slender, and that in his manner of ornamenting it he was neat and simple. His imagination, memory, and judgment, were lively, retentive, and solid. By his unwearied application he had amassed a great stock of knowledge, and was ignorant of no part of learning at that time in esteem. In languages, history, and divinity, he particularly excelled, and was no mean poet, though he expended little time in the pursuit of any studies foreign to his profession. His temper was naturally warm; but by degrees he succeeded in obtaining an entire command of himself. His disposition was serious; yet among his particular friends he was commonly cheerful, and sometimes facetious. His severity had no object but himself: to others he was mild, candid, and indulgent. He used to express a particular indignation at slander, often saying, That it deserved the gallows more than theft. To the opinions of others, however different from his own, he was most indulgent, and thought moderation one of the most genuine effects of true piety. He had a very extraordinary skill in the art of managing a fortune. He considered himself barely as a steward for other people; and took care, therefore, that his own desires never exceeded what calm reason could justify. Extravagance with him was another word for injustice; and in his own manner of living he was very temperate, and rather abstemious. And whatever his other virtues were, their lustre was greatly increased by his sincerity and humility, which his religion led him to practise in the most unaffected and amiable manner. But the most distinguishing parts of his character were, as we have already seen, his conscientious discharge of the ministerial office, his extensive benevolence, and his exalted piety, which, taken in connection with the uniform tenor of his virtuous and exemplary life, deservedly gained him among his contemporaries the title of the Northern Apostle. *Biog. Britan. Gilpin's Lives of Latimer and Gilpin.*—M.

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GINNANI, Francis, count, an eminent naturalist and agriculturist, was born at Ravenna in 1716. He received a literary education in his father's house, and at the age of fourteen was placed at Parma as page to the duke Antony Farnese. He there continued to pursue his studies; and upon his return he particularly attended to natural history, under the direction of his uncle count Joseph Ginnani, known for his researches into marine productions. He devoted himself to a retired and studious life, collected a large and valuable museum, invented agricultural instruments and other pieces of mechanism, and greatly interested himself in the institution of the Society of Ravenna. His writings obtained him admission into the learned Societies of Perugia, Bern, Paris, and London; and he maintained a correspondence with many of the most eminent natural philosophers of the age. In private character he was courteous, modest, and benevolent, and remarkably observant of the duties of religion. He died, unmarried, in 1766, at the early age of forty. The principal work of the count Fr. Ginnani is entitled, "Delle Malattie del Grano in Erba, Trattato storico-fisico"—An historico-physical Treatise of the Diseases of growing Corn, 1759, 4to. con fig. This is a work of great compass and erudition, treating with exactness of all the different kinds of disease affecting green corn, with their causes and remedies. Of his other writings the most considerable is "An Account of the Natural Productions in the Ginnani Museum at Ravenna," 1762, 4to. with plates. He has given a "Description of some Indigenous Plants and their Insects," in the Journal of Bern, tom. I.; and a "Dissertation on the Scirpus of Ravenna," in the Ravenna Acts. He left in MS. a "Natural and Civil History of the Pine Forests of Ravenna." *Elogi Italiani. Haller, Bibl. Botan.*—A.

GIOCONDO, Fra Giovanni, an antiquarian and architect of the fifteenth and sixteenth centuries, was a native of Verona, where he was first a teacher of the Greek and Latin languages, in which he had the honour of instructing the celebrated Julius Cæsar Scaliger. He afterwards became a monk, and is claimed as a brother both by the Dominicans and Franciscans. He was well versed in scholastic theology and in the mathematical sciences, and was one of those who contributed to the revival of classical learning by the collection of ancient monuments and manuscripts. He presented to Lorenzo de' Medici a collection of ancient inscriptions which he had made with great labour, and which is spoken of in the highest terms by Angelo Poliziano. This was compiled in Rome before the year 1492, in which Lorenzo died. Giocondo was some time at the court of the emperor Maximilian. He also visited France, where he was employed to build two bridges over the Seine, called those of Our Lady and the Little Bridge, and said to have been of admirable beauty. The first of these was begun in 1501. Sannazaro has celebrated these works in the following punning epigram:

Jucundus geminos fecit tibi, Sequana, pontes:
Jure tuum potes hunc dicere pontificem.

He had the title of architect-royal in France, as appears from the honourable mention made of him by the learned Budæus, with whom he contracted an intimacy in that kingdom. His office as an artist did not prevent him from continuing to serve the cause of letters. An edition of Pliny's Epistles, printed in Bologna in 1498, and another by Aldus in 1508, contained his collations with an ancient MS. at Paris. He also was one of the first who gave a correct edition of Vitruvius, illustrated with figures, published at Venice in 1511, with a dedication to pope Julius II. He also assisted in editing "Frontinus de Aquæductis;" "Scriptores de Re Rustica;" "Aurelius Victor;" and "Cæsar's Commentaries;" and was the first who gave a design of Cæsar's bridge over the Rhine. On his return to Italy, he wrote in 1506 four dissertations addressed to the magistracy of Venice concerning the waters of that city, which are preserved in its archives. When the Rialto was burnt in 1513, he gave a design for rebuilding it more beautiful than before; but it was rejected for that of another architect. Resentment on this account caused him to quit Venice for Rome, where, on the death of Bramante, he was joined with Raphael and San Gallo in superintending the erection of St. Peter's. His last known work was the rebuilding of the stone bridge of Verona, which took place about 1521. He probably did not long survive, since he calls himself an old man in a dedication to Juliano de' Medici in 1513. *Tiraboschi.*—A.

GIOJA, Flavio, an ingenious Italian mathematician in the beginning of the fourteenth century, to whom is generally attributed the invention of the compass, was born at Pasitano, near Amalfi, in the kingdom of Naples, about the year 1300. He is said to have been the first discoverer of the directive power of the magnet, by which it disposes its poles along the meridian of every place, or nearly so, and to have applied it to the purposes of navigation under

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the form of a compass, though in a rude and imperfect state. And it is also said, that to shew this instrument to have been the invention of a subject of the king of Naples, who at that time was a junior branch of the royal family of France, of the dynasty of Anjou, he marked the north point with a fleur-de-lys, by which all nations still distinguish it. As a memorial of this discovery, the territory of Principato, in which Gioja was born, bears a compass for its arms. Some authors, it is true, have claimed this invention for the French; and others for the English. Others again maintain, that the Chinese had discovered this instrument long before their intercourse with Europeans; and that the secret was brought to Italy by Marco Paulo, in the year 1260. It would be foreign to our province to enter into this controversy; on which account we shall only add, that the greater number of competent enquirers have concurred in attributing this invaluable discovery to Gioja. He is, therefore, entitled to this imperfect notice, which contains the substance of all the information which we have met with concerning him. Those who have the curiosity to learn the names of the principal persons who have given their opinions in favour of our Italian, will find several of them enumerated by *Moreri. Chambers's Cyclop. under the article Compass. Hutton's Math. Dict. under the same article.*—M.

GIOLITO DE' FERRARI, the name of a family of celebrated Italian printers. The first of these, *John*, a native of Trino in Montferrat, after having for some time exercised his art in his own country, removed to Venice, about 1530, where he acquired great reputation in conjunction with his son *Gabriel*. The latter is the most distinguished of the family: he employed several learned men in the correction of his editions, which, however, are more valued for the beauty of the type and paper, and the excellence of the workmanship, than for their accuracy. They are still much sought after by the curious in typography, and are remarkable proofs of the perfection of the art so soon after its first invention. Gabriel was recognised as noble (in consequence of his descent from the Ferrari of Placenzia) by the emperor Charles V. He lived at Venice in great esteem, and died in 1581. His two sons, John and Giampaolo, succeeded him in his office. *Tiraboschi. Nouv. Dict. Hist.*—A.

GIORDANI, VITAL, an Italian mathematician who flourished in the seventeenth century, was born at Bitonto, a town belonging to the kingdom of Naples, in the year 1633. He at first entered into the ecclesiastical state, to please his parents; but afterwards deserted it and married a young girl at Tarentum, when he possessed no means of providing for a family. After leading for some time an idle and dissolute life, he quarrelled with one of his wife's brothers who reproached him on account of his vices, and, having killed his monitor, he fled from his country, and entered as a soldier on board the galleys which pope Innocent X. sent to cruise against the Turks in the Levant. He was present in several actions, and by his conduct recommended himself to the notice of the admiral who was in the vessel in which he was stationed, who, perceiving in him abilities above his condition, bestowed on him the place of his purser. This situation obliged him to improve himself in arithmetic, of which he scarcely knew the rudiments; but being furnished by a Greek priest at Zante with the arithmetic of Clavius, he made himself master of that science, and contracted a liking for mathematical studies. After his return to Rome in 1659, he determined to devote himself closely to mathematical pursuits; and having obtained the post of keeper of the castle of St. Angelo, which afforded him leisure for following the bias of his mind, soon made considerable proficiency, and acquired the character of an able geometrician. He now met with some friendly patrons, who encouraged him to quit the military life, and assisted him in obtaining the farther knowledge necessary to qualify him for the office of a mathematical tutor. In this capacity he became so distinguished, that Christina queen of Sweden, during her residence at Rome, chose him for her mathematician; and Lewis XIV. appointed him to teach the mathematics in the Academy of Painting and Sculpture, which that monarch established in that city in the year 1666. In 1672 pope Clement X. made him engineer to the castle of St. Angelo; and in 1685 he was nominated to the mathematical professorship in the College of Wisdom. In the year 1691 he was elected a member of the Academy of the Arcadians. Through his indefatigable application to scientific pursuits, he contracted the disorders incident to a studious life, which he considerably mitigated by his temperance and regularity. He died in 1711, when he had nearly completed his seventy-eighth year. His principal works are: "Euclide Restituto," 1686, folio; "De componendis Gravium Momentis," 1685, folio; "Fundamentum Doctrinæ Motus Gravium," 1686, of which an enlarged edition

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afterwards appeared; and "Ad Hyacinthum Christophorum Epistola," 1705, folio. *Moreri. Nouv. Dict. Hist.*—M.

GIORDANO, Luca, an eminent painter, was born at Naples in 1632. His father, who was an ordinary artist, lived near Joseph Ribera, named Spagnoletto, a master of distinction. His works attracted the young Luca so powerfully, that he was used to quit his boyish sports to contemplate them. At the age of seven he produced some extraordinary efforts of his own genius; and at eight, he painted in fresco two children for a church, which his father had undertaken, but found himself embarrassed in executing. It is said, that his father, who had brought with him a painter to the place, found one of these children painted; and asking Luca who had done it, was so much surprised at being told that it was himself, that he would not credit it, till the boy took up the brush and painted the other. The viceroy of Naples, who was informed of this wonder, placed Luca with Ribera as his pupil, and his progress was astonishing. After working some years under this master, he departed secretly for Rome, in order to improve himself from the excellent models in that capital. His father, who followed him, found him drawing in St. Peter's. They went together to the other great towns of Italy, the youth every-where diligently employing himself in copying the master-pieces of art; and perhaps no artist ever made so many drawings and sketches. These were sold at a high price by his father, whose avarice prompted him to urge his son to constant labour, scarcely giving him time to take his meals. *Luca, fa presto*, "Luke, make haste," he was continually saying to him; so that the nickname of *fa presto* adhered to the young painter. Though he copied all the masters, he was principally taken with Titian and Paul Veronese, the latter of whom he chiefly proposed as his model, uniting with his grandeur of style the harmonious colouring of Pietro da Cortona. He worked with extreme rapidity, and had a wonderful talent of imitating from memory the style of other masters, even the most different. Many stories are told of his powers in this way, and of the deceptions he practised upon amateurs, by passing off his own works for those of their particular favourites. His original works display great fertility of imagination, a fine tone of colouring, and a surprising freedom of hand. He was capable of correctness of design, but sometimes sacrificed to rapidity of execution, so as to produce works of an inferior character, and inaccurate in the anatomy. His reputation, however, continued to advance; and in 1679 he was sent for to Florence to paint the cupola of the chapel Corsini. The grand-duke also employed him in the decoration of some of his palaces, and treated him with great regard. In 1690 he received an invitation from the king of Spain, Charles II., to come and paint at the Escurial. Scarcely any artist has been honoured with more tokens of royal favour than Giordano received from this sovereign, who not only loaded him with presents, but provided amply for his children. His successor Philip V. retained our painter in his service, and the great works upon which he was employed kept him many years in Spain. He returned by Genoa, Florence, and Rome, in which last capital pope Clement XI. gave him a distinguished reception, and bespoke two great pictures from him. At Naples he appeared again with all the added fame of his past performances, and his school was frequented from all parts. He lived in a splendid manner, kept an open table, and displayed his generosity in painting gratuitously for the churches. He was of a gay humour and lively conversation; spoke well of his fellow-artists, and readily listened to their remarks on his works. He courted the society of the learned, from whom he received instructions in history and mythology, neither of which he had studied. He died in 1705 at the age of seventy-three, and left great wealth to his family. The works of Luca Giordano are extremely numerous, and are to be met with in many churches and palaces in Italy and Spain, as well as in the galleries of collectors. One of the finest is the grand altar-piece in the church of the Ascension at Naples, representing the battle of the angels. Several of his designs are engraved, and some are etched by his own hand. *D'Argenville. Pilkington's Dict.*—A.

GIORGIANI. Among the mussulman authors who are distinguished by this surname, derived from the country of Georgia, of which they were natives, is the very celebrated doctor Alseid Alscherif Abou Hassan, or Hossain Ali, who was born in the year 740 of the Hegira, and died at Shiraz in the year 816, answering to 1413 of the christian æra. He was the disciple of Mobarekschah, and of Alaeddin Mohammed Ben Atthár al Bokhari; and speaking of the latter he says, that he knew not God before he had the benefit of his instructions. He was the author of the "Taârifât," which contains an ample explanation of all the terms used in philosophy and theology; of "A Commentary on Euclid," as published by the famous Nassireddin; and "A Commentary on the *Adâb*

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al Aigi," an esteemed moral treatise, written by Adhadeddin Ben Ahmed.

The surname of GIORGIANI is also applied to another mathematician, called ABOULVASA, who was the author of "A Commentary upon Euclid;" and to a grammarian named ABOBECR BEN ABDALCAHAR, author of the "*Aovamel,*" or a treatise on the particles which enter into the construction of the Arabic language; and a treatise on rhetoric, under the title of "*Asrar Abelagat.*" *D'Herbelot's Bibl. Orient.*—M.

GIORGIONE, an eminent painter, whose true name was GIORGIO BARBARELLI, was born in 1478 at Castel Franco, in the Trevisan. He was brought up at Venice, where his earliest passion was music, and he became a very skilful performer on the lute. Applying next to design, he entered the school of John Bellini, and soon surpassed his master. His improvement was greatly owing to his study of the works of Lionardo de Vinci, from which he learned the management of lights and shades. By frequent experiments he made himself the greatest colourist of the time, so that Titian, who had been his fellow-pupil, worked under him to obtain the secret of his art. Giorgione, it is said, discovered his purpose, and immediately dismissed him. At Venice he introduced the fashion of painting the fronts of houses in fresco, and decorated many in that style with mythological subjects. His taste in design approached that of the Roman school, aiming more at roundness in his figures than correctness of outline. His pencil was light and free, his expression strong and elevated, his imagination rich, and his colouring lively and a close resemblance of nature. He painted some portraits of admirable spirit, and landscapes of extraordinary beauty. While pursuing his art with great application, he was carried off by the plague at Venice in 1511, at the early age of thirty-three. His works are found in various parts of Italy: a Bearing of the Cross at Venice is regarded with a kind of veneration. His easel pictures are few, and highly valued. Some of his designs have been engraved. *D'Argenville. Pilkington's Dict.*—A.

GIOTTO, the second of those painters who distinguished themselves by the revival of the art in Italy, was born in 1276, in the district of Vespignano near Florence, where his father, Bondone, was a simple peasant. The natural talent of Giotto for design discovered itself by his drawing figures upon the ground while feeding sheep. The painter Cimabue chancing to see him thus employed, took him home to Florence, and instructed him in the art of painting. Giotto set himself with great diligence to his favourite pursuit, and by the force of his genius greatly improved upon his master. He freed himself from the dry Gothic manner then in use, and gave expression and attitude to his figures. The art in his hands was still extremely defective, especially in the representation of flesh, and the drawing of the naked parts; but he filled an important space in its progress. His reputation spread throughout Italy, many cities of which he adorned with his works, where they are still existing. He not only painted in fresco but in colours, and was particularly excellent in mosaic, for some pieces of which he received extraordinary prices. His mosaic of the Death of the Virgin at Florence was highly admired by Michael Angelo; and that of the Ship of St. Peter, placed over the grand entrance of that church in Rome, has received the encomiums of several writers. Giotto was a man of general knowledge, fond of poetry, and pleasant in conversation. Boccacio and Sacchetti often introduce him in their novels, and record his witty repartees. He died in 1336. *Tiraboschi. Pilkington's Dict.*—A.

GIOVIO, PAUL (Latin, *Jovius*), a celebrated Italian historian, was born of an ancient family at Como in 1483. He was brought up to letters, and studied in Padua, Pavia, and Milan. By the advice of his elder brother Benedict, he took his degree in physic at Pavia, and engaged in the practice of the profession at Como and Milan. About the year 1512 he went to Rome, where for some time he continued to act as a physician. But his principal ambition was to rank among those eminent literary characters whom the munificence of Leo X. had assembled about his court; and he had long paid particular attention to the forming of a Latin style, and acquiring a knowledge of classical antiquities. His peculiar study was that of history, and he was first made known to pope Leo by a specimen of historical composition, which that pontiff declared to come next in elegance to the writings of Livy. He was rewarded with the title of cavalier and a pension, and would probably have obtained higher advancement had Leo lived longer. Adrian took from him the pension of his predecessor, but conferred upon him a canonicate in his own country, upon condition, it is said, that he should make honourable mention of him. This, in fact, Giovio has done in his Life of that pontiff; though in another work he speaks of him with great contempt. Clement VII. treated

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him with more liberality, assigning him apartments in his palace, and an allowance for his domestics, together with the abbacy of St. Antony in Como. At the disastrous sack of Rome in 1527, he lost not only a quantity of wrought silver, but the MS. of his History, of which some books were never recovered. As a recompence, he was raised in the ensuing year to the bishopric of Nocera. When the young Hippolito de' Medici was created cardinal, Giovio was at his request placed about his person, and accompanied him in his journeys. Pope Paul III. was not equally favourable to our author, probably on account of his leading a life not very creditable to his prelatic character; for that pontiff was zealous for the reformation of the clergy. He would not indulge Giovio in his wish to be translated to the bishopric of Como, for which the latter has testified no little resentment. He was further disappointed at not arriving at the dignity of cardinal, which had been promised him by some astrologer in whose predictions he placed confidence. His condition, however, might be thought highly enviable for a literary man. Through the favour of Charles V., Francis I., and other sovereigns and persons of distinction, he acquired considerable opulence. He built a very elegant villa on the margin of the lake of Como, in a delightful situation, in which was a museum, rich in curiosities, especially the portraits of eminent men. There he passed much of his time in learned leisure; but it was not till 1549 that he finally quitted Rome. In the next year he went to pay a visit to the grand-duke Cosmo at Florence, where he died in December, 1552. His remains were interred in the cathedral of St. Lorenzo, under a marble monument, with an inscription in a high style of eulogy.

As a historian and biographer, Giovio has been more praised for the elegance of his style, and the variety and liveliness of his narrative, than for his veracity and impartiality. He is charged with having set his pen to sale, and having distributed applause and censure according to the dictates of private interest. His own confidential letters avow in some measure the principle of, at least, colouring actions and characters according to favour; and he was accustomed to say that he had two pens, one of gold, the other of iron. Yet he frequently attests his impartiality, and, as a proof of it, mentions that he was accused equally by the French and the Imperialists as being devoted to the opposite party. Perhaps, in the general narration he may be worthy of credit, though his representation of particulars may often be false and distorted. As he wrote concerning the persons and transactions of his own times, though he had more temptations to infidelity, yet he had more checks. His great work is a History in forty-five books, commencing from the war of Naples under Charles VIII. and coming down to 1547; but of this, six books are wanting, from the fifth to the eleventh, and six more from the nineteenth to the twenty-fourth. The first edition was printed at Florence in 1550. He wrote also the lives of twelve Visconti lords of Milan; the eulogies of men celebrated in arms and letters; descriptions of Great Britain, of Muscovy, and of the lake of Como; and commentaries on Turkish affairs. All these works are in Latin, which he wrote with great fluency; but his style has been taxed as too florid and idiomatic for history, and more sonorous than elegant. In the same language he wrote a treatise "De Piscibus Romanis." In Italian he has left a number of Letters, and "Ragionamento sopra i Motti & Disegni d'Arme e d'Amore."

Benedetto Giovio, elder brother of the preceding, who passed a retired life at Como, was a man of letters, and left several works in MS. of which the History of his native place was printed at Venice in 1629.

Paulo Giovio the Younger, also bishop of Nocera, who was present at the council of Trent, and distinguished himself in Latin poetry, was grand-nephew to the first Paul. *Tiraboschi. Bayle. Elog. di P. Giovio.*—A.

GIRALDI, Cinzio Giambattista, an Italian poet and man of letters, was born at Ferrara in 1504. He studied the languages under Calcagnini, and medicine under Manardi, in which faculty he graduated. He was for twelve years professor of philosophy and physic at Ferrara, where duke Hercules made him his secretary. He was continued for some time in the same employ by duke Alphonso; but a difference, arising between him and Giambattista Pigna respecting a publication, caused him to quit Ferrara. In 1564 he accepted an invitation from the duke of Savoy to take the chair of eloquence in the university of Mondovi. He was honourably dismissed in 1568, and removed to a similar situation at Pavia. Finally, he returned to Ferrara, where he died in 1573. Cinthio Giraldi distinguished himself as a writer in various branches of literature. He wrote nine Italian tragedies, which were received with great applause. The most esteemed among them was "L'Orbecche," first represented before duke Hercules in 1541, and still accounted one of the best dramatic productions of that age. His pastoral drama, entitled "Egle," was writ-

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ten earlier than the Sacrifizio of Beccari, usually reckoned the first composition of the kind. His poem of twenty-six cantos, entitled "Ercole," printed in 1557, has fallen into oblivion. The work by which he is most known is his "Ecatommithi," or Hundred Novels, two volumes 8vo. 1565. It has been translated into different languages, and furnished fables for dramatic and other compositions. He wrote in Latin "Poems," the "History of Andrew Doria," and a "Commentary on the Princes of Este and Ferrara, taken from the Epitome of Lilius Gyraldus." *Moreri. Tiraboschi. Nouv. Dict. Hist.*—A.

GIRALDI, Giglio Gregorio (Latin, *Lilius Gyraldus*), one of the most learned men of his time, was born at Ferrara in 1489. He studied the languages and law at his native place under the inconveniences of poverty, and, after finishing his education, went to Naples, where he contracted a friendship with Pontano, Sannazaro, and the other elegant scholars then flourishing in that city. He then visited Mirandola, Carpi, and Milan, in which last place he improved himself in Greek under Demetrius Chalcondylas. At Modena, the countess Rangone chose him for preceptor to her son Hercules, afterwards cardinal. He accompanied this lady to Rome at the beginning of the pontificate of Leo X. and had apartments in the Vatican. From some lines in a MS. copy of Vida, it appears, that he gave instructions in polite literature to other youths: the omission of these verses (which are highly laudatory) in the printed work of Vida, was much resented by Giraldi. He remained in Rome during the two succeeding pontificates, and was thought to be in the way of high promotion; yet he obtained nothing more than the office of apostolical prothonotary. His health was much injured by his residence at Rome, where he contracted an obstinate gout, which ever after constantly tormented him; and to which it appears probable that he added another cause of disease derived from irregularity of life. At the sack of Rome in 1527 he lost all his property, and even his books. To this calamity was added that of the death of his patron, cardinal Rangone; so that he left the capital in great distress, and went first to Bologna, and then to Mirandola. In this city he was received with great kindness by Gianfrancesco Pico, but ill fortune still pursued him. This patron was murdered in 1533, and Giraldi with great difficulty escaped to Ferrara with his life. From the extreme poverty to which he was reduced, he was relieved by the favour of the duchess Renata, and that of several of the nobility, so that in his latter years he was able to lay up a sum of ten thousand crowns. His health, however, could not be recovered; and after extreme sufferings, he finished his days in 1552. He bequeathed most of his property to duke Hercules, though he had several poor relations; and his books to Cinthio Giraldi, who appears to have been his kinsman. Such was the varied life of this learned man, who complained of having always had to combat against three enemies, nature, fortune, and injustice: The great extent of his reading is particularly shewn by his work entitled "Syntagma de Diis Gentium," in seventeen dissertations. It is the first treatise in which mythology is discussed in a truly learned manner, and there is scarcely any ancient author, Greek or Latin, which he does not quote. The citations, indeed, are sometimes so numerous as to produce obscurity, nor is the criticism always exact; yet the learned world are under great obligations to him for what he has done. Belonging to the same argument are his Treatise on the Muses; on the Ships of the Ancients and their Modes of Burial; on the Life of Hercules; his Explications of the Pythagorical Symbols and other ancient Enigmas; his Treatise of Years and Months, with the Greek and Latin Calendars; and his Thirty Dialogues on Subjects of Erudition. His other great work is a "History of the Greek and Latin Poets;" and "of the Poets of his own Time;" the latter of which is an exact account of the state of poetry during the first fifty years of the sixteenth century. He was himself an elegant Latin poet, and some of his compositions are joined to the Leyden edition of his works in 1696, two volumes folio. It was probably a sense of his own misfortunes that induced him to write two small pieces against ingratitude, and a work which became famous, entitled "Progymnasmata adversus Litteras & Litteratos:" this attack upon letters, indeed, he asserted to be only a sport of the imagination. He translated from the Greek a work of Simon of Antioch, "De Cibariorum Facultate." *Moreri. Tiraboschi. Nouv. Dict. Hist.*—A.

GIRALDUS, Cambrensis. See Barry.

GIRARD, Anthony, a French Jesuit in the seventeenth century, was born in the diocese of Autun, in the year 1603. He entered into the order when he was eighteen years of age, and principally distinguished himself by the publication of numerous pious and devotional pieces, some of which have undergone several impressions. He died in the year 1680. For the titles of his works we refer our readers to *Moreri*.—M.

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GIRARD, GABRIEL, distinguished for his writings on the French language, was almoner to the duchess of Berry, and king's interpreter for the Sclavonian and Russian languages. He was admitted into the French Academy in 1744, and died in 1748, at the age of seventy. His principal work was "Synonymes François," the purpose of which was to shew that the French words usually accounted synonymous have, almost all, shades of difference, which, in correct speech, should prevent them from being used indifferently. This position he illustrates by short sentences, in which the words are introduced, and which are generally useful maxims or delicate sentiments, chosen with much taste and a very nice discrimination. No work of the grammatical kind was ever so pleasing to read; and Voltaire says of it, "that it will subsist as long as the language, and will even serve to make it subsist." A new edition of it, much augmented, was published by M. Beauzée, in 1769, two volumes 12mo. The abbé Girard also wrote a French grammar, entitled "Principes de la Langue Françoise," two volumes 12mo. 1747, which has considerable merit, though it displays too much subtility of theory, and is censurable in point of style. *Siècle de Louis XIV. Nouv. Dict. Hist.*—A.

GIRARD DE VILLETHIERRI, JOHN, a French priest, who was a native of Paris, where he died in 1709, at the age of sixty-eight years. He is highly praised for his piety and his virtues, and was the author of a great number of practical and devotional treatises, which have been frequently printed, and, according to Dupin, taken collectively, form a body of practical morality adapted to all conditions, and founded on the Scriptures, the canons, the councils, and the fathers. Their titles are enumerated in *Moreri* and the *Nouv. Dict. Hist.*—M.

GIRARDON, FRANCIS, an eminent French sculptor, born in 1630, was the son of a founder at Troyes in Champagne. His father meant to bring him up to the profession of the law; but his inclination for design broke through every attempt to control it, and it was found necessary to give him the education of an artist. After acquiring taste and practice in his native city, he went to Paris, and improved himself under the sculptor Anguier. The reputation he acquired by his performances caused him to be sent by the king with a liberal pension to Rome. On his return he was admitted into the Academy of Painting in 1657, and obtained the patronage of Le Brun, which he returned by an unlimited deference. He wrought much from the designs of that painter; and was, doubtless, not ill-pleased when the discouragement of Le Brun caused the celebrated sculptor Puget to quit Paris and return to Marseilles. Girardon is reckoned to have had more correctness than invention; and he modelled with more facility than he worked in marble, for his chisel is thought to have generally left an impression of heaviness. His works are, however, considered as master-pieces in the art. Among the principal are four of the figures composing the group of the baths of Apollo, and the rape of Proserpine; both in the gardens of Versailles: the equestrian statue of Lewis XIV. the largest that had been cast at a single font: and the mausoleum of cardinal Richelieu, in the church of the Sorbonne. He made a present to his native place of a grand medallion of white marble representing Lewis XIV., which was received in his presence, with all the pomp and solemnity that could flatter the pride of the monarch and the vanity of the artist. Girardon seems, indeed, to have been a true courtier, and to have made it a principle to ingratiate himself with power, in all its changes. When Mignard succeeded Le Brun in the post of chief painter to the king, he treated him with the same deference as he had done the former, though at the same time he possessed the independent office of inspector-general of all works in sculpture. He cultivated the friendship of the fine writers of the age, several of whom have perpetuated his name. He rose through the various dignities in the academy to that of chancellor, to which he was nominated in 1695. After having adorned the capital and other parts of the kingdom with a number of works, and risen to the head of his profession, he died in 1715, at the age of eighty-five, and was buried in the splendid tomb which he had erected for his wife at Troyes. *Moreri. D'Argenville.*—A.

GIRON DE LOYASA, GARCIAS, a learned Spanish prelate in the sixteenth century, was born at Talavera, and pursued his studies in the university of Alcala. When he had completed his philosophical and theological courses, he applied to the study of history, and of the councils, with which he became intimately conversant. Afterwards he retired to Toledo, of which he had obtained a canonry, and where his uncle Lopez de Carvajal resigned to him the archdeaconry of Guadalajar, which is one of the dignities belonging to the church of that city. In the year 1585 Philip II. king of Spain sent for him to court, where he made him his almoner, and master of the royal chapel; soon after which he confided to his care the education of his son Philip, infant of Spain. When

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in the year 1596 cardinal Albert of Austria went to assume the government of the Low-countries, he appointed Giron his vicar-general over his archbishopric of Toledo; and upon the subsequent marriage of the cardinal, the king preferred his almoner to that valuable see. He had but a short enjoyment, however, of his new dignity; for he died in 1599, within five or six months after his advancement, and his death is said to have been hastened by the chagrin which he felt on account of the little respect shewn him by his late pupil, who had succeeded his father on the throne. He was the author of a valuable collection of Spanish Councils, published in 1594, in folio, under the title of "Collectio Conciliorum Hispaniæ, cum Notis & Emendationibus." *Moreri.*—M.

GIROUST, James, a French Jesuit, and reckoned one of the most excellent preachers in the seventeenth century, was born at Beaufort, a town in Anjou, in the year 1624. He entered on his noviciate in the year 1641, and after passing through the usual academic courses made pulpit eloquence the principal subject of his attention. In this line he rose to high reputation in his native province, and afterwards in the capital. His matter was generally judiciously chosen, and well digested; his manner easy and unaffected; and his style, with the exception of occasional negligences, distinguished by true simplicity, energy, and pathos. When he was at the height of his popularity, he was incapacitated for further public services by a paralytic attack; but, as he retained his faculties, he was for some years much resorted to in the capacity of confessor, as well as learned and judicious adviser on difficult points of casuistry. He died in 1689, when about sixty-five years of age. After his death, father Bretonneau published a collection of his "Sermons," in 1704, in five volumes 12mo. *Moreri.*—M.

GISBERT, John, a learned French Jesuit who flourished in the seventeenth and the beginning of the eighteenth century, was born at Cahors, in the year 1639. He became a member of the order in 1654, and so well improved his advantages for study, that he was early selected for the office of tutor. During seven years he presided over the classical and rhetorical forms at Tours; and afterwards taught philosophy for four years, and theology during an equal period, in that city. His next appointment was to the theological chair in the university of Toulouse, which he filled for eighteen years with eminent success and reputation. Together with considerable erudition and various knowledge, he possessed great quickness of apprehension and a solid judgment, so that he could resolve with readiness the most difficult questions put to him; and he displayed a happy art of inspiring young persons with the love of study, by entering into familiar discussions with them on the subjects of their enquiries, and rendering himself accessible to them at all times for private information. After he was released from the duties of his professorship, he was appointed principal of the Jesuits' college at Toulouse; and in the year 1703 was chosen provincial of the order in Languedoc. He died at Toulouse in 1710, in the seventy-first year of his age. His principal works were: "In Summam Sancti Thomæ Quæstiones Juris & Facti theologicæ in Collegio Tolosano Societatis Jesu propugnatæ," 1670, folio; "Dissertationes Academicæ Selectæ, &c." 1688, 8vo. of which the subjects are enumerated by Moreri; "Scientia Religionis Universa, sive Christiana Theologia, Historiæ Ecclesiasticæ nova Methodo sociata, Questiones Juris & Facti complectens," 1689, in two volumes 8vo.; and "Antiprobabilismus, sive Tractatus Theologicus fidelem totius Probabilismi Stateram continens, in quo ex Rationibus divinis accuratè examinatur sive Veritas seu Falsitas cujuscunque Probabilismi in Materia morali," 1703, 4to. a work which Dupin has analysed and recommended as a performance of great merit. *Moreri. Dupin.*—M.

GISBERT, Blaise, a French Jesuit, who like the preceding was a native of Cahors, was born in the year 1567, and entered into the order in 1672. For some years he filled the posts of classical and rhetorical tutor; but afterwards was selected for the service of the pulpit, in which he is said to have been much admired and followed. The last years of his life he spent in the college belonging to the Society at Montpellier, where he died in 1731. He was the author of "The Art of Educating a Prince," 1687, 4to.; reprinted in the following year in two volumes 12mo. under the title of "The Art of forming the Mind and Heart of a Prince:" and "Philosophy for a Prince; or, A true Idea of the Modern and of the Ancient Philosophy," 1689, 8vo. But the work which does him most honour, is his "Christian Eloquence, in Theory and Practice," 1714, 4to. which was republished in 1728 at Amsterdam, in 12mo. with notes, by the celebrated James L'Enfant, who awards it a high share of praise. The author left behind him in MS. a work which, if well executed, must be gratifying to curiosity: it is entitled "A critical History of the Art of Preaching among the French, from the early Years of the Reign of Francis I. to the Reign of Lewis XV." *Moreri.*—M.

GIUSTINIANI, Augustin, a learned ec-

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clesiastic and historian, was born of a noble family at Genoa, in 1470. He entered into the order of preachers at Pavia in 1488, on which occasion he changed his baptismal name of Peter for Augustin. In 1514 he was made bishop of Nebbio in Corsica. He was editor in 1516 of the Psalter in four languages, the Hebrew, Greek, Arabic, and Chaldee, with three Latin interpretations and glosses; which was the first of the Polyglott editions of the books of Scripture. The reputation he acquired by this work caused him to be invited to Paris by Francis I. who gave him a pension, and appointed him to the first professorship of oriental languages in that university, which office he held five years. He collected a very choice library, rich in Oriental, Greek, and Latin MSS. which he afterwards presented to the republic of Genoa. After leaving France, he went to his diocese, and employed himself for some years in pastoral cares, improving its revenue, building an episcopal palace, and performing all the duties of a good pastor. On passing the sea to his bishopric in 1536, he was lost with the ship. This prelate revised and edited the treatise of Porchetti, entitled "Victoria adversus impios Judæos." After his death were published his "Annals of the Republic of Genoa," from the foundation of the city to the year 1528. They are written in Italian, in a rude style, and not without a mixture of fables when treating on the older periods; but they are highly valuable for the copious information relative to later times, and for their sincerity. *Bayle. Moreri. Tiraboschi.*—A.

GIUSTINIANI, Bernard, a Venetian noble and man of letters, was born in 1408. He was educated under the most learned persons of his time, and obtained great reputation for his eloquence. The republic employed him on several honourable occasions. In 1451 he was appointed to receive the emperor Frederic III. on his passing through the Venetian territory. He afterwards was sent on embassies to Ferdinand king of Naples, to several of the popes, and to Lewis XI. king of France, who honoured him with knighthood. In 1467 he was made captain-commandant of Padua, and in the progress of civic honours he was admitted into the council of ten, made counsellor, savio-grande, and finally procurator of St. Mark. He died in 1489. Giustiniani was the author of several works; of which are a number of Orations upon public occasions; the Life of his uncle the Blessed Lorenzo Giustiniani; three pieces on the Life, the Translation, and the Appearance of St. Mark; a version of the Book of Isocrates to Nicocles; some Latin Letters of his father Leonardo; and the Ancient History of Venice, in fifteen books, from its foundation to the year 809," written in Latin. This last has been several times printed, and has been translated into Italian by Lodov. Domenichi: it is accounted a valuable performance, the authorities of which are derived from the best sources, rejecting the fables adopted by some other writers. It was composed in his old age, and did not receive his finishing hand. *Moreri. Tiraboschi.*—A.

GLABER, Rodolph, a benedictine monk of Cluni, flourished in the eleventh century. He was conversant with the learning of that dark period, and has perpetuated his name by a "Chronicle or History of France," written in Latin. It consists of five books, of which the first relates to the events of the monarchy previous to the election of Hugh Capet, and the four subsequent ones to those following it, to the year 1046. Though a work of barbarous composition, and full of fables, it is valuable for the information it contains relative to those remote ages. It has been printed in the historical collections of Pithou and Duchesne. Glaber also wrote a Life of William abbot of St. Benignus at Dijon, which has been printed. *Moreri.*—A.

GLANDORP, John, a learned philologist, was born at Munster. He studied under Melancthon at Wittemberg, and distinguished himself by his classical and critical knowledge. He was made rector of the college at Hanover, which post, upon some quarrel, he quitted in 1555, and retiring to Goslar, was followed by most of his scholars. He had the direction of the school of that town till 1560, when he removed to Marpurg, and occupied the chair of history in that university. He died there in 1564. His works are: "Sylva Carminum Elegiacorum;" "Descriptio Gentis Antoniæ;" "Familiæ Juliæ Gentis;" "Disticha Sacra & Moralia;" "Annotat. in Jul. Cæsaris Commentar.;" "Annotat. in Ciceronis Epist. familiar.;" "Onomasticon Historiæ Romanæ." *Moreri.*—A.

GLANDORP, Matthew-Lewis, an eminent German physician and surgeon, was the son of a surgeon at Cologne, where he was born in 1595. He studied at Bremen and Cologne; and then visiting Italy, he heard the lectures of Aquapendente, Spigelius, and Sanctorius, at Padua, and took the degree of doctor in that university. On his return he settled at Bremen, where he was appointed first physician to the archbishop, and

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afterwards to the city. He was living in 1633, but the time of his death is not known. The works of Glandorp are on chirurgical topics. They are, "Speculum Chirurgorum," 1619, chiefly relating to the cure of wounds; "Methodus medendæ Paronychiæ," 1623; "De Polypo Narium," 1628; "Gazophylacium Polyplusium Fonticulorum & Setaceorum," 1633. All these were printed together in London, 1729, 4to. They contain some valuable observations, but have too great a parade of erudition. *Moreri. Haller Biblioth. Chirurg.*—A.

GLANVILL, Joseph, an eminent English divine and ingenious writer in the seventeenth century, was descended from reputable parents, and born at Plymouth in the year 1636. His early education he probably received in his native town, whence he was sent to Exeter college, Oxford, in the year 1652. In this seminary he prosecuted his studies with commendable diligence under the instructions of an able tutor, and took his degree of B.A. in the year 1655. During the course of the following year he removed to Lincoln college, where he took his degree of M.A. in 1658; and was about the same time appointed chaplain to Francis Rous, esq. provost of Eton college, who was one of the persons designed by Oliver Cromwell to compose his new House of Lords. But this patron dying soon afterwards, Mr. Glanvill returned to Lincoln college, where he appears to have spent his time till the restoration of king Charles II. in literary and philosophical studies. During this interval he became intimately acquainted with the celebrated Richard Baxter, of whose preaching and writings he was an ardent admirer; and, if we are to credit Anthony Wood, was a zealous advocate for a republican system of government. But his confidential association with Mr. Baxter, who was an avowed friend to monarchy, and with other learned members of the university of the same political principles, considered in connection with his own conduct when he could safely declare his sentiments, renders it probable that the Oxford historian has not done him justice in that representation. Upon the re-establishment of monarchy and episcopacy, Mr. Glanvill readily conformed to the national church; but this circumstance produced no diminution in the friendship between him and Mr. Baxter, in defence of whom he would have written, had not that gentleman himself dissuaded him, that he might run no risk of losing preferment out of respect to him. At this time the new philosophy, founded upon reason and experiment, was beginning to triumph over the tyranny which under the name and authority of Aristotle had been so long exercised in the schools. To the principles of this philosophy Mr. Glanvill was a convert; and when he had just entered the twenty-fifth year of his age wrote a treatise in defence of them, which was published in 1661, under the title of "The Vanity of Dogmatising or Confidence in Opinions, manifested in a Discourse of the Shortness and Uncertainty of our Knowledge, and its Causes, with some Reflections on Peripateticism, and an Apology for Philosophy," 12mo. As the meetings which gave rise to the Royal Society were then frequently held, and encouraged by the most learned men of the times, this treatise proved the means of introducing the author to their knowledge and acquaintance. It also provoked the attacks of the friends to the peripatetic method of philosophising, against which the author defended himself in publications that will presently be mentioned. There were passages in that treatise, however, on which a charge of very unphilosophical credulity might have been advanced against the author, and which he was so prudent as to omit upon a revisal of the work. About this time Mr. Glanvill entered into orders, and was presented to the rectory of Wimbish, in the county of Essex; and in 1662 was inducted into the vicarage of Frome-Selwood, in Somersetshire. In the year last mentioned he published, but without his name, an ingenious discourse on the fundamental doctrine of the ancient eastern philosophers, which he endeavoured to prove not contradictory to, or incompatible with, revealed religion. It was entitled "Lux Orientalis; or, An Enquiry into the Opinion of the Eastern Sages concerning the Pre-existence of Souls; being a Key to unlock the grand Mysteries of Providence, in relation to Man's Sin and Misery;" 12mo. Upon the establishment of the Royal Society, Mr. Glanvill was encouraged to resume his labours in defence of the new method of philosophising, and, making his former treatise the ground-work of his plan, omitted the most exceptionable parts, introduced new matter, and rendered the whole more methodical and better digested. His treatise was published in 1665, under the title of "Scepsis Scientifica; or, Confessed Ignorance the Way to Science; in an Essay on the Vanity of Dogmatising and confident Opinion," 4to. To this he added a defence of his former book against Mr. White, a boasted champion of the church of Rome, and of the aristotelian philosophy; together with a well-written and learned discourse concerning

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Aristotle, in the form of a letter to a friend. This work was dedicated to the Royal Society, which, in justice to the author's zeal, as well as out of respect to his abilities, admitted him among its members, about the time when the "Scepsis" made its appearance. The credit which Mr. Glanvill had now acquired by his writings, encouraged him in the year 1666 to deliver his sentiments upon the subject of witchcraft, the possibility and existence of which he endeavoured to defend. His treatise was originally entitled "Some Philosophical Considerations touching the Being of Witches and Witchcraft," 4to. but it underwent frequent alterations in subsequent editions. This performance, which in the present age will be considered as reflecting little credit on the author's judgment, engaged him in a controversy which lasted as long as his life, and was conducted with great warmth on both sides. If any of our readers have the curiosity to see the titles of the pieces to which it gave rise, they may find them in our authorities. Soon after the appearance of his last-mentioned treatise, Mr. Glanvill was presented to the rectory of the abbey church at Bath, in which city from that time he fixed his residence. In this situation he soon found himself surrounded with new opponents, who undertook the defence of Aristotle and the old philosophy, and treated our author with much asperity for having drawn his pen against them. Mr. Glanvill, however, on all the occasions which offered, maintained his sentiments with great firmness and spirit, and with that fluency of language for which he was particularly distinguished. During the year 1667, in company with some of his opponents, he visited a brother clergyman, the rev. Mr. Cross, vicar of Chew, near Pensford, in Somersetshire, who was a great admirer of Aristotle, and a furious defender of the peripatetic philosophy. This gentleman, in the course of their conversation, declaimed passionately against modern innovation; spake of the Royal Society, of which he knew his new visitor to be a member, with the utmost virulence and contempt; and maintained positively that Aristotle alone had more advantages for acquiring knowledge than the Royal Society or all the present age had, or could have, and that for this curious reason, because he had travelled over all Asia. Mr. Glanvill, though at first somewhat surprised at the intemperance of his host's language, yet, recovering himself, maintained his cause with visible advantage, as far as reason was allowed to be an arbiter in the dispute. Soon afterwards our author determined to carry the cause of truth and science once more before the tribunal of the public, and to vindicate the honour of the Royal Society, by drawing up an entertaining and instructive account of modern improvements. This he did in an elegant little treatise, entitled "Plus Ultra; or, The Progress and Advancement of Knowledge since the Days of Aristotle. In an Account of some of the most remarkable late Improvements of practical useful Learning to encourage philosophical Endeavours; occasioned by a Conference with one of the notional Way," 1668, 4to. The applause which our author received from some of the most eminent men of the age, as well in point of knowledge as rank, on account of this performance, excited the resentment of his opponents to a very high degree; and they discovered it in some scurrilous pieces, to which Mr. Glanvill replied with great spirit, but at the same time in too much of that kind of language by which he had been provoked. For the particulars of this controversy, we refer to our authorities. Mr. Glanvill's reputation was now so firmly established, that he was frequently called upon to preach on public occasions; and among others at a visitation of the diocese, where he delivered a discourse which met with general approbation, and was repeatedly printed. It was entitled "ΛΟΓΟΥ ΘΡΗΡΚΕΙΑ: or, A seasonable Recommendation and Defence of Reason in the Affairs of Religion, against Infidelity, Scepticism, and Fanaticism of all Sorts," 1760, 4to. The success which this discourse met with encouraged him to attempt removing the prejudices of some learned and good men against the new methods proposed for the advancement of useful knowledge, by explaining the correspondence between religion and the new philosophy. This he did in a piece entitled "Philosophia pia; or, A Discourse of the religious Temper and Tendency of the experimental Philosophy which is professed by the Royal Society," 1671, 8vo. While he was entitling himself to the particular acknowledgments of the members of that body, by defending the reasonableness and useful tendency of their pursuits, he also contributed to their collection of instructive and entertaining papers, some observations on the mines in the Mendip hills, and on the natural history and springs of Bath, which were well received, and inserted in the Philosophical Transactions. In the year 1672 Mr. Glanvill exchanged his rectory of Frome for that of Streat, in the same county, with the chapel of Walton annexed; and about the same time was made chaplain in ordinary to king

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Charles II. His next publication was a volume of "Essays on several important Subjects in Philosophy and Religion," 1676, 4to. consisting of the principal of his former pieces already noticed, revised and improved, together with a treatise called "Antifanatic Theology and free Philosophy," which is a kind of supplement to the philosophical romance of the celebrated Lord Bacon. In the year 1678 he published "An Essay concerning Preaching, written for the Direction of a young Divine, &c. with a seasonable Defence of Preaching, and the plain Way of it," 12mo. This work was chiefly designed to dissuade the younger clergy from that affectation of wit and fine speaking which began to be fashionable in those times, and to recommend a plain and practical method of enforcing the moral duties of the Gospel, as the true eloquence of the pulpit. Mr. Glanvill's last work was entitled "The zealous and impartial Protestant, shewing some great but less heeded Dangers of Popery, &c." 1680, 4to. The printing of this performance was scarcely finished before the author was attacked by a fever, which proved fatal to him in the same year, when he was about the age of forty-four. Soon after his death, Dr. Anthony Horneck published several of his sermons, and other pieces, with the title of "Some Discourses, Sermons, and Remains, &c." 1681, 4to.; and in an account of the author prefixed to them observes, that he was snatched away when the learned world expected some of his greatest attempts and enterprises. His learning and abilities were very respectable, and were usefully employed by him in promoting the interests of sound philosophy and rational religion. As a preacher he was eloquent and pathetic, and chiefly confined himself to practical topics. "He loved not to invelope theological doctrines in mysterious phrase; and ever thought that divinity best agreed with the mind of the Holy Ghost that was ever expressed in rational and intelligible propositions." His private character appears to have been highly amiable and praiseworthy, reflecting credit on him as a man and as a Christian. Besides the articles mentioned in the preceding narrative, he published a variety of single Sermons, Tracts, &c. of which the titles are inserted in the *Biog. Brit.* & *Gen. Dict.*—M.

GLAREANUS. See LORIT.

GLASSIUS, SOLOMON, a very learned German lutheran divine who flourished in the seventeenth century, was born in the year 1593, but in what place we are not informed. His academic education he received most probably at the university of Jena, where we find that he was admitted to the degree of doctor of divinity, and for some time filled the chair of professor in that faculty, with distinguished reputation. He was afterwards appointed superintendent-general of the churches and schools in the duchy of Saxe-Gotha, and is highly praised for the prudence, equity, and impartiality, of his proceedings in this character, and the moderation and candour which he discovered during the warm debates that were carried on among the German Protestants, occasioned by the plan of Calixtus for reuniting the Romish, Lutheran, and Reformed, churches, in one system of religion. He died at Gotha in 1656, when about sixty-three years of age. He was the author of "Philologia Sacra," 1623, 4to, which Mosheim pronounces an inestimable and immortal work, than which none can be more useful for the interpretation of Scripture, as it throws an uncommon degree of light upon the language and phraseology of the inspired writers. When he produced this work he was no more than thirty years old. He was also the author of "Onomatologia Messiæ Prophetica;" "Christologia Mosaica & Davidica;" "Disputationes in Augustanam Confessionem;" "Exegesis Evangeliorum & Epistolarum," &c. *Moreri. Mosh. Hist. Eccl. Sæc. XVII. sect. ii. par. ii*—M.

GLAUBER, JOHN-RUDOLPH, an industrious chemist, was born in Germany. After passing a considerable time in travel, he settled at Amsterdam about the middle of the seventeenth century. He wrote a number of works, mostly infected with the enigmatical jargon and unintelligible theory of the hermetic philosophy, yet containing some useful facts in true chemistry, and some processes of his own invention. His name is perpetuated in the purgative neutral salt called *Glauber's*, composed of the vitriolic acid and fossil fixed alkali; a valuable remedy, but, together with others of his invention, extolled by himself to an extravagant degree. He kept several of his medicines secret, and made advantage of them as nostrums. Of his works an abridged collection was made in German, which was translated into English in 1689; but they are now consigned to oblivion. *Moreri. V. Linden. Haller Bibl. Med.*—A.

GLEDITSCH, JOHN GOTTLIEB, whose services to natural history, and particularly botany, with its application to economy, are well known, was born in 1714 at Leipsic, where his father was city musician. Having completed his studies when professor Hebenstreet set out on his travels to Africa, Gleditsch undertook the care of the botanical garden, and made

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several botanical excursions to different parts of the country, such as the Harz and Thuringian forests. He then repaired for improvement to Annaberg, and also to Berlin. Here he continued his botanical excursions, and made many observations which were employed in the Flora Berolinensis, as his former ones had been in the Flora Lipsiensis. Frederic-William I. recommended him to M. von Zeithen, of whose garden at Trebnitz he gave a description, in 1736. In the year 1740 he obtained the degree of doctor of medicine at Frankfort on the Oder, where he settled and read lectures on botany, physiology, and the materia medica. In the course of his botanical excursions to the Thuringian forest he formed an acquaintance with Ernest-Augustus, duke of Saxe Weimar, with whom he resided some time; and who offered to appoint him his physician with a handsome salary; but this offer he declined, in consequence of being invited to become a member of the revived Academy of Sciences at Berlin, and to be botanist to the society. In 1740 he was second professor in the anatomical theatre, and director of the botanical garden; and in 1744 he entered into the state of marriage. He was also invited to Petersburgh, with the offer of two thousand roubles salary and other emoluments; but Frederic the Great retained him by adding two hundred dollars to his income. Being ordered, by royal command, to read lectures on the care and management of forests, he was the first who laid the foundation for a complete system on this important subject. He died of a disorder of the breast on the 5th of October, 1786, in the seventy-third year of his age. Gleditsch was of great service to his country by the attention he paid to the economy of forests; and it may truly be said that, in this respect, he was to Brandenbourg what Linnæus was to Sweden. His works are, "Dissertatio de Methodo Botanica dubio & fallaci, Virtutum in Plantis Indice," *Francof. ad Viadr.* 1742, 4to.: "De Fuco Subgloboso sessili & molli, in Marchia reperiundo," *Berol.* 1743, 4to.: "Methodus Fungorum, exhibens Genera, Species, & Varietates, cum Charactere, Differentia specifica, Synonimis, Solo, Loco, & Observationibus," *Berol.* 1753, 8vo., "cum tab. an. Experientiæ circa Generationem Fungorum," in the Transactions of the Royal Academy of Sciences at Berlin, 1749: "Abhandlung von Vertilgung der Zugheuschreken, &c."—An Essay on the Means of extirpating the migratory Locusts, *Berlin*, 1754, 8vo.: "De Locustis Orientalibus, quarum Agmina Itinera instituunt, & 1750 Marchiam Brandenb. devastarunt," in the Transactions of the Academy of Berlin, 1752: "Systema Plantarum, in Consideratione Situs & Nexus Staminum fundatum," in the same, 1749: "Vermischte Physicalisch-botanisch-öconomische Abhandlungen"—Miscellaneous Physical, Botanical, and Economical Essays, *Halle*, 1765, 1766, 1767, three parts, 8vo.: "Vermischte Bemerkungen, &c."—Miscellaneous Observations in regard to Medicine, Botany, and Economy, *Leipsic*, 1768, 8vo.; this collection is properly a continuation of the preceding: "Alphabetisches Verzeichniss der Gewöhnlichsten Araneygewächse, &c."—An alphabetical Catalogue of those Plants commonly used in Medicine, *Berlin*, 1769, 8vo.: "Pflanzen Verzeichniss, &c."—A Catalogue of Plants, Trees, and Shrubs, cultivated in public or private Gardens, for botanical, physical, and economical Purposes; together with short Observations in regard to their Culture, Propagation, time of Blowing, Uses, &c. *Berlin*, 1773, 8vo.: "Systematische Einleitung, &c."—A systematic Introduction to the Art of managing Forests, deduced from physical and economical Principles, *ibid.* 1774, vol. I. 1775, vol. II.: "Betrachtung iiber die Beschaffenheit des Bienenstandes, in der Mark Brandenburg, &c."—Considerations on the State of Bees in the March of Brandenburgh; together with a Catalogue of those Plants from which Bees collect their Honey and Wax, *Riga* and *Mietau*, 1769, 8vo. Professor Beckman, speaking of this work, says, "Most books which have been published on bees for some years past contain the same theory, given either in other words or in a different order; or they propose new methods, which must be first tried by laborious and expensive experiments; or they boldly contradict Swammerdam and Reaumur, without having themselves learned the difficult art of observing. This work, therefore, of Gleditsch, must be received with the greater pleasure by those fond of bees, especially as it rectifies many errors and mistakes, which our bee-masters have been led into by following the example of others." "Einleitung in die Wissenschaft der rohen und einfachen Arzneymittel, &c."—Introduction to the Knowledge of crude and simple Medicines, *Berlin*, 1778, 1779: "Physicalische-öconomische Betrachtung über den Heideboden, &c."—Economico-physical Considerations on the Heaths in the March of Brandenburgh, the Production and Removal of the drifted Sand found on them, with some Ideas on the Means of making such Sand solid by restoring the natural Soil, *Berlin* and *Leipsic*, 1782, 8vo. After his death the following work of his was publish-

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ed by Dr. Luders of Harelberg: "Botanica Medica"—or, An Account of the medical Virtues of the principal Indigenous Plants, *Berlin*, 1788, 1789, two parts, 8vo. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

GLEICHEN, Frederic-William von, surnamed Rutzworm, lord of Greifenstein, Bonnland, and Etzelbach, &c. knight of the Brandenburgh order of the Red Eagle, and member of various learned societies, was born at Bayreuth in 1714. It is unnecessary minutely to trace the history of the earlier part of his life, which he spent as an officer in the service of Bayreuth, distinguished by his attention to military discipline. He rose to the rank of lieutenant-colonel, and obtained the favour of the margrave. This, however, was not able to retain him at a court, the pageantry of which he used to call splendid misery. In the spring of 1756 he requested and obtained leave to retire with a pension, to which was afterwards added the rank of privy counsellor; and it was after this period that he began to distinguish himself as a philosopher, a naturalist, and a writer. He removed with his family to the estate of Greifenstein, which he improved so much that the produce of it was increased one half. While enjoying the pleasures of rural life, he conceived an ardent taste for the acquirement of knowledge. Meeting accidentally with Ledermuller's Microscopical Observations, each page of it filled him with admiration; but when he began to make observations himself his wonder was lessened, and he considered the author as a superficial naturalist. His attachment to this study, however, was so much increased, that he could not be easy till he had procured one of those microscopes which Ledermuller describes; but the pleasure he derived from this circumstance was of short duration, as he found the instrument unfit for opake objects. He therefore resolved to construct a microscope for himself, and with the assistance of a watchmaker succeeded in his attempt. He then constructed an universal microscope, with which he combined the solar microscope, described and illustrated by a figure in the appendix added to the account of his discoveries. A plate of his universal microscope may be seen in his "Latest Discoveries in the Vegetable Kingdom." His principal observations relate to seminal animalcula and infusion-animals; but he paid great attention also to the parts of fructification in vegetables. He would often sit whole days at his microscope, and he was always displeased if he experienced any interruption while engaged in his favourite pursuit. After making a great many curious observations, he began to wish that he might be able to delineate the wonders of nature which he had beheld. He had formerly painted portraits in crayons, but he was entirely unacquainted with painting in water-colours. Never in his life had he designed a plant, and though afraid to begin, he at length made an attempt. By indefatigable diligence and the encouragement of some connoisseurs, he attained to so much dexterity that he at last flattered himself he might venture to communicate his discoveries to the curious, and to the public in general. He made the greater part of his microscopical discoveries in summer, while the plants were in bloom, and in winter wrote descriptions of them. He had attained to his thirty-fourth year before he entered on this department of science, in which he had never received any instruction; nor had he the least idea of those curious objects which he afterwards examined and described. By daily practice he had acquired an uncommon acuteness of sight, which was of great advantage to him in his researches. It is in general believed that the eye-sight is injured by continued observing with the microscope; but the instance of this naturalist seems to prove the contrary. He, however, often complained of the injury which his health sustained from incessant labour; but though always in a valetudinary state, he remained attached to his microscope. Various economical plans, from which he expected to derive great emolument, engaged also his attention; but none of them was attended with much success. He once applied with great assiduity to chemistry; he prepared from linen a kind of stuff, something like woollen-cloth, and of various colours, which he asserted would be water-proof even if exposed to rain for fourteen days, and which he proposed to be employed for soldiers' tents, &c. He likewise manufactured for sale various colours and different kinds of varnish. By a continual residence in the country, and employing his whole time in the study of nature, he at length began to neglect exterior appearance almost entirely: cleanliness of person was one of his least cares. He, however, was a man of a good appearance, and in his youth had been handsome. He was affable and social; lively in conversation; and his company was much sought for, even during the latter part of his life. He died on the 16th of June, 1783, after a long and a tedious illness. His works are: "Das neueste Ausdem Reiche der Pflanzen, &c."—The latest Discoveries in the Vegetable Kingdom, or, Observations on

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the Parts of Fructification in Plants when in Bloom, and on the Insects found in them; together with some Experiments on the Germ, and an Appendix of miscellaneous Observations, *Nuremberg*, 1764, small folio, with fifty-one coloured plates; also in French, "Decouvertes les plus Nouvelles, &c. trad. par J. F. Isenflam, Prof. de Medecine à Erlangen," *Nurem.* 1770, folio: "Geschichte der Gemeinen Stubenfliege, &c."—History of the common House-Fly, *Nurem.* 1764, with four coloured plates: "Microscopische Entdeckungen bey den Pflanzen, &c."—Microscopical Observations on Plants, Flowers, Blossoms, and other remarkable Objects, *Nurem.* 1777, 4to., with eighty-three coloured plates, and a portrait of the author: "Abhandlung über di Saamen-und infusions Thierchen, &c."—Treatise on seminal Animalcula and infusion Animals, *Nurem.* 1778, 4to., with thirty-three coloured plates: "Versuch einer Geschichte der Blattläuse, &c."—An Essay towards a History of the Tree-Louse of the Elm; with four coloured plates and a preface by professor Delius, *Nurem.* 1770, 4to.; the tree-louse here alluded to, which von Gleichen observed for eight years with the patience and attention of a Reaumur, is the Aphis Ulmi Campestris; it is the cause of those bladders often observed on the leaves of the elm-tree during the spring: "Von Entstehung, Bildung, Umbildung und Bestimmung des Erdkorpers, &c."—On the Origin and Formation of the Earth, *Dessau*, 1782, 8vo.: "Abhandlung vom Sonnen Mikroscop, &c."—A Treatise on the Solar Microscope, &c. *Nurem.* 1781, 4to. Von Gleichen was the author also of various papers published in the Transactions of the Friendly Searchers into Nature at Berlin, and the Acta Acad. Elect. Mog. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

GLISSON, Francis, an eminent English physician and anatomist, was born in 1597 at Rampisham in Dorsetshire. He received his academical education at Caius college, Cambridge, of which he became a fellow, and was afterwards incorporated at Oxford. Applying to the study of physic, he took his degree of doctor in that faculty at Cambridge, and was created regius-professor of physic in that university. He settled in London about 1634, and became a fellow of the College of Physicians; and in 1639 he was chosen anatomy-reader in the college, and acquired great reputation by his lectures "De Morbis Partium." He was one of the first members of that fraternity of lovers of science which began to hold weekly meetings in London about 1645, and which, after a temporary secession on account of the troubles of the time, at length formed the Royal Society. During the heat of the civil war, Dr. Glisson retired to Colchester, where he practised with great credit, and he was in that town at the time of its memorable siege in 1648. Returning to London, he made himself known by several valuable publications, and rose through the usual gradations to the presidency of the college. He did not quit the scene of his duty in the fatal year of the plague, 1665, but visited many patients, and escaped the infection. From the dedication of one of his works, he appears to have been particularly patronised by that distinguished statesman Anthony Ashley, earl of Shaftesbury. He published his last book in 1677, the year in which he died, at the age of eighty. He left behind him the character of a man of great private worth, as well as professional skill and learning.

Dr. Glisson is characterised by Haller as a man of profound reflection, who thought for himself, and was furnished with a variety of knowledge; not much versed in anatomical dissections for want of opportunity, but diligent in the use of such as he enjoyed; and, as might be supposed from his turn of mind, addicted to hypothesis. His first work was medical, and was undertaken in consequence of a laudable design in a society of London physicians to investigate, by their united observations, a disease at that time little known. Glisson was to have executed only a part of the plan; but when this was finished, his coadjutors were so well satisfied with it, and likewise found it so much tinctured with his own peculiar opinions, that they resigned to him the whole of the task, only communicating to him some of their particular observations. It is entitled, "De Rachitide seu Morbo Puerili qui vulgo *the Rickets* dicitur," 1650, 12mo. It is a very methodical performance, full of divisions after the old scholastic mode, and abundant in theoretical principles and conclusions. The practice proposed contains many good points, though overloaded with compound remedies. His "Anatomia Hepatis," with an appendix concerning the newly-discovered lymphatic ducts, was first printed in London, 1654, 8vo., and has been often reprinted. It contains a more exact account of the anatomy and functions of the liver than had hitherto appeared; and his name has been attached to a part supposed to be of his own discovery, the capsule of the vena portarum. He had in general correct notions of the secretion and motion of the bile, and was justly regarded as having done an essential service to

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medical science by his researches into this important part of the animal economy. His other anatomical work, "Tractatus de Ventriculo & Intestinis," *Lond.* 1671, 4to. is more physiological than anatomical, and contains many new observations. It is particularly remarkable as being the first which speculates upon the nature of the simple fibre, and attributes to it the innate principle of irritability, of which the name was his own invention, and which he carefully distinguishes from sensibility. He led the way in imputing the contraction of the heart and of other muscles to a stimulus acting upon their irritable principle. He treats largely and well upon the peristaltic and antiperistaltic motion of the intestines. The most bulky and elaborate publication of Dr. Glisson was a metaphysical treatise, entitled "Tractatus de Natura Substantiæ Energetica, seu de Vita Naturæ," *Lond.* 1672, 4to. This is a very profound and learned performance, sounding all the depths of the Aristotelic philosophy, but so little accommodated to the taste of the rising age, that it appears never to have excited notice, and is now entirely forgotten. *Halleri Bibl. Med. & Anat. Aikin's Biog. Mem. of Medicine.*—A.

GLOVER, Richard, a citizen-poet, born in 1712, was the son of a Hamburgh merchant in London. He received a classical education under Mr. Sanxay at Cheam; and though it was followed by no academical studies, his mind was permanently imbued with a taste for the learning of antiquity. He had also imbibed an attachment to science, as appeared from a copy of verses "to the Memory of Sir Isaac Newton," written when he was only sixteen, which had merit enough to be prefixed to the View of Sir Isaac Newton's Philosophy, published by Dr. Pemberton in 1728. These tastes, however, did not prevent him from engaging in commercial pursuits, and he became eminent in the mercantile walk to which his father introduced him. Yet he was at the same time known to his intimates as a votary of elegant literature; and Green, in his poem of the Spleen, written before 1737, alludes to Glover as a youth destined to shine in the higher departments of poetry. In 1737 he married a lady with a handsome fortune; and in the same year he published his epic poem of "Leonidas." This was a period particularly favourable to those writings which were formed upon high notions of liberty. While the crown and ministry were obliged from peculiar circumstances to favour popular principles of government, the opposition, composed of an union of parties, headed by Frederic prince of Wales, made use of the same principles to promote a jealousy of existing power. They likewise endeavoured to combat the pacific policy of Walpole, by exciting a martial spirit in the people, and inculcating the loftiest ideas of the national rights. Glover had already formed connections with this party; and his poem, founded upon the patriotic struggles of free Greece against Asiatic despotism, was admirably calculated to serve a generous cause. It therefore received the highest commendations from Lyttleton and other writers on that side, and was soon pushed through three editions. Leonidas is certainly no mean performance. It abounds in noble sentiments, and is considerably varied by incident and description. Its plan is as well adapted for poetical effect as a historical subject would admit; nor can the absence of machinery be regarded as a defect by those who are sensible of the flatness and insipidity of the ancient mythology when employed by a modern poet. But it labours under that want of interest which attends all modern epics, especially such as are built upon some of the subaltern events of ancient history; and its poetry is not of a character sufficiently elevated to engage the reader by the beauty of detached passages. The fame it first acquired soon subsided, and it now lives rather in memory than in the actual acquaintance of readers. Its last separate edition was in 1770.

His poem of "London, or the Progress of Commerce," published in 1739, is scarcely equal to what the subject might afford, being apparently cramped by the temporary purpose of rousing a spirit of hostility against the Spaniards. This end, together with that of throwing reproach on the ministry, was more effectually answered by his ballad of "Hosier's Ghost," published the same year, which became very popular, and is still conspicuous among the national songs. As Glover possessed talents not only for the productions of the closet, but for public life, we find him at this period entering warmly into the politics of the city, and heading the opposition-party in its elections. He made speeches upon several of these occasions, which were distinguished for their spirit and eloquence. Such was the credit he gained for the extent of his information, and his ability to display it, that he was appointed by the London merchants to conduct an application to parliament, complaining of the neglect with which their trade had been treated. The speech which he pronounced at the bar of the House of Commons on this subject in January, 1742, was much admired, and appeared from the press. But

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while he was thus rising to notice as a public man, he was, probably for that reason, declining as a merchant; and the embarrassment of his affairs obliged him to make a temporary but honourable retreat from active life, and to practise economy in an obscure situation. That he was considered as one who would gladly derive emolument from his pen, appears from the bequest of Sarah duchess of Marlborough, in 1744, to him and Mallet, of five hundred pounds each, on condition of their joining to write the history of the great duke. Glover, however, soon renounced the task, and Mallet never executed it. It is asserted that at this time he received a benefaction of five hundred pounds from the prince of Wales; but some better evidence of a bounty so much beyond the usual measure to a *poet* would be desirable. In 1751 he was an unsuccessful candidate for the office of chamberlain of the city of London. A fruit of his retirement was the tragedy of "Boadicea," begun many years before, but finished and acted at Drury-lane in 1753. It ran its nine nights, but is ranked among those numerous performances of the kind which are better fitted for the closet than the stage. In 1761 he published "Medea," a tragedy imitated from those of Euripides and Seneca, and formed professedly on the ancient model, with chorusses at the end of each act. It was written more powerfully than his former drama, and contained many scenes of strong passion expressed in animated and poetic language. The odes in blank-verse, however, did not please, and were probably omitted when it was brought upon the stage in 1767 for the benefit of Mrs. Yates. That actress gave a force to the part of Medea which rendered it very impressive, and the piece has several times since been acted with applause. His circumstances were now so much improved, that he ventured to return to public life, and sat as member for Weymouth in the parliament of 1761. His commercial knowledge was usefully employed on various occasions; as in settling the affairs of the bank of Ayr after its failure; in defending the interests of the London merchants concerned in the trade to Holland and Germany; and in assisting an application to parliament on behalf of the West-India merchants. For this last service, in 1775, he was complimented with a valuable present of plate. Advancing years soon after admonished him to retire; and in the bosom of domestic life, which he adorned and dignified by his virtues and accomplishments, he died in November, 1785, at the age of seventy-three. In the last edition of his "Leonidas" Glover had introduced great additions, and had extended the work from nine books to twelve; but he was not able to revive its popularity. Still attached to the theme, he composed another poem as its sequel, entitled "The Athenaid," relating in thirty books the series of wars between the Greeks and Persians, which, with poetical licence, he regards as vengeance for the death of Leonidas. This was printed in 1788, in three volumes 12mo., but seems totally to have failed in engaging the public notice. He wrote a sequel to his "Medea," but it required such a magnificence of decoration that it was never brought upon the stage. *Anderson's British Poets.*—A.

GLUCK, CHRISTOPHER, a very eminent musical composer, was born in 1712 or 1714, in the Upper Palatinate, on the borders of Bohemia. At an early age he learned the rudiments of music at Prague, and acquired a facility in playing upon various instruments. He then made a tour to Italy, and brought out his first opera at Milan. In 1745 he paid a visit to England, where the Opera-house, which had been shut on account of the rebellion, was re-opened at the beginning of 1746 with his "Caduta de' Giganti." He produced several other pieces in this country, which he at length quitted for Germany, and fixed his principal residence at Vienna. He there attained a reputation which placed him nearly at the head of his profession, though his style was peculiar, and did not suit all tastes. Gluck aimed at simplifying music; and (says Dr. Burney) with unbounded invention and powers for creating capricious difficulties, and decking his melodies with meretricious ornaments, he tries all he can to keep his muse chaste and sober: his three operas of "Orfeo," "Alceste," and "Paride," are proofs of this. In another place he says, "Gluck's invention is, I believe, unequalled by that of any other composer who now lives, or has ever existed, particularly in dramatic painting and theatrical effect. He studies a poem a long time before he thinks of setting it. He considers well the relation each part bears to the whole; the general cast of each character; and aspires more at satisfying the mind than flattering the ear. Music in his hands is a most copious, nervous, elegant, and expressive language. It seldom happens that a single air of his operas can be taken out of its niche and sung singly with much effect; the whole is a chain, of which a detached single link is but of small importance." An acquaintance which he formed at Vienna with the French poet Bailli de Roulet, for whom he set to music his opera of "Iphigenie en Aulide," drew him to Paris in 1774, where his arrival proved a remarkable era in the musical annals of that capital.

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By conforming in some measure to the style of the national favourites Lulli and Rameau, he excited a degree of enthusiasm beyond any modern composer, and his pieces were performed oftener than any others had been. The Iphigenie reached its hundred and seventy-fifth representation in 1782. His success was rewarded by valuable presents and a pension, and his bust was erected at the public expence next to those of Lulli, Rameau, and Quinault. This unanimity was however disturbed by the arrival of Piccini from Naples. The admirers of Italian music rallied round this excellent master, and excited a kind of civil war, which was carried on with all the fire and vivacity that characterise the French nation in their disputes upon frivolous as well as upon important topics. All Paris was divided between Gluckistes and Piccinistes; no one was suffered to be neutral, and the respective merits of the competitors were decided upon with equal positiveness by the learned in music and the ignorant. Upon the whole, it seems to be the opinion of impartial judges, that Gluck's excellence consisted less in knowledge of counterpoint and general science, than in the power of expressing the passions. Dr. Burney terms him the *Michael-Angelo* of music. After sustaining the contest several years, and furnishing the French opera with a number of compositions, his infirmities warned him to retire, and he ended his days at Vienna, being carried off by a fit of apoplexy in November, 1787. He left a large property to his family. Gluck was a writer as well as a composer. His "Letters on Music" were published in the Mercure de France and the Gazette de Literature; and, together with the Dedications and Prefaces to his works, were published collectively at Paris in 1781. *Burney Mus. Tour, vol. II. and Hist. of Music. Hirsching's Manual of eminent Persons of the eighteenth Century.*—A.

GLYCAS, Michael, a Greek historian, is generally supposed to have lived in the twelfth or thirteenth century; but as there are letters in his name addressed to the emperor Constantine Paleologus, he is referred by Cassimer Oudin (Script. Eccles.) to the fifteenth century. He was a native of Byzantium, but spent great part of his life in Sicily. It is not known what was his condition, but he appears to have been acquainted with theology, grammar, history civil and ecclesiastical, and the other sciences; and the letters addressed to him by prelates, doctors, &c. shew that he stood high in public reputation. He is principally known by his "Annals," in four parts, containing the history of the world from the creation to the birth of Christ, and that of the Byzantine emperors down to the death of Alexius Comnenus in 1118, interspersed with a number of theological, philosophical, and physical, discussions and questions. Although such a mixture gives no high idea of the author's taste in historical writing, yet his work contains some valuable matter. Father Labbe gave an edition of the "Annals of Glycas," Gr. & Lat. folio, *Paris*, 1660, with notes; the translation is by Leunclavius, but corrected by the editor. Meursius published separately the third part of the Annals, with a version and scholia, but erroneously attributed to Theodore Metochites. Several letters of Glycas have also been published in different collections. *Vossii Hist. Græc. Moreri.*—A.

GMELIN, John George, M.D. public lecturer on botany and medicine at Tubingen, member of the Royal Society of Gottingen and of the Academy of Sciences at Stockholm, was born the 12th of August, 1709, at Tubingen, where his father resided as an apothecary. While at school he applied with so much diligence, that in 1722, when only fourteen years of age, he was fit to attend the academical lectures in the place of his nativity. He took the degree of M.D. there in 1727. Some of his former teachers having about this time been invited to Petersburgh, he resolved to pay a visit to that capital, where he soon formed an acquaintance with Blumentrost, the director of the academy, who not only permitted him to be present at the meetings of the members, and to have access to the museum, but obtained for him, in 1728, an annual pension. He at length acquired so much esteem at Petersburgh, that being desirous in 1729 to return to Tubingen, he was honoured with a place among the regular members of the academy, and in 1731 he was appointed professor of chemistry and natural history. The Russian government wishing to carry into execution a plan, formed by Peter the Great, of sending a society of learned men to explore the boundaries of Siberia, and to determine whether a passage to China and Japan could be opened by sea along the coasts of the Russian empire, Gmelin, G. F. Muller, with Louis de l'Isle de la Croyere, were selected for this purpose, and set out on their journey, at the expence of government, on the 19th of August, 1733. The department of natural history was assigned to Gmelin, that relating to manners and customs to Muller, and the geographical part to de l'Isle. These travellers were accompanied by six students, two draftsmen, two hunters, two miners, four land-surveyors, and twelve soldiers, with a sergeant and drummer. Towards the end of the year

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1736, Steller, adjunct of the academy, together with a painter, joined the society, for the purpose of assisting Gmelin in his labours. On the arrival of this reinforcement great hope was entertained that, by exploring the country of Kamtchatka, they should be able to accomplish, in a satisfactory manner, the object of their mission. About the beginning of the year 1739 the company separated. Steller proceeded to Kamtchatka, and the rest of the society continued their travels through Siberia. In the month of February, 1743, Gmelin returned safe to Petersburgh, after having employed nine years and a half in this long and dangerous journey, which proved highly interesting to the sciences; and he resumed the offices he had before filled. In the year 1747 he paid a visit to his native country, and during his absence was appointed to the professorship vacant by the death of Bachmeister, which he entered upon in 1749. He was attacked in May, 1755, by a violent fever, of which he died, in the forty-fifth year of his age. Gmelin was one of the greatest botanists of the last century, and has rendered himself celebrated by his "Flora Siberica, seu Historia Plantarum Siberiæ," *Petrop.* 1747, 1749; two parts, large quarto, with one hundred plates: the third and fourth parts were published by S. G. Gmelin. This work was the result of Gmelin's travels through Siberia, and is arranged according to the method of Van Royen. In a long preface, the author gives a short account of the natural history of Siberia, and determines the boundaries between Europe and Asia, which have been adopted by all the celebrated geographers since that time. He then gives a sketch of his travels, which are described at length in the following work: "Reise durch Sibirien," &c.—Travels through Siberia between the Years 1733 and 1743, *Gotting.* 1751, 1752, four parts, 8vo. with plates. This journal contains a great variety of new and interesting facts, as the author not only relates, with great modesty, the vicissitudes and dangers to which he and his fellow-travellers were exposed in these northern countries, but describes, with the utmost care and attention to truth, the physical and geographical nature of the districts through which he passed, the character and customs of the inhabitants, the mines, curious animals, and various other things which were before unknown. Many circumstances of importance, however, were suppressed by the Academy of Petersburgh. The three last volumes seem to have been written rather for common readers than for the learned. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

GMELIN, Samuel Gutlieb, son of Philip Frederick Gmelin, was born in 1743 at Tubingen, where he studied, and in 1763 obtained the degree of doctor of medicine. His thesis when a candidate for this honour, "De Analepticis quibusdam nobilioribus e Cinamomo Aniso stellato & Assa Fœtida," made him known as an early genius; and during his travels through France and Holland he distinguished himself so much by his knowledge of natural history, that he was appointed to be professor in the Academy of Sciences at Petersburgh. In the year 1767, when the empress of Russia, in consequence of the expected transit of Venus over the sun's disk, was desirous of sending learned men to explore different provinces of her extensive empire, Gmelin and professor Guldenstadt were appointed to travel through the province of Astracan. Gmelin set out in the month of June 1768, explored in 1769 the western side of the Don, and spent the following winter at Astracan. In the years 1770 and 1771 he travelled through the Persian provinces on the south and south-west side of the Caspian sea, and in 1772 returned to Astracan; after which he examined the banks of the Wolga, and in 1773 the eastern side of the Caspian sea, so dangerous to travellers. He was then recalled to Russia, and had arrived within three days' journey of Kislar, a fortress on the Russian borders, when he was seized by the chan of the Chaitaks, who treated him with great barbarity, robbed him of all his property, and detained him a prisoner for six months. At this time Gmelin was in a bad state of health; and vexation, the effects of the climate, and improper food, brought on a severe flux. To add to his misfortune, the chan intercepted the provisions sent to him from Kislar, and would not suffer him to receive them. As the chan required thirty thousand roubles for his ransom, the empress gave orders to rescue him by force; but the rebellion which at that time had been excited by Pugatchef rendered this impossible. He died in confinement on the 27th of July, 1774. The unfeeling prince having now lost all hopes of a ransom, gave up the body that it might be buried. The death of this eminent naturalist was much regretted by Catherine II., who made a liberal provision for his widow. Gmelin was a great friend to botany as well as to natural history in general, and fell a sacrifice to his zeal for enlarging the knowledge of these sciences. His works are: "Historia Fucorum," *Petrop.* 1768, 4to. As little attention had been before paid to the history of the fuci, Gmelin collected every thing written on the subject by his predecessors, made additions to it, and re-

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duced the whole into systematic order. "Reisen durch Russland, &c."—Travels through Russia for the Purpose of exploring the three Kingdoms of Nature: Part I. Journey from St. Petersburgh to Tscherkask, in the Years 1768 and 1768; *St. Petersburgh*, 1771, with thirty-two plates: Part II. Journey from Tscherkask to Astracan, from the Beginning of August, 1769, to the 5th of June, 1770, *ibid.* 1774, with forty plates: Part III. Journey through the Northern Districts of Persia, in the Years 1770 and 1771, to the Month of April, 1772, *ibid.* 1774, with fifty-one plates: Part IV. edited after the author's death by professor Pallas; Journey from Astracan to Czarizyn; and also a second Persian Journey, 1772-1774, *ibid.* 1786, with eighteen plates, large 4to. The author's object in this work was to make known the countries through which he travelled; to point out their advantages and disadvantages; to describe the natural productions, economy, manners and customs of the inhabitants; and in a word to omit nothing worthy of observation. Thus far Gmelin discharged his duty in the fullest manner, and has done great service to natural history as well as to geography. He is however deficient in point of style, but the importance of the matter makes the reader overlook this defect. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

GOAR, JAMES, a learned French dominican monk in the seventeenth century, was born at Paris in 1601, and entered into the order of preaching friars in the year 1619. Being sent on a mission into the Levant, he there made the doctrines and ceremonies of the Greek church the subjects of his diligent investigation. Returning afterwards to Rome, he formed an intimate acquaintance with the most learned men of the times, and particularly with Leo Allatius. He also carefully examined the different printed books and MSS. in the libraries of that city, which treat of the Greek principles and rituals; and from the materials which he collected drew up a very learned work, consisting of a collection of the Greek liturgies, &c. from the best authorities, illustrated with numerous valuable notes, highly useful in explaining the dogmas and ecclesiastical ceremonies of the eastern churches. It was published at Paris in 1647, in Greek and Latin, under the title of "Euchologion, sive Rituale Græcorum," folio. In Fabricius, as quoted below, the reader may find an enumeration of the pieces which he has selected. This work having become scarce, was reprinted at Venice in 1730, folio. Father Goar also translated into Latin some of the Greek writers on the Byzantine history, which form the curious collection printed at the Louvre: such as, the treatise of "George Codinus concerning the Officers of the Palace, and those of the Great Church at Constantinople," with notes, 1648; "The Chronography of George Syncellus," and that of "Nicephorus, Patriarch of Constantinople," 1652; "The Annals of George Cedrenus," with notes, 1647; "The Chronography of Theophanes," with notes, and the various readings collected by father Combefis, 1655; and "The Lives of the modern Emperors, by Leo the Grammarian," 1655. He died in 1653. *Moreri. Fabricii Bibl. Græc. vol. XIII. p. 835.*—M.

GOCLENIUS, CONRAD, a learned philologist, was born in 1485 in a village of Westphalia. He was long a professor in the college of Busleiden at Louvain, where he died in 1539. He was honoured with the intimate friendship of Erasmus, from whom there is extant a very confidential letter to him. His principal works are Notes on Cicero de Officiis; an edition of Lucian; and a translation into Latin of that writer's Dialogue, entitled "Hermotimus." *Moreri.*—A.

GODDARD, JONATHAN, a physician and chemist, son of Henry Goddard, esq. a shipbuilder of Deptford, was born at Greenwich in 1617. In the beginning of 1632 he became a commoner of Magdalen-hall, Oxford, where he continued till he was of standing sufficient for the degree of B.A.; and then left the university, probably to travel abroad for improvement in the study of medicine. In 1640 he took the degree of M.B. at Cambridge, and soon after settled as a physician in London. In January, 1642, he proceeded doctor of physic in Cambridge. He was elected a fellow of the College of Physicians in 1646, and appointed to read the anatomy lecture of the ensuing year.

Somewhat before this time Dr. Goddard had signalised himself for his attachment to philosophical knowledge. He was one of the first members of that respectable society which in 1645 assembled in London for the purpose of improving natural knowledge, as we have already mentioned. [See GLISSON.] Dr. Wallis acquaints us that "their meetings were sometimes held at Dr. Goddard's lodgings in Wood-street, or some convenient place near, on occasion of his keeping an operator in his house for grinding glasses for telescopes and microscopes." A dedication of Dr. Seth Ward's to Dr. Goddard acquaints us farther with his very meritorious services to natural philosophy in this matter. "Diu est, ex quo telescopia præstantissima

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primus, quantum ego scio, Anglorum ipse fecisti. Nempe tu laminas, globulos, instrumenta omnia, sumptu tuo parasti; tu operarios conduxisti; tu opus universum consilio, ingenio, atque mathematicarum artium scientia, juvisti & gubernasti." When it is reflected how much science has been advanced by the perfection of optical instruments, and what peculiar reputation the English artists have acquired in making them, the acknowledgments due to Dr. Goddard must be felt by every friend of philosophical knowledge amongst us.

Dr. Goddard was appointed physician to the parliament army, and attended Cromwell in his expeditions to Ireland and Scotland. Previously to this, however, he seems to have resided some time in Oxford; for Dr. Wallis, giving an account of that branch of the philosophical society which met in Oxford, says, "About the year 1648-1649, some of us being removed to Oxford, first Dr. Wilkins, then I, and soon after Dr. Goddard, our company divided." However, as Cromwell's Irish expedition took place in August, 1649, Dr. Goddard could not have had much leisure for scientific pursuits at Oxford. On September 9, 1651, the parliament at Cromwell's recommendation appointed him warden of Merton college, Oxford, upon the resignation of sir Nathaniel Brent, the same who had been removed for Dr. Harvey, and again restored: and in January, 1651-2, he was incorporated doctor of physic in that university.

Cromwell being now chancellor of the university of Oxford, and sensible of the inconvenience its members laboured under in applying to him about their affairs while he was in Scotland, commissioned by an instrument dated October 16, 1652, Dr. Goddard, with Drs. Owen, Wilkins, and Goodwin, and Mr. Peter French, to act as his delegates in all matters relating to grants and dispensations which required his assent. To this proof of the confidence reposed in Goddard by the ruling party, was added that of his being chosen singly to represent the university in the parliament summoned in 1653, commonly called the little parliament; and also appointed a member of the council of state.

While thus possessed of credit and influence, it is to his honour that he made use of them in patronising learning and science, at a time when, from the dispositions of the persons in power, they stood particularly in need of support. And in doing this, his liberality and affability were not more conspicuous, than an enlargement of mind which led him to disregard the narrow distinctions of party. Several ingenious men testified their sense of his merits in this respect, by dedicating their works to him; among whom Dr. Seth Ward gives him the most ample encomium, extolling in very high terms his skill in physic and mathematics, chemistry, the learned languages, and political affairs.

On November 7, 1655, Dr. Goddard was elected professor of physic in Gresham college, in the room of Dr. Winston deceased. He continued at the head of Merton college till the Restoration, when by a letter from Charles II. dated July 3, 1660, Dr. Reynolds was appointed warden, as successor to sir Nathaniel Brent, no notice being taken of Dr. Goddard, whose election was considered as illegal, and the place, of consequence, vacant. After this he fixed himself at Gresham college, and was continued a fellow of the college of physicians by their new charter in 1663. He was likewise nominated one of the council of the Royal Society at its first institution in the same year, to which he was a peculiarly useful member on account of his chemical knowledge. For this he had been long singularly eminent, for Dr. Seth Ward in his dedicatory eulogium above quoted, written in 1653, mentions him as "in rebus chymicis collegii medicorum Londinensis judicio, peritissimus." He employed his laboratory in Gresham college in many experiments for the service of the Royal Society, which Anthony Wood, with his usual illiberality of sentiment and language, expresses by saying, "when any curious experiment was to be done, they made him their drudge till they could obtain to the bottom of it." He also made there the medicines which he used in his own practice, and which were afterwards published under the title of "Arcana Goddardiana."

On the fire of London in 1666, Dr. Goddard, with the other professors, removed from Gresham college, to make room for the transaction of public affairs there, which was continued for some years till the city was rebuilt. After this he returned to his former lodgings, where he remained till his death. This happened unexpectedly on March 24, 1674, from an apoplectic stroke, which attacked him at the end of Wood-street, Cheapside, as he was going home from a society of his philosophical friends, which used sometimes to meet at the Crown tavern, in Bloomsbury. As he died intestate, a curious and valuable collection of books, finely bound, which he designed to have presented to the Royal Society, fell to his heir at law, his sister's son, then a scholar of Caius college, Cambridge.

To what has been already said concerning his character, it may be added that he was accounted a very conscientious man in his practice, and very much attached to the honour of his

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profession. In order to support it, he entered into the controversy with the apothecaries, which Dr. Merret engaged in; but with more prudence and moderation than that author. The matter of complaint was the invasion of the physician's province by the apothecary, who took upon him to prescribe, as well as compound medicines. Dr. Goddard treats of this subject in two publications, entitled "A Discourse concerning Physic, and the many Abuses thereof by the Apothecaries," *Lond.* 1668; and "A Discourse, setting forth the unhappy Condition of the Practice of Physic in London," *Lond.* 1669. In these, he expatiates largely on the ignorance of the apothecaries, and the mischiefs attending their encroachments in the practice of physic; and proposes, as the only remedy, that physicians should make up their own medicines. This, we have seen, he himself actually did, and has been therein imitated by some, rather of inferior rank, among the London physicians since his time; particularly the famous Mandeville.

During Dr. Goddard's life, three papers of his were published in the Philos. Transactions. The first is a short piece, selected by Dr. Sprat, in his History of the Royal Society, as a specimen of their most useful enquiries, containing "A Proposal for making Wine" of the juice of sugar-canes. Dr. Shaw, in his Chemical Lectures, has largely commented upon this subject; of which, however, all that can be said is, that the juice of the sugar-cane, either fresh, or after it is made into sugar, will, indeed, undergo the vinous fermentation, and make a vinous liquor, but destitute of the flavour and other peculiar qualities of grape wines. The next is "Some Observations on the Texture and similar Parts of the Body of a Tree," quoted with much applause in Evelyn's Sylva; and the third, "Experiments on a Stone called Oculus Mundi," which has the very singular property of being opake in the air, but becoming transparent after remaining some time in water.

Other papers published in the Transactions after his death, are, "Observations of a Cameleon;" "Experiments of refining Gold with Antimony;" "Experiments of weighing Glass Canes, with the Cylinders of Quicksilver in them, according to the Torricellian Experiment." Besides these, there are eight more papers, chiefly containing statical experiments, entered in the registers of the Royal Society, but never printed. Among these is the known experiment shewing that the dimensions of a muscle are less in its contraction than its relaxation.

To the second edition of the Pharmacopœia Bateana, printed in 1691, the "Arcana Goddardiana" are subjoined. These are some medicinal receipts, taken from Dr. Goddard's MS. and particularly used by him. They contain nothing worthy of peculiar notice.

The famous *Guttæ Goddardianæ* or *Angelicæ*, or *Arcanum Goddardianum*, for the receipt of which king Charles II. is said to have given fifteen hundred pounds, and which, after all, is only a volat. alkaline spirit impregnated with an empyreumatic oil, like spirit of hartshorn, was not, as Salmon informs us, invented by our physician; but by Dr. William Goddard, a contemporary, but an elder man. This person studied and took a degree at Padua; was afterwards incorporated at Oxford in 1634, settled in London, and became a member of the College of Physicians. *Ward's Lives of Gresham Prof. Biog. Britan.*—A.

GODEAU, ANTHONY, a worthy French prelate and various writer in the seventeenth century, was descended from one of the most respectable families in the city of Dreux, and born in the year 1605. He appears at first to have been designed for civil life; but having met with a repulse from a young lady to whom he paid his addresses, he quitted his native place, and repaired to Paris. In that city he cultivated the acquaintance of men of letters, and particularly applied himself to poetry. He was one of those who gave occasion to the establishment of the French Academy of Belles-lettres, by meeting together at the house of M. Conrart, for the purpose of discussing literary topics, and communicating to each other their different compositions in prose and verse. This society suggested to cardinal Richelieu the foundation of the French Academy, of which Mr. Godeau was made one of the original members. As our author possessed a serious turn of mind, he was led to write some verses upon religious subjects; and he began with a paraphrase on the *Benedicite*. The manner in which this poem was executed, gained the author no little reputation among his contemporaries; but modern critics have thought less favourably of its merits. Mr. Godeau took orders in the year 1735; and having enriched his mind with the most pure maxims of christian morality, he taught them from the pulpit with an eloquence that was natural to him, and practised them in all his actions. As he had obtained the patronage of cardinal Richelieu, in consequence of that minister's recommendation he was nominated by the king to the bishopric of Grasse, in the year 1636. Immediately after his consecration, he retired to his diocese, where he divided his time between his studies and the diligent discharge

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of his episcopal functions. The state of ecclesiastical discipline he found exceedingly relaxed, and with great activity and success set about its reformation. He held many synods; composed instructions for his clergy; personally examined into the fidelity with which they fulfilled their pastoral duties; frequently preached in different parts of his diocese; and exhibited in his own life an admirable model of the virtues which he recommended to his flock. Pope Innocent X. granted him bulls of union of the bishopric of Vence with that of Grasse: but when he found that the people and clergy of Vence strongly opposed the measure of an union of those sees, he rather chose to give up his pretensions than to pursue the process, and contented himself with the church of Vence. In the years 1645 and 1655 he assisted at the general assemblies of the clergy held at Paris, in which he vigorously maintained the dignity of the episcopate, and the system of pure morality, against all those who opposed them. Excepting during these temporary absences, he resided constantly in the midst of his flock, vigilantly attentive to the temporal and ecclesiastical concerns of his bishopric, visiting the sick, preaching to the people, and employing his hours of leisure in the composition of numerous treatises in prose and verse. He died of a stroke of apoplexy in 1672, at the age of sixty-seven years. The most important of his productions is, "The History of the Church from the Commencement of the World to the End of the ninth Century," in three volumes folio. He had laboured on a continuation of this work; but as his MSS. were left in a very unfinished state, they have not been committed to the press. This is the first ecclesiastical history written in the French language; and though composed with less precision than that of the abbé Fleury, will be perused with more pleasure by the generality of readers. Dupin characterises it to be "exact, faithful, complete, and agreeable;" and he adds, that "though after the author many able persons have laboured on the same subject, yet the History of M. Godeau has, and always will have, its merit, which neither time, nor any other history, will ever be able to efface." This prelate was also the author of "Paraphrases on the Epistles of St. Paul, and the canonical Epistles," 4to.; "The New Testament translated and explained," in two volumes 8vo., to which are subjoined "Meditations on the Epistle to the Hebrews;" "Christian Morality, for the Instruction of the Curés and Priests of the Diocese of Vence," in three volumes 12mo., which Dupin highly commends as affording admirable antidotes to the pernicious casuistry of lax moralists; the Lives of "St. Paul," "St. Augustine," and "St. Charles Borromeo," each in 4to.; "Panegyrics on such Bishops as in all Ages of the Church have been eminent for Learning and Sanctity," 4to.; "Homilies," "Tracts," and other small prose pieces; "The Psalms of David, translated into French Verse," 12mo., which were in general well received at the time when they were published, and even commonly substituted in their families by those of the reformed religion, in the room of Marot's translation used in their places of public worship; to which might be added a long list of "Christian Eclogues," and other spiritual and devotional Poems, more to be admired for the sentiments of piety which they breathe, than for their poetic excellencies and beauties. Such at least is the decision of the ablest modern critics, with Boileau at their head. *Dupin. Moreri. Nouv. Dict. Hist.*—M.

GODEFROI, Denys, a very learned jurist, was the son of a counsellor of the Chatelet, in Paris, where he was born in 1549. He studied at Louvain, Cologne, and Heidelberg, and upon his return to France acquired great reputation in the parliament, in which he was nominated to a counsellor's place. But being of the calvinist persuasion, the civil wars on account of religion caused him to take refuge at Geneva, where, in 1580, he was admitted a burgher, and made professor of law. Henry IV. in 1589 created him bailiff of some villages at the foot of mount Jura, and a supernumerary counsellor in the parliament of Paris. He was deprived of his employment and his library by the invasion of the duke of Savoy, on which account he accepted in 1594 the chair of law in the university of Strasburg. In 1604 he complied with the invitation of Frederic elector-palatine to settle at Heidelberg. That prince in 1618 sent him on an embassy to Lewis XIII., who received him with many marks of esteem. Again pursued by the tumults of war, he quitted the palatinate in 1621, and retired to Strasburg, where he died in 1622. Denys Godefroi was the author of a great number of works which were highly esteemed, as well by the learned in general, as by those of his own profession. Of these some of the principal are: "Corpus Juris Civilis cum Notis," 4to. *Lugd.* 1583, many times reprinted; the best editions are those of Vitré 1628, and of Elzevir 1683, two volumes folio: "Notæ in IV Libros Institutionum:" "Opuscula varia Juris:" "Praxis Civilis ex antiquis & recentioribus Scriptoribus:" "Index

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chronologicus Legum & Novellarum a Justiniano Imp. composit.:" "Consuetudines Civitatum & Provinciarum Galliæ:" "Quæstiones Politicæ:" "Dissertatio de Nobilitate:" "Statuta Regni Galliæ cum Jure Communi collatæ:" "Synopsis Statutorum municipalium:" "Antiquæ Historiæ ex 27 Auctoribus contextæ:" "Autores Latinæ Linguæ in unum redacti Corpus." These works, and many more which might be added to the catalogue, sufficiently display our author's learning and industry, which were also combined with clearness and method. *Moreri. Senebier Hist. Lit. de Geneve. Nouv. Dict. Hist.*—A.

GODEFROI, THEODORE, eldest son of the preceding, was born at Geneva in 1580. He studied in that city and in Strasburg, and then came to Paris, where he embraced the catholic religion. In 1643 the office of counsellor of state was conferred upon him; and he acted during the six last years of his life as counsellor and secretary to the French embassy for the general peace at Munster. In that city he died in 1649. Theodore was particularly versed in the genealogical and ceremonial history of France, and published several learned works for its illustration. Of these are, "Le Cérémonial de France," 4to. a curious collection, afterwards republished by his son Denys in an enlarged form in two volumes folio; "Mém. concernant la Presséance des Rois de France sur les Rois d'Espagne;" "De la véritable Origine de la Maison d'Autriche;" "Généalogie des Ducs de Lorraine;" "Généal. des Comtes & Ducs de Bar;" "Généal. des Rois de Portugal issus de la Maison de France;" "Traité touchant les Droits du Roi Très-chrétien sur plusieurs Etats voisines." He also edited several ancient French biographical works, and enriched them with notes and dissertations. His style is incorrect and inelegant, but his matter is solid, and his reasonings are clear and judicious. *Moreri. Nouv. Dict. Hist.*—A.

GODEFROI, JAMES, brother to the preceding, born at Geneva 1587, imitated his father Denys in adherence to the reformed religion, and in the studies of law, history, and philosophy. He was created professor of law at Geneva in 1619, and entered into the council in 1629. He filled with the greatest zeal and ability every public office with which he was entrusted, and few have passed a more laborious life. He was made secretary of state; was five times chosen syndic of the republic; and was employed in various negociations in France, Piedmont, Switzerland, and Germany: at the same time he continued his public lectures in jurisprudence, and composed a variety of learned works. He maintained a correspondence with the most learned men of the age, by whom he was highly respected. Possessed of the esteem and gratitude of his countrymen, he died, universally regretted, in 1652. The profound erudition of James Godefroi is displayed by the following works: "Fragmenta Duodecim Tabularum," 1616, republished in 1653 in the Quatuor Fontes Juris Civilis: "Animadversiones Juris Civilis:" "Opuscula varia Juridico-politica, Historico-critica:" "Commentar. de Regulis Juris:" "De famosis Latronibus investigand.:" "De Jure Præcedentiæ:" "De Salario:" "De suburbicariis Regionibus:" "De Statu Paganorum sub Imp. Christ.:" "Fragmenta Legum Juliæ & Papiæ:" "Codex Theodosianus;" this is a posthumous work, and is accounted a most valuable monument of ancient jurisprudence. He edited the works of "Cicero, cum notis Lambini & Gothofredi;" "Descriptio Orbis, Gr. & Lat.;" and "Philostorgii Cappadocis Hist. Ecclesiast." He also made large collections for the history of Geneva, afterwards made use of by Spon. Many Orations and smaller treatises might be added to the catalogue of his works: *Moreri. Nouv. Dict. Hist. Senebier Hist. Lit. de Geneve.*—A.

GODEFROI, DENYS, second of the name, son of Theodore, was born at Paris in 1615. He followed the steps of his father in his researches into French history, and reprinted several of the works edited by him, adding to them new illustrations. He was also the author of "Mémoires & Instructions pour servir dans les Negotiations & les Affaires concernant les Droits du Roi," 1665, folio, which has been attributed to the chancellor Seguier, by whose order it was compiled. He continued to his own time, and corrected, Feron's "Hist. des Officiers de la Couronne." He was appointed in 1668 the director and keeper of the chamber of accounts at Lille in Flanders, where he died in 1681. *Moreri. Nouv. Dict. Hist.*—A.

GODEFROI, JOHN, son of the preceding, succeeded his father in the direction of the chamber of accounts in Lille, at which place he died, much advanced in years, in 1732. He had the family passion for historical enquiries, and published an edition of "The Memoirs of Philip de Comines," five volumes 8vo.; "The Journal of Henry III.," two volumes 8vo.; "The Memoirs of Queen Margaret;" and other pieces. He is reckoned to have contributed more than any other writer to the elucidation of the affairs of the League. His elder brother DENYS, advocate in parliament, gave a

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new edition of the "Satyre Menippée;" and of the "Treatises concerning the History of France," collected by Peter Dupin. *Moreri. Nouv. Dict. Hist.*—A.

GODESCHALC, or GOTTESCHALC, surnamed FULGENTIUS, a benedictine monk in the ninth century, who has immortalised his name by setting on foot the controversy respecting predestination and free grace, was born in some part of Saxony, and appears to have entered involuntarily into the monastic order in the convent of Fulda. Afterwards he removed to the benedictine monastery at Orbais, in the diocese of Soissons, where he prosecuted his studies with great assiduity, and was ordained priest when he was forty years of age. In the year 846 he went to Rome, to visit the holy places there; and thence proceeded to Pannonia and Dalmatia, where, some say, he commenced preaching the doctrine of predestination, which he had imbibed from closely studying the writings of St. Augustine. Upon his return from Rome to his own country in 847, he made some stay in Lombardy with count Eberhald, one of the first noblemen in the court of the emperor Lothaire. In his house Godeschalc had a conference with Nothingus bishop of Verona, before whom he maintained that God, from all eternity, had pre-ordained some to everlasting life, and others to everlasting punishment and misery. Nothingus, who was alarmed at this opinion, complained of it to Rabanus Maurus, archbishop of Mentz, who was by no means the friend of Godeschalc, and who undertook to confute his doctrine in writing. What he wrote on this occasion was accompanied with letters to Nothingus and count Eberhald, in which, according to the too frequent practice of polemics, he endeavoured to prejudice them against his opponent, by representing him to be a corrupter of true religion, and a forger of monstrous heresies. When Godeschalc was informed of the attack made upon him, he came from Italy into Germany, to justify himself against the charges of Rabanus, and proposed different questions on the subject in debate to the learned men of his time, asking for their resolutions of them according to the doctrine of St. Augustine. In the mean time Rabanus his accuser had summoned a council to meet at Mentz, in the year 848, to which Godeschalc presented a justification of his opinions, and resolutely persisted in maintaining them to be consistent with the Scriptures, and the sense of the orthodox fathers. The council, however, passed a sentence of condemnation upon him, and sent him in custody to Hincmar, archbishop of Rheims, within whose jurisdiction he had received the priesthood. Hincmar, who was devoted to the interests of Rabanus, assembled a council at Quiercy, in 849, in which Godeschale was condemned a second time, and ordered to be treated in a manner equally repugnant to the principles of religion, and the dictates of humanity. Because he firmly adhered to his doctrine, which he affirmed, with truth, to be the doctrine of St. Augustine, Hincmar degraded him from the priesthood, and barbarously ordered him to be scourged in the severest manner, until the force of his pain overpowering his constancy, obliged him, in compliance with the commands of his persecutors, to throw into the fire the justification of his opinions which he had delivered in to the council of Mentz. After these cruel proceedings, the unfortunate monk was committed close prisoner to the monastery of Hautvilliers in the diocese of Rheims. While Godeschalc lay in prison, his doctrine gained him followers, his sufferings excited compassion, and both together produced a considerable schism in the Latin church. Some indeed principally confined themselves to the defence of his person and conduct; while others employed all their zeal, and their labour, in the vindication of his doctrine. As the spirit of controversy ran high between the contending parties, Charles *the Bald* summoned a council to meet at Quiercy, in 853, in which, by the credit and influence of Hincmar, the decrees of the former council were confirmed, and Godeschalc again condemned. But the decrees of this council were declared null, and Godeschalc and his doctrine vindicated and defended, in a council assembled at Valence in Dauphiny, in 855; the decrees of which were confirmed in the council of Langres, held in 859, and that of Tousi, held in 860. Such was the origin of the furious disputes concerning predestination and grace, which from this time have divided the catholic world into two parties, and which have also subsisted in full force among the Protestants. In the year 1650, the celebrated Maguin published at Paris, in two volumes quarto, a collection of the early treatises produced on both sides of this controversy, entitled, "Veterum Auctorum qui nono Sæculo de Prædestinatione & Gratia scripserunt, &c." The unfortunate Godeschalc died in prison about the year 869, maintaining with his last breath the doctrine for which he had suffered. None of his writings have reached our times, excepting two "Confessions of Faith," one short, and the other more prolix,

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inserted in the celebrated Usher's "Historia Godeschalci," printed at Dublin in 1661, 4to.; "An Epistle to Ratramnus," preserved in Cellot's "Historia Godeschalci," published at Paris in 1655; and Fragments of other pieces noticed by *Cave* in his *Hist. Lit. vol. II. sub sæc. Phot Dupin. Moreri. Mosh. Hist. Eccl. Sæc. IX. par. ii.*—M.

GODFREY OF BOUILLON, chief of the first crusade, and king of Jerusalem, was the son of Eustace II., count of Boulogne, and in his mother's right was heir of the Lower Lorrain. His common appellation was derived from his lordship of Bouillon in the Ardennes. In his youth he served in the armies of the emperor Henry IV., who, as a reward of his valour and fidelity, conferred upon him the title of duke of Lorrain. When the religious enthusiasm of the times set on foot an expedition for the recovery of the Holy Land from the possession of the Saracens, Godfrey was one of the first and most illustrious of the princes who took the cross, and the command of the principal army was entrusted to him in just acknowledgment of his superior talents and virtues. It is agreed by historians, that of all the leaders none was actuated by purer motives; and the prudence and moderation of his character well fitted him for directing the motions of a ferocious and disunited band. He was accompanied by two of his brothers; Eustace, who had succeeded to the county of Boulogne, and Baldwin. Like most of the crusaders, he was obliged to sacrifice part of his property for the necessaries of the expedition, and before his departure he sold or pledged his reversion of the lands of Bouillon to the church of Liege. In the autumn of 1096 Godfrey proceeded with his host through Germany, Hungary, and Bulgaria, carefully abstaining from any of those hostilities against the inhabitants which had caused the destruction of the fanatics under Peter the Hermit. He arrived at Philippopolis in Thrace, whence he sent to demand of the Greek emperor, Alexius Comnenus, the liberation of Hugh count of Vermandois, brother to the king of France, who had been seized at Durazzo, and was detained as a captive. Mutual jealousies between the eastern and western Christians arose, and Godfrey was obliged to make use of some violence before he could obtain the justice and security he demanded. At length an agreement was concluded between Alexius and the crusaders, who consented to do homage to the Greek emperor on condition of his assistance. When the Latins mustered their forces on the plains of Bithynia, in May, 1097, they were found to amount, according to the most probable relations, to one hundred thousand cavalry, besides a vast body of infantry. They proceeded to the siege of Nice, the capital of sultan Solyman, which surrendered in June. Thence they marched into Syria, and after receiving the submission of various places, appeared before Antioch. After many feats of prowess, and much suffering from famine and disease, Antioch fell, June, 1098. In an attempt for its recovery the Mussulmans were defeated with great slaughter, and Bohemond (see his life) was established in the sovereignty of that city and its district. With a much diminished army, Godfrey at length proceeded to the great object of the enterprise, the conquest of Jerusalem. The siege of this renowned city began in June, 1099, and it was carried by storm on July 15. The furious fanaticism of the victors indulged itself in a horrid massacre of the vanquished, which Godfrey was probably unable to prevent. Eight days after the conquest, the unanimous voice of the army proclaimed Godfrey sovereign of the new acquisition; but the humility of his piety would not permit him to assume the title and ensigns of royalty in the place where his Saviour had been crowned with thorns, and he governed under the modest appellation of Defender and Baron of the Holy Sepulchre. He was soon called again into the field to oppose the sultan of Egypt, who advanced against the Christians with a vast but undisciplined host. This was completely overthrown at the battle of Ascalon by the superior valour and skill of the Christians, and the reduction of all Palestine was the further consequence of their prowess. Godfrey established the feudal institution in his kingdom; and a code of jurisprudence, under the title of *The Assize of Jerusalem*, gave a model of the purest form of European liberty in the midst of Asiatic despotism. He did not long occupy a throne which he adorned. After a year's reign, he died in July, 1100, and was succeeded by his brother Baldwin. The fame of Godfrey is immortalised as the hero of Tasso's "Jerusalem Delivered," one of the noblest of epic poems; nor has the bard found it necessary to borrow the colours of fiction in order to throw splendour round a character so truly estimable. *Moreri. Univers. Hist. Gibbon.*—A.

GODFREY OF VITERBO, a chronicler of the twelfth century, is supposed to have been either a native of that Italian city, or to have derived his ancestry thence; but, from the circumstance of his receiving his early education at Bamberg, and passing the greatest part of his life in Germany, a suspicion has arisen that Wittemberg, and not Viterbo, was the place of his

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birth, and one of the MSS. of his work entitles him *Wittembergensis*. He was chaplain and secretary of the emperors Conrad III., Frederic I., and Henry IV. If his own words are to be credited, he was a great traveller for knowledge, as well as a great scholar; for, speaking of his Chronicle, he says, "Hæc omnia cis citraque mare per annos 40 sum perscrutatus, ex omnibus armariis & Latinis, & Barbaris, & Græcis, & Judaicis, & Chaldæis;" but the modern critics seem unwilling to attribute literally to him an acquaintance with languages so much beyond his age, and rather suppose that he drew his information from secondary sources. This chronicle, entitled "Pantheon," as treating on the "Gods of earth," is dedicated to pope Urban III., and is a general historical record from the creation of the world to the year 1186. It is written in Latin, with a mixture of prose and verse, both tainted with barbarism. Though of little authority for transactions, he is reckoned worthy of credit for the events of his own time. This work was first printed at *Basil* in 1559; afterwards at *Frankfort* in 1584, and at *Hanover* in 1613, in the collection of German historians edited by Pistorius. Muratori has reprinted in his collection that part which relates to Italy, beginning with the fourth century. Another work of this Godfrey, entitled "Speculum Regum, sive de Genealogia omnium Regum, &c." is preserved in MS. in the Imperial library of Vienna. *Moreri. Tiraboschi.*—A.

GODIN, Louis, an able astronomer, director of the Spanish naval academy, was born at Paris in 1704; studied astronomy under the de l'Isles, and in 1725 was made adjunct of the Academy of Sciences. The Academy afterwards entrusted him with the care of editing its Memoirs, and he superintended the publication of eleven volumes. In the year 1735, when the Academy sent some of its members to Peru, to measure a degree of the meridian, Godin was placed at the head of the undertaking. He was some time professor of mathematics at Lima; and having returned to Europe in 1751, he was next year appointed a colonel in the Spanish service, and director of the Naval Academy at Cadiz, where he died in the year 1760. His literary labours were: "Machines & Inventions approuvées par l'Academie des Sciences," *Paris*, 1735, six volumes 4to.; "Index to the Memoirs of the Academy from 1666 to 1740," *ibid.* 1743, five volumes 4to.; "Connoissances des Tems," which he conducted for five years; "Cours de Mathematiques," 1756. He was the author of several astronomical papers in the Memoirs of the Academy, from 1726 to 1739. *Jocher's Gelehrt. Lexicon.*—J.

GODINOT, John, a French ecclesiastic in the seventeenth and the former part of the eighteenth century, who distinguished himself by his benefactions and useful establishments, was born at Rheims, in the year 1661. After embracing the clerical profession he was admitted to the degree of doctor of divinity, and obtained a canonry of the cathedral in his native city. Besides discharging the duties of an ecclesiastic, he engaged in commerce, and acquired considerable riches by trafficking in wines. But these riches were no farther valued by him, than as they furnished him with the means of doing generous and benevolent actions. After presenting his family with double the value of his patrimonial estate, and expending large sums on the decoration of the cathedral, he devoted the rest of his property to the service of his fellow-citizens, and the relief of the poor. He took care to supply the city of Rheims with wholesome water; founded free-schools for the instruction of youth; established an institution for the comfortable accommodation of the sick poor; and contributed by other more private methods to the alleviation of human misery. But these beneficent actions could not shield him from partaking in the troubles with which the jesuitical party harassed those who were favourable to the principles of Jansenius; and after his death in 1749, at the advanced age of eighty-seven, his enemies endeavoured to deprive him of the rites of christian burial, because he had dared to oppose the reception of the bull *Unigenitus*. His fellow-citizens, however, succeeded in disappointing their malice, and attended in crowds to pay their last tribute of respect to his remains, as those of a public benefactor. He left no literary memorials behind him; but his truly patriotic exertions entitle him to the gratitude of posterity, and to respectful mention in the records of virtuous and useful characters. *Nouv. Dict. Hist.*—M.

GODWIN, earl, a potent Saxon baron, was son of Wolfnoth, governor of Sussex. He was earl of Kent, and lord of great possessions, at the accession of Canute in 1017. That prince, on occasion of an attack upon his Danish dominions by the king of Sweden, took over as auxiliaries a body of English commanded by earl Godwin; who, perceiving a favourable opportunity, made a nocturnal attack upon the Swedish camp, and obtained a complete victory. Canute was so well pleased with this success, that he bestowed his daughter in marriage upon

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earl Godwin, made him large grants of land, and admitted him to his confidence. After the death of Canute, the succession being disputed between Harold Harefoot and Hardicanute, Godwin espoused the party of the latter, and was instrumental in forming a compromise which prevented a civil war. Afterwards, being gained over, it is said, by a promise of Harold to marry his daughter, he concurred with that king in a plan for destroying the two English princes, sons of Ethelred II. and Emma; and the murder of one of these, Alfred, at Guildford, is imputed to the vassals of Godwin. After the death of Harold, and succession of Hardicanute to the sole sovereignty, Godwin was accused by the surviving prince, Edward, of the murder; but the gift of a magnificent galley, with a crew richly clothed, diverted the king's zeal for justice, and Godwin's exculpatory oath was accepted as a proof of his innocence. It is to be observed that the Saxon annals are entirely silent concerning this supposed crime; and that Godwin's guilt seems to have been deduced only from popular rumour. Hardicanute's short reign terminated in 1041; and Godwin, reconciling himself to Edward, promoted his succession to the crown, on the condition of his marrying the earl's daughter Editha. In the new reign Godwin, as might be expected, acquired large additions of power and influence. He was duke and earl of Wessex, and the counties of Kent and Sussex were annexed to his government. His sons Sweyn and Harold possessed a similar authority over several other counties. Between a nobleman so potent and his sovereign a cordial friendship was not likely long to continue. Edward's court was crowded with foreigners from Normandy, who excited the jealousy of Godwin as well as the discontents of the English at large, and Godwin was not displeased to appear as the partisan of his countrymen. Upon his refusal or delay to act against the men of Dover, who had incurred the king's indignation, he was threatened with the royal vengeance. The pretext of an incursion of the Welsh into the limits of earl Sweyn's government gave occasion to his levying a powerful force, with which he approached the king at Gloucester. Edward summoned to his aid the dukes of Mercia and Northumberland; and being thereby rendered superior to Godwin and his sons, he marched to London, and summoned a great council, to pass judgment upon their rebellion. Not venturing to appear to a citation, they disbanded their forces, and Godwin with three of his sons took refuge with Baldwin earl of Flanders, while Harold and another fled to Ireland. The estates of all were confiscated, queen Editha was confined to a monastery, and the power of this formidable family seemed totally overthrown. Godwin, however, still preserved a number of adherents; and being permitted by the earl of Flanders to equip a fleet in his ports, he attempted to make a descent at Sandwich. A superior royal fleet was fitted out against him, which compelled him to retreat to Flanders; but as soon as that fleet was unadvisedly disbanded, he put to sea again, and sailed to the Isle of Wight, where he was joined by Harold, who brought a squadron from Ireland. He proceeded along the coast, continually augmenting his fleet by reinforcements, and at length entering the Thames, appeared suddenly before London. In the confusion that followed, Edward, much against his inclination, was obliged to negociate with his rebellious subject, and to consent to the banishment of his Norman favourites, while Godwin and his sons, after giving hostages to preserve the peace, were restored to their offices and estates. The earl did not long enjoy this return of prosperity. As he was sitting at table with the king at Winchester in Easter, 1053, he suddenly fell from his seat, and soon after expired. The monkish historians have made a miracle and judgment of this event; and they are charged with having blackened the character of Godwin and his family, in compliment to the Norman princes, after the Conquest. There is, however, reason to believe that Godwin, with great vigour and abilities, possessed an ambitious spirit, which rendered him a subject of wavering fidelity, and made him little scrupulous in means for his aggrandisement. The solidity of the foundations upon which his greatness was built appeared after his death, in the elevation of his son Harold to the throne. *Biog. Britan. Hume's Hist. Engl.*—A.

GODWIN, Thomas, a worthy English prelate and excellent preacher in the sixteenth century, was descended from parents in humble life, and born at Oakingham in Berkshire, in the year 1517. His early education he received at the free-school in his native town; where the proofs which he afforded of excellent natural abilities, and his rapid proficiency in grammar-learning, attracted the notice, and secured to him the patronage, of Dr. Richard Layton, archdeacon of Bucks, who received him into his house, and took care of his farther instruction in classical literature. In the year 1538 Dr. Layton sent him to Magdalen college, Oxford, where that gentleman granted him an

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exhibition as long as he lived; and upon the death of that patron, Mr. Godwin's merits procured him other friends, by whose assistance he was enabled to pursue his academic studies. He took his degree of B.A. in the year 1543; and in the following year was elected a fellow of his college, by which event he no longer depended on his friends for pecuniary assistance. In the year 1547 he proceeded to the degree of M.A. His situation in college, however, was rendered uneasy, in consequence of the zealous attachment to the principles of the Reformation which he had imbibed in the family of Dr. Layton, and which exposed him to the ill offices of some of the fellows, who were equally zealous for Popery. This circumstance made him gladly embrace the opportunity of a vacancy in the mastership of the free-school of Brackley in Northamptonshire, which was in the gift of his college, to accept that appointment, and to resign his fellowship. To this situation he retired in 1549, and soon afterwards entering into the marriage state, continued there peaceable and happy as long as king Edward lived, devoting what time he could spare from his attention to the school, to the study of divinity and physic. After the accession of queen Mary, however, he met with persecution from Bonner bishop of London, on account of his religious sentiments, and, being obliged to resign his school, turned his attention more particularly to medical studies. In the year 1555 he took his degree of bachelor of physic at Oxford, and supported his family by practising that profession till queen Elizabeth ascended the throne. Upon this event he resolved to enter into the church, to which he had always been inclined, though the circumstances of the times had obliged him to follow a different profession in life; and for which he had constantly been preparing, by employing what time his other avocations would permit in theological studies. In this resolution he was encouraged by Dr. Nicholas Bullingham, bishop of Lincoln, who admitted him into holy orders, and made him his chaplain. That prelate also introduced him to public notice, by procuring him the honour of preaching before the queen; who was so well pleased with the seriousness of his manner, and his plain pathetic eloquence, that she appointed him one of her Lent preachers. This post he filled for eighteen years, with very high reputation for pulpit oratory; but he received no preferment in the church till the year 1565, when he was promoted to the deanery of Christchurch, Oxford, and had, in the same year, the prebend of Milton-Ecclesia bestowed upon him by bishop Bullingham. In the following year he was promoted to the deanery of Canterbury, and attended queen Elizabeth in her pompous visit to the university of Oxford; on which occasion he took his degree of doctor of divinity with uncommon applause. After he had remained eighteen years at Canterbury, he was nominated by the queen to the vacant see of Bath and Wells, in 1584; which accession of dignity proved, in the event, no addition to his happiness. It was no uncommon thing for the courtiers in those times to endeavour to procure some of the church-lands for their own use, and to employ their interest at court for that purpose. Unfortunately for bishop Godwin, one of the best manors belonging to his see was coveted by a favourite of the queen's, who procured messages to be sent from her majesty to the bishop, to induce him to resign it to this gentleman. For some time the bishop resisted with firmness this attempt to despoil his personalities; but, being a widower, and marrying a second wife, very suitable in point of years and other circumstances to his station in life, such misrepresentations were conveyed to her majesty of the subject and motives of this match, that they operated, in connection with the well-known dislike of that princess to marriage in bishops, so as entirely to alienate the queen's favour from our prelate. Of this circumstance the favourite took advantage, and so harassed the bishop by letters, messages, and threatenings, that, lost as he now was in credit with the queen, and oppressed by the infirmities of age, for the sake of peace he was led to grant a long lease of another manor, to satisfy his rapacious persecutor. This troublesome affair, with its consequences, contributed greatly to deject the mind of bishop Godwin, and, together with repeated attacks of the gout, rendered him incapable of performing his episcopal functions. The affairs of his diocese, being thus left to the management of others, fell into such disorder, that his metropolitan, archbishop Whitgift, thought proper to visit it in the year 1587. Our prelate's feeble state of health now became gradually worse, till at length he sunk under the attack of a quartan ague at Oakingham, whither he had removed for the benefit of his native air, in 1590, when he was in the seventy-third year of his age. He is highly spoken of for his learning, piety, and moderation; and was beloved and revered for his cheerful hospitality, benevolence, and charity. *Biog. Britan. Brit. Biog.*—M.

GODWIN, Francis, a learned English prelate and historian, who flourished at the latter

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end of the sixteenth and the beginning of the seventeenth century, was the son of the preceding, and born at Havington in Northamptonshire, in the year 1561. After having been carefully educated in grammar-learning, he was sent to Christ-church college, Oxford, when he was in the sixteenth year of his age, and in 1578 was elected a scholar of that institution. In that seminary he pursued his studies with great reputation, and took his degree of B.A. in the year 1580. He proceeded to the degree of M.A. in 1583, when he had the character of being one of the most ingenious young men and assiduous students in the university. About this time he wrote an entertaining philosophical fiction, the perusal of which he confided only to a few particular friends; but he did not publish it, because it contained ideas at variance with the system of philosophy at that time prevalent in the schools. It was published five years after his death, under the title of "The Man in the Moon, or a Discourse of a Voyage thither, by Domingo Gonzales," 1638, 8vo. and contains hints and conjectures relating to the solar system, which shew that the author was not a stranger to the writings of Copernicus, nor untinctured by his, at that time, philosophical heresy. It was about this period also that he wrote another treatise, relating to different methods of conveying intelligence, secretly, speedily, and safely, which he did not make public till towards the close of his life, as will be seen below. We are not informed when he entered into orders, but find that in the year 1587 he was a canon in the cathedral church of Wells, and promoted to the subdeanery of Exeter. The history and antiquities of his country now became favourite subjects of his enquiries; and in the year 1590 he accompanied the learned Camden into Wales, in search of objects to illustrate them. For some years he devoted his leisure hours to enquiries of this nature; but at length, leaving to Mr. Camden the more general subjects, he confined himself to such antiquities as relate to ecclesiastical causes or persons. Finding afterwards that his collections relating to ecclesiastical matters would add scarcely any thing to Mr. Fox's laborious work on the same subject, he still farther restricted his enquiries to the lives and actions of ecclesiastical persons. In the year 1595 he took the degree of doctor of divinity; at which time, besides possessing the dignities already mentioned, he was rector of Samford-Orcais in Somersetshire, prebendary of Wells, and rector of Bishop's Lidiard in the same county. He was esteemed by the best judges a very able preacher, and is commended for the freedom and spirit with which he reprehended the glaring vices of the age. Having, in consequence of his researches, digested into a regular chronological order the succession of prelates in the respective dioceses within this kingdom, he was encouraged in the year 1601 to commit his labours to the press, and published "A Catalogue of the Bishops of England since the first planting of the Christian Religion in this Island; together with a brief History of their Lives and memorable Actions, so near as can be gathered out of Antiquity," 4to. This catalogue, which was a new attempt in English ecclesiastical history, met with such general approbation, that, in reward of the author's diligence in compiling it, queen Elizabeth promoted him in the same year to the vacant see of Llandaff; and as this bishopric, from the low state of its personalities, was then but of small value, he was allowed to retain in connection with it the subdeanery of Exeter, and to hold *in commendam* the rectory of Kingston-Seymour, in the diocese of Bath and Wells. As a supplement to our author's catalogue, sir John Harrington drew up a treatise in the year 1608, for the private use of prince Henry, eldest son of king James I., which was afterwards published under the title of "A brief View of the State of the Church of England." While bishop Godwin continued to hold the see of Llandaff, he employed his leisure hours in improving his "Catalogue," and in making collections relative to civil and ecclesiastical history. In the year 1615 he published a new edition of his "Catalogue," with considerable additions and alterations, and a discourse prefixed "concerning the first Conversion of our Britain unto the Christian Religion." Owing, however, to the author's great distance from the press, this impression was so erroneously printed, that he determined to republish it, and, by the advice of his learned friends, in the Latin language. This he did in the following year, under the title of "De Præsulibus Angliæ Commentarius, &c." 4to. In the same year he published "Rerum Anglicarum Henrico VIII., Edwardo VI., & Maria, regnantibus, Annales," folio, which met with a very favourable reception, and were deservedly admired, as well as the preceding work, for the elegance of their style. As a reward for these learned labours, king James translated our author from the see of Llandaff to that of Hereford, in the year 1617. Bishop Godwin now devoted such time as the discharge of his episcopal functions and his growing infirmities would permit, chiefly to the improvement of his former works. In sub-

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serviency to this object, he published in 1621, "Appendix ad Comment. de Præsul. Angliæ," which contains his last corrections and additions to that performance. In the year 1628 he published the second edition of his "Annales," in a more correct form than the preceding; and in the following year his discourse already mentioned on the several methods of conveying secret and speedy intelligence, under the title of "Nuncius Inanimatus, Utopia, 1629," 8vo. This discourse is written in very obscure and enigmatical language, with the design of concealing the author's secret; but from some of his expressions it should seem that a part of it consists in the use of signals, which, if reduced to a system, might have given an earlier date to the establishment of public telegraphs. In the year 1630 our author published a third edition of his "Annales," which was immediately followed by a translation of them, under the title of "Annales of England, &c. Englished, corrected, and enlarged, with the Author's Consent, by Morgan Godwyn," a son of the bishop, in folio. In the same year a learned Latin dissertation by bishop Godwin, on the value of the Roman sesterce and Attic talent, was printed at the end of Dr. Hakewell's "Apology for Divine Providence," in folio. This was our author's last literary exertion, who in the latter part of his life was affected with a low and languishing disease, which brought him gradually to his end in 1633, when about seventy-two years of age. Of his learning, diligence in enquiry, and classical taste, his works bear honourable testimony; and they exhibit him in the light of a zealous friend to the establishment of which he was a member. Anthony Wood says also, "that he was a good man and grave divine, skilful mathematician, and excellent philosopher; a good preacher, and a strict liver; but so much employed in his studies and matters of religion, that he was as it were a stranger to the world and the things thereof." *Biog. Brit. Gen. Dict.*—M.

GODWIN, Thomas, a learned English divine and writer on Jewish antiquities in the seventeenth century, was born in Somersetshire, in the year 1587, and probably at Wookey, where his father resided for some time. When he was about fifteen years of age he was sent from the grammar-school to Magdalen-hall, in the university of Oxford, where he was entered a scholar. In the year 1606 he was made a demy of Magdalen college, and took his degree of B.A. In the year 1609 he proceeded to the degree of M.A. and soon afterwards was chosen master of the free-school at Abingdon in Berkshire. In this situation he distinguished himself by his diligence and success in forming good classical scholars; and could boast of having had many young persons under his care, who afterwards rose to considerable eminence in church and state. For the benefit of his pupils, he published, in 1613, "Romanæ Historiæ Anthologia"—An English Exposition of the Roman Antiquities, wherein many Roman and English Offices are paralleled, and divers obscure Phrases explained, 4to., which afterwards underwent different impressions. Not long after this he appears to have entered into orders, when he was appointed chaplain to Dr. James Montague, bishop of Bath and Wells. In 1616 he was admitted to the degree of bachelor of divinity; and in the same year published "Synopsis Antiquitatum Hebraicarum ad Explicationem utriusque Testamenti valde necessaria, &c. Lib. III," 4to. He now was become weary of the fatigue of his school, and resigned it upon obtaining a presentation to the rectory of Brightwell, near Wallingford, in Berkshire. In the year 1625 he published his most celebrated work, entitled "Moses and Aaron; civil and ecclesiastical Rites used by the ancient Hebrews, observed, and at large opened, for the clearing of many obscure Texts, throughout the whole Scripture," 4to. This work met with so favourable a reception, that it passed rapidly through repeated editions, and has been frequently used as a text-book by theological tutors at home and abroad, when delivering lectures on Jewish antiquities. Annotations and comments have been written upon it by different authors, and among others by Dr. David Jennings in our own country, and the learned Hottinger in Holland. In the year 1636 our author was admitted to the degree of doctor of divinity. Besides the articles already noticed, Dr. Godwin was the author of "Florilegium Phrasicon"—or, A Survey of the Latin Tongue, 8vo.; and, "Three Arguments to prove Election upon Foresight of Faith." The last-mentioned treatise proved the occasion of his being involved in a temporary controversy with the learned Dr. William Twisse, of Newbury, which is represented not to have acquired our author much fame in the character of a theological disputant. He died at his parsonage-house in 1642-3, when about fifty-five years of age. *Gen. Dict. Wood's Athen. Oxon. vol. II.*—M.

GOE'REE, William, a learned Dutch bookseller, and various writer, in the seventeenth and the beginning of the eighteenth century, was born at Middleburg in Zealand, in the year 1635. He had the misfortune to lose

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his father when very young, and to fall into the hands of an illiterate step-father, who would not permit him to be educated to any learned profession, according to his early wishes. Being obliged, contrary to his inclination, to enter into trade, he chose that of a bookseller, as what was best adapted to furnish him with the means of improving his leisure hours in the acquisition of knowledge, and also of deriving advantage from an intercourse with men of learning. Notwithstanding the time which he was necessarily obliged to devote to his business, he so well employed his vacant moments that he made a considerable proficiency in different branches of literature, and also successfully cultivated an acquaintance with the fine arts, as well as botany and medicine. His works, written in the Dutch language, are honourable monuments of his industry and learning. He died at Amsterdam in the year 1711. The principal of his productions are: "Jewish Antiquities," in two volumes folio; "The History of the Jewish Church, founded on the Mosaic Records," 1700, in four volumes folio; "History, Sacred and Profane," 4to.; "An Introduction to the Art of Painting," 8vo.; "A Treatise on Architecture, according to the Principles of the Ancients and Moderns," &c. HUGH-WILLIAM GOE'RE'E, the father of our author, who died at Middleburg in the year 1643, is also entitled to be classed among the learned men of his time. He published a Dutch translation of Peter Cunæus's treatise "De Republica Hebræorum," 1682, 8vo. to which he added "A Continuation," in two volumes. This work was afterwards augmented by a fourth volume, written by William Outram, and published in the year 1701. A French edition of the whole was printed at Amsterdam in 1705. William Goérée had a son named JOHN, who rose to high reputation as a painter, and who produced the beautiful pictures which adorn the burgher's-hall at the town-house in Amsterdam. He died at that city in 1731. *Moreri. Nouv. Dict. Hist.*—M.

GOETZE, GEORGE-HENRY, a learned German lutheran divine, was born at Leipsic in the year 1668. After pursuing his studies in the universities of his native place, Wittemberg, and Jena, where he distinguished himself by the learning and ingenuity of the theses which he maintained in the public schools, he was admitted to the degree of M.A. in the year 1687. In 1690 he was appointed minister of Burg, in the duchy of Magdeburg, whence he removed in the same year to Chemnitz, in Misnia, to fill the post of deacon in the church of that town. Four years afterwards we find him minister of the church of St. Sophia at Dresden; whence he removed to Annaberg, in 1697, to exercise the office of superintendant over the churches in that district. In 1699 he was admitted to the degree of doctor of divinity at Leipsic; and in 1702 was chosen superintendant of the churches at Lubec. The rest of his days he spent in that city, where he died in 1729, when about sixty-one years of age. He was the author of a vast multitude of learned "Theses," "Dissertations," &c. historical, critical, and theological, some on useful, some on curious, and others on whimsical, subjects; controversial treatises against the Catholics, Arminians, &c.; "Eulogies," &c. principally written in the Latin language, of which Moreri enumerates no fewer than one hundred and fifty-two different articles. We cannot pretend to follow his example, but must refer the curious reader to his long list, or to the twenty-third volume of the "Memoires" of father Niceron, from which he has copied it. Several of these pieces were collected together, and printed at Lubec under the titles of "Selecta ex Historia Literaria," 1709, 4to.; and, "Melethemata Annebergensia," 1706, in three volumes 12mo. *Moreri. Nouv. Dict. Hist.*—M.

GOEZ, DAMIAN A, a learned Portuguese of the sixteenth century, was born at Alenquer. He was brought up in the court of Emanuel king of Portugal, to whom his brother Fructo was gentleman of the chamber. He had an early passion for travelling, which was gratified by his being employed in various negociations from his court to France, Germany, Poland, and the Low-countries, in which he spent fourteen years. In 1534 he visited the university of Padua, in which he studied four years under Lazaro Buonamico; and he contracted a friendship in Italy with the cardinals Bembo, Sadolet, and Madrutio. He afterwards pursued his studies at Louvain, where he cultivated the acquaintance of all the men of learning in those parts, and amused himself with music, poetry, and polite literature. He married at the Hague, and then fixed his residence at Louvain, which city he was a principal means of defending against the attack of Martin van Rossem. He was, however, seized upon by the enemy, under pretence of a violation of the truce, and obliged to ransom himself. In an advanced age he was recalled by the king of Portugal in order to be employed in writing the history of that country, but he found the archives in such a confused state, that he was unable to finish more than a very small part of his task. In consequence of

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some calumnious accusation, he was arrested, and obliged to plead his cause in fetters. He was at length allowed to return to his own house, where he was found dead one morning with his body half burnt, probably from the accident of falling into the fire in a fit. He was interred before the great altar of the church of Our Lady at Alenquer. The works of Damian a Goez are: "Legatio magni Indorum Imperatoris ad Emanuelem Lusitaniæ Regem, a. 1532;" "Fides, Religio, Moresque, Æthiopum;" "Hispaniæ Laudatio;" "Urbis Lovaniensis Obsidio;" "Comment. Rerum Gestarum in India a Lusitanis;" "Urbis Ulyssipónensis Descriptio;" "Historia del rey Dom Manuel;" "Chronica de Principe D. Juao II." *Moreri. Freheri Theatr.*—A.

GOEZE, John Augustus Ephraim, celebrated for his microscopical discoveries, was born at Ascherleben in the year 1731. Having received the rudiments of his education in the school of that place, he was sent to the university of Halle, where he applied chiefly to theology; and soon after his return, in 1751, he obtained an appointment as a preacher at Quedlingburg, which he retained till the period of his death. In consequence of some accidental circumstances, he began, about the fortieth year of his age, to turn his attention to natural history. Becoming possessed of a compound microscope constructed by Hoffman of Leipsic, he began to collect objects of various kinds; and every thing curious that fell in his way was subjected to examination. He bought every work that treated on the microscope; Baker, Swammerdam, and Bonnet, were his principal guides in this wide field of natural history, which as yet was totally unknown to him. At first, it was merely a subject of amusement; but to him so engaging, that he not only devoted whole hours to it, but sacrificed every moment he could spare from his other occupations. Scarcely had he been half a year in possession of his first instrument, when Hoffman sent him notice that he had invented and constructed a much completer one of the same kind, which would be far more expensive. Goeze immediately gave orders for its being sent to him; and it was with this excellent instrument that he afterwards made all his interesting observations. He compared it with the best English and German microscopes, and even with a very large one made by Adams, and always found it superior to them all. His microscopic researches soon conducted him to the study of the natural history of insects, but the course he pursued was often determined by accident. Baker's description of certain water-insects induced him to explore the ditches, rivulets, and ponds, in the neighbourhood of the town, and by the infusion of various vegetable productions he was enabled to animate for the eye, assisted by the microscope, many apparently dead parts of nature. He wrote down his observations for his own private use, and caused many of the objects he saw to be delineated. He bestowed much time and labour on the wheel-insects, which he found in great abundance in the water in the neighbourhood of his residence, and in these animalcula he remarked many phenomena which had escaped the notice of Baker and others. As he employed half a year in observing them, and collected and transcribed with great care all his observations, these observations formed the commencement of his writings on natural history. By the advice of some of his friends he arranged them into order, and published them in the Hanoverian Magazine. This attempt met with a reception far beyond his expectation; he received letters from various learned men with whom he never before had any intercourse, and particularly from Martini, the celebrated naturalist of Berlin, with whom he afterwards maintained an epistolary correspondence. The first summer which he devoted to this agreeable occupation opened for him a new field in the animal and vegetable kingdoms. He observed, in particular, the tree-louse and the fresh-water polype, and made a great many discoveries in regard to the latter, though Bonnet, Trembley, and Rösel, had before written on the same subject. He translated, at the same time, Bonnet's Treatise on Insectology, which was the first work he published, and which met with a favourable reception from naturalists. After this period he published various papers in the Berlin Miscellany, of which his friend Martini was editor. In his first researches he paid no farther attention to systematic knowledge than to procure information, from some book or friend, respecting the name and character of the different animals which were the objects of his observation. He however soon found that systematic knowledge was necessary, and therefore he began to study Linnæus. He made himself completely acquainted with the Linnæan arrangement in the course of two years; and by consulting at the same time all the other authors on the subject, he obtained a general knowledge of all the later discoveries, which was of great use to him in his future researches. This method he employed till the end of his life, and the best proof of the advantage he derived from it are

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his "Entomological Collections," intended as a supplement to Linnæus, which appeared between 1771 and 1781, in four parts, and which excited the astonishment of those best acquainted with the subject. The same plan he afterwards adopted in regard to other classes of the animal kingdom. His friend Dr. Wagler, of Brunswick, who during the latter part of his life had applied to microscopical observations, being a great anatomist, recommended to him an examination of the intestines of animal bodies, as likely to afford a new field for his researches. Goeze was immediately struck with this idea; and by an indefatigable use of every opportunity of dissection which came in his way, he became possessed of a multitude of tape and other worms from the human body and from animals, and in a few years had a most valuable collection, which he daily increased by dissecting the intestines of quadrupeds, fish, and birds. All curious objects he prepared with great dexterity, examined with the utmost care, and caused drawings to be made of them. This gave rise to his celebrated work on the natural history of intestinal worms: "Versuch über die Naturgeschichte der Eingeweide-Wurmer," published, in quarto, in 1782, with forty-four plates. This original work, on a subject of so much importance to the medical art, contributed not a little to increase his reputation as a naturalist, and entitles him to an honourable place among the discoverers of modern times. About the year 1783 the education of his children induced him to publish some small works on natural history and other branches of knowledge connected with it. Being an agreeable writer, these productions were well received, and particularly on account of the simple and familiar manner in which he inculcates the principles of religion and morality. Though study and writing engaged so much of his time, he did not suffer them to deprive him of domestic and social enjoyments. He laboured with such ease and expedition, that he often wrote a sheet of print-copy in a forenoon, especially when his activity was doubled by any new discovery or other favourable circumstance. When he had communicated to the public the result of his observations on intestinal worms, he sent the collection to Pavia, where it was sold for a thousand dollars, as he found himself incapable, on account of age and infirmity, to continue his labours in that department. A few weeks after the bargain was concluded he received a letter from Dr. Hunter, who offered him 1800 dollars for the collection; but this offer arrived too late. Though Goeze suffered sometimes from hypochondriac affections, he was never dangerously ill till towards the latter end of his life, when he was attacked by a disorder in the left side and breast, the first symptoms of which made their appearance about the year 1786. This weakness, as he had to preach every Sunday, made him wish for some charge that required less exertion. This wish was soon gratified, by the interest of Anna Amelia, sister of Frederick the Great, who paid him a visit to see his natural curiosities: he obtained the diaconate of the principal church of Quedlingburg, and he entered on his new office in high spirits, and with the hope of living some years in the bosom of peace and tranquillity; but his disorder increasing, he died on the 27th of June, 1786. *Schlichtegroll's Necrology.*—J.

GOGUET, Antony-Yves, a man of letters, was born in 1716 at Paris, where his father was an advocate. After his education was finished, he purchased the place of a counsellor to the parliament. He was not a man of brilliant parts; but an assiduous application to study, enabled him to produce, in 1758, a work of great reputation, entitled "Origine des Loix, des Arts, des Sciences, & de leur Progrès chez les anciens Peuples," three volumes, 4to.; reprinted in 1778, in six volumes 12mo. It has been translated into English. In this performance the author treats on the origin and progress of human knowledge, from the creation to the time of Cyrus, and displays much erudition in his historical discussions, though less of science and philosophy than might have been wished. He did not long enjoy the literary credit he acquired, dying of the small pox in 1758, at the age of forty-two. He had made a commencement of a great work on the Origin and Progress of the Laws, Arts, Sciences, &c. in France, from the beginning of the monarchy. Goguet was a man of much private worth, modest and unassuming, but very sensible both to praise and censure as an author. *Nouv. Dict. Hist.*—A.

GOLDAST, Melchior Heimensfeld, a learned and laborious writer of the sixteenth century, was born at Bischoffs-zell in Switzerland. He studied the civil law at Altdorf, but his chief profession seems to have been that of a man of letters. He frequently changed his residence, and shewed marks of a capricious temper, which prevented him from thriving in the world. After a life of poverty, he died in 1635. His works, which are chiefly compilations, were esteemed by the learned of his time. The principal are, "Monarchia Sancti Imperii

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Romani," three volumes folio, 1611-14; a collection of treatises on the civil and ecclesiastical jurisdiction of the empire: "Alamaniæ Scriptores," three volumes folio, 1730: "Commentarius de Bohemiæ Regno," 4to.: "Informatio de Statu Bohemiæ quoad Jus," 4to.: "Sybilla Francica," 4to.; a collection of pieces relative to the maid of Orleans: "Scriptores Rerum Suevicarum," 4to.: "Collectio Consuetudinum & Legum Imperialium," folio: "Politica Imperialia," two volumes folio. A collection of letters, written to him by several men of learning, was printed at *Frankfort* in 1688. *Bayle. Moreri.*—A.

GOLDMAN, NICHOLAS, an able German mathematician, was born at Breslau in Silesia, in the year 1623, and died at Leyden in 1665. He was the author of several works of merit, of which those most generally known and esteemed are, "Elementa Architecturæ Militaris," 1643, 8vo.; "De Usu Proportionarii Circuli;" a treatise "De Stylometricis," 1662; and another treatise "On Architecture," which Leonard-Christopher Sturm published at Wolfenbuttel, in 1696, accompanied with numerous excellent engravings, and the life of the author. *Moreri.*—M.

GOLDONI, CHARLES, an eminent writer of comedy, was born in 1707 at Venice, of which city his father was a physician. His propensity to the drama appeared in his childhood, and it was encouraged by his father, who erected a theatre in his own house, at which young Goldoni with a few of his companions were performers. Comic writers were his study as soon as he could read, and he sketched a plan of a comedy of his own invention when only eight years of age. He was sent to learn rhetoric at the Jesuits' college of Perugia, and philosophy at Rimini. He attended, however, more to the stage than to Aristotle or Quintilian, and he made an elopement from the latter place with the company of comedians at their removal to Chiozza. His father in vain tried to initiate him in his own profession, and in that of an advocate. His warm imagination was, however, so much affected at a church-ceremony, that he resolved to turn capuchin; but this hasty determination was soon set aside by the mirth and dissipation of Venice. After his father's death he was prevailed upon by his mother to take up the profession of a lawyer, at Venice, for a maintenance. Some circumstance caused him to quit the bar, and he went to Milan, where he was entertained by the Venetian resident as his secretary. There he brought out his first piece for the stage, entitled "Il Gondoliere Veneziano;" and soon after, removing to Verona, he attached himself to a company of players there, for whom he composed several pieces. He accompanied them to Genoa, fell in love, and married. He next came to Venice, and set himself seriously to reform the Italian stage, which was then overrun with low farce and indecent buffoonery. He studied the true comedy of character, and confined his representations within the limits of nature and decorum. Probably with a view of improving his language, he visited Tuscany, and resided some time at Florence and Pisa. He again returned to Venice; and such was his industry and fertility, that he is said in the course of twelve months to have produced sixteen comedies, besides forty-two other pieces for the theatre, and among these are reckoned some of his best performances. The first edition of his works was printed in 1753, in ten volumes 8vo. An edition under the title of the "New Comic Theatre" contained several more pieces, and in the year 1761 his new pieces amounted to fifty-nine. At that period he received an invitation from the manager of the Italian theatre at Paris to make an engagement for two years, as composer for that stage. He accordingly repaired to that capital; but his first attempt to substitute sober comedy to pantomimic drollery was not successful, and he was obliged to make some sacrifice to the received character of that theatre in his subsequent compositions, of which twenty-four were the product of his engagement. When it was finished, and he was about to depart for Italy, he obtained an introduction to court, and the appointment of Italian master to the princesses. He had lodgings in Versailles, and a pension, which, however, did not allow him to lay aside writing for the stage. He even, in his sixty-second year, ventured upon the arduous task of composing in a foreign language, and brought out at the court theatre his French comedy of "Le Bourru Bienfaisant," which met with extraordinary success. It was followed by "L'Avare Fasteux." On the accession of Lewis XVI. he was appointed Italian teacher to the princesses Clotilde and Elizabeth. Infirmities at length obliged him to leave the court and retire to Paris, and he had the misfortune in his old age to be deprived of his pension, in consequence of the Revolution, and reduced to indigence. The French nation was about to make him honourable amends when he died, in 1792, at the age of eighty-five. Goldoni, though he wrote with too much rapidity to attain the highest rank in his class, yet possessed real talents for comedy. He has been termed

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the Moliere of Italy, but the title is somewhat too flattering. Voltaire in one of his letters styles him "the painter of nature," but it must be confessed that this *nature* is often mere common life. His dialogue is sprightly and easy, and his pieces have generally a moral tendency. His collected works were printed at Leghorn in thirty-one volumes 8vo. 1788-91. *Account of Goldoni by Mr. Damiani, in Monthly Magaz. Part I.* 1798.—A.

GOLDSMITH, Oliver, an eminent poet and miscellaneous writer, was born (according to his epitaph) in 1731, at a place called Pallas, in the county of Longford, Ireland; according to another account, at Elphin, in 1729. He was the son of a clergyman, who gave him a literary education, and sent him at an early period to Dublin college. Being designed for the medical profession, he removed to the university of Edinburgh in 1751, where he continued till the beginning of 1754. It is probable, from the slight tincture of science which he seems to have acquired, that he paid little attention to the studies of the place; and his turn to dissipation may be inferred from the clandestine retreat he was obliged to make from Edinburgh in order to avoid paying a debt, said to have been contracted as surety for a fellow-student, but in which it can scarcely be doubted that he had a personal share. His escape was intercepted at Sunderland, and he was indebted to the friendship of two fellow-collegians for his release from confinement. Under these unfavourable auspices he launched into the world, and in spite of penury resolved to gratify his curiosity by a visit to the continent. He embarked for Holland, travelled through Flanders and part of Germany, passed some time at the universities of Strasburg and Louvain, at the latter of which he took the degree of batchelor of physic, and thence accompanied an English gentleman to Geneva. At that city he was engaged as travelling tutor to a young man who had lately fallen heir to a large fortune, but who seems to have been destitute of a proportional liberality of mind. They disagreed and parted in the South of France; and Goldsmith was left to contend as he could with the hardships of indigence in a foreign country. But these were not new to him, and he found means to get back to England in the beginning of 1758. In a great part of those peregrinations he appears to have trusted for support to his own casual efforts. He had learning enough to ensure a hospitable reception at the monasteries; and his German-flute seldom failed to procure him a meal and a night's lodging from the simple peasantry, who were delighted with strains which a politer audience would have treated with disdain. A vigorous constitution enabled him to resist the fatigues of pedestrian travel and the inclemencies of the season, and he could not fail to receive much gratification from the scenes of nature and the different forms of human life which presented themselves to his mind; but there were, doubtless, many solitary hours in which he sensibly felt those circumstances of his situation which form the pathetic exordium of his "Traveller:"

Remote, unfriendly, melancholy, slow.

His arrival at London with a few pence in his pocket was not likely to be the termination of his pecuniary distresses. His uncouth appearance rendered unsuccessful his application to several apothecaries to be received as a journeyman, and he could obtain no better employment than that of assistant in the laboratory of a chemist near Fish-street-hill. Luckily he discovered the residence of his old college-friend and countryman Dr. Sleigh, who liberally shared his purse with him, and gave him a countenance which probably was the cause of his being recommended as an usher to Dr. Milner, who kept an academy at Peckham. He remained, however, but a short time in that situation, and then took lodgings in London with a view of following the profession of an author. Some of his first employments were those of occupying a department in the Monthly Review, and writing periodical papers in the Public Ledger. He also published a weekly pamphlet, entitled "The Bee," and an "Enquiry into the State of Polite Learning in Europe." He had been for some years exercising his pen in obscurity, when, in 1765, he suddenly blazed out as a poet in his "Traveller, or a Prospect of Society." This performance had lain by him some years in manuscript, and it was at the instigation of Dr. Johnson that he enlarged and finished it for publication. That great critic liberally and justly said that "there had not been so fine a poem since Pope's time." The public were equally sensible of its merit, and it conferred upon him a celebrity which gave him an introduction to some of the most eminent literary characters of the time. The consequence Goldsmith obtained by this happy effort seems to have given him singular notions of his future prospects: he dressed like a physician, abstained from his usual places of pleasurable resort, and affected a dignity which he was little qualified to sustain. If he had any idea, however, of figuring in a medical capacity, it was probably short-lived; for he continued assiduously to pursue his literary career. In 1766

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was published his novel of the "Vicar of Wakefield," which had been sold to a bookseller some years before, but had been kept back as the work of an unknown writer, and exciting no sanguine expectations of success. It was received with merited applause, and has ever since borne a distinguished rank among similar compositions. He now took rooms in the Temple, and at the same time joined with a friend in a country-house. At the latter he composed one of his most pleasing and successful works, a "History of England, in a Series of Letters from a Nobleman to his Son," two volumes 12mo. The elegance and liberal spirit of this historical sketch caused it to be generally attributed to lord Lyttleton. That he possessed a rich vein of comic humour he had proved by his "Vicar of Wakefield," and it was further evinced by his comedy of "The Goodnatured Man," acted at Covent-Garden in 1768. Yet the piece was not very successful; which might partly be attributed to defects of plot and ignorance of dramatic effect, partly to the fondness for sentimental writing, which then characterised the public taste. By gratifying this passion, Kelly had about the same time obtained great applause for his "False Delicacy;" and this success for ever lost him the friendship of Goldsmith, in whose composition envy had an unhappy predominance. A "Roman History," in two volumes 8vo., and a "History of England," in four volumes 8vo., displayed his industry at this period, and procured him money, if not fame. A periodical publication, called "The Gentleman's Journal," in which he bore a share with several other writers, enjoyed but a short life, dying, as he said, "of too many doctors."

His poetical fame reached its summit in 1770, by the publication of "The Deserted Village," a charming piece, which was universally admired. The price offered for it by the bookseller (viz. 100l.) appeared to him so exorbitantly great, being nearly five shillings a couplet, that he refused at first to take it; but the sale the poem met with convinced him that he might fairly appropriate that sum out of the profit. This incident proves, that whatever his vanity might be, he was capable of making a modest estimate of his labours. His spleen against sentimental comedy incited him to make a bold effort to bring back the relish of the public for broad humour; and in 1772 he produced "She Stoops to Conquer, or the Mistakes of a Night." The characters and plot of this piece certainly make a near approach to farce; yet such was its comic power, that the spectators were tickled into good humour, and received it with uncommon favour. Goldsmith cleared a considerable sum by his play, and it is still occasionally represented to applauding audiences. This was a gainful year to him; yet thoughtless profusion, of which the most respectable part was inconsiderate bounty to authors and other acquaintance in distress; together with an unfortunate habit of gaming; left him considerably in debt at the close of it. As no writer can rely upon original productions for the supply of constant wants, he continued to exercise his industry in compilation. Besides a "Grecian History," he supplied the booksellers with "A History of the Earth and Animated Nature," in eight volumes 8vo. 1774. Goldsmith was by no means a man of science, but he possessed good taste and a charming style; and with the help of Buffon and other writers he produced a work that was both amusing and instructive, *errors excepted*. Such was the confidence he acquired in his skill at compilation, that he formed a plan for a much greater work; no less than an Universal Dictionary of Arts and Sciences, in which he was to receive assistance from some of his literary friends; but this and all other schemes were cut off by his untimely death. A despondence of mind, probably owing to consciousness of the bad state of his affairs, had been secretly preying upon him, when, in March, 1774, he was attacked with the symptoms of a low fever. An over-dose of a powerful remedy, taken upon his own judgment, brought him to such a state of debility, that he sunk under the disease on the tenth day, April 4. He was buried with little attendance in the Temple church-yard; and a monument has since been erected to his memory in Westminster-abbey, with a Latin inscription by Dr. Johnson.

Doctor Goldsmith (so he was usually styled, though only M.B.) was a man of little correctness either in his conduct or opinions, and was rather admired for his genius and beloved for his benevolence, than solidly esteemed. The best part of his moral character was a warmth of sensibility, which made him in all fortunes ready to share his purse with the indigent, and rendered him in his writings the constant advocate of the poor and oppressed. The worst feature was a malignant envy and jealousy of successful rivals, which he often displayed in a manner not less ridiculous than offensive. He was one of those who are much happier in the use of the pen than of the tongue: his conversation was generally confused, and not seldom absurd; and the wits with whom he kept company seem rather to have made him their butt, than to have listened to him as an equal. Yet, perhaps, no

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writer of his time was possessed of more true humour, or was capable of more poignancy in marking the foibles of individuals. This last talent he has displayed in a very amusing manner in his unfinished poem of "Retaliation," written as a kind of retort to the jocular attacks made upon him in the *literary club*. Under the mask of epitaphs, he has given masterly sketches of some of the principal members, with a mixture of serious praise and good-humoured raillery; though now and then verging in the latter to tartness. His character of Garrick is particularly severe, and was so much felt by that vain and witty actor as to provoke a still severer return in kind; and it is not probable that any real friendship could subsist between them after those hostilities.

Goldsmith's literary fame stands highest as a poet, in which character a place may be given him perhaps at the head of the minor class, understanding, too, the term *minor* rather with relation to the quantity, than the excellence, of compositions. It would not be easy to point out in the whole compass of English poetry pieces that are read with more delight than "The Traveller," and "The Deserted Village." The elegance of the versification; the force and splendour, yet simplicity, of the diction; the happy mixture of animated sentiment with glowing description; are calculated to please equally the refined and the uncultivated taste. The moral and philosophical views of society they exhibit are, indeed, objectionable; for accuracy in those points, as has already been observed, was never our author's qualification; yet upon the whole they exert a favourable influence over the heart. In addition to these capital works, his pleasing ballad of "The Hermit," and some short humorous and miscellaneous pieces, complete the catalogue of his performances in verse. As a prose writer he deserves high praise for style, which he adapts with great felicity to his subject; and which, whether elevated or plain, is always clear, pure, and unaffected. As a thinker, he has no great claim to depth or originality; and his humour, though lively and entertaining, is apt to run into extravagance. Many of his compilations have all the merit that can be required in works of that kind; and his historical abridgments have proved very useful in the education of youth. Dr. Johnson's encomium in his epitaph may be admitted as a just summary of his literary character; "Qui nullum fere scribendi genus non tetigit, nullum quod tetigit non ornavit"—Who left scarcely any kind of writing untouched, and adorned all he touched. *Ann. Register. Europ. Magaz. Life prefixed to Poems.*—A.

GOLIUS, JAMES, a learned Orientalist, was born at the Hague in 1596. He distinguished himself at the university of Leyden by the ardour with which he pursued the study of the languages, of antiquities, philosophy, medicine, and mathematics. He particularly attached himself to the celebrated Erpenius, the Arabic professor, under whom he acquired an accurate knowledge of the oriental tongues. In 1622 he accompanied an embassador of the United States to Morocco, where he presented to the emperor, Muley Zeidan, a request written in Arabic, which excited great admiration, as being the work of a Christian. The emperor desired to see him, and conversed with him in his own language; while Golius replied in Spanish, not being able to pronounce the Arabic. After his return, he succeeded to the Arabic professorship on the death of Erpenius in 1624. He obtained permission in 1625 to travel in the Levant, and passed more than a year at Aleppo, whence he made excursions into Arabia and Mesopotamia. Thence he travelled by land to Constantinople, at which capital he made friends who procured him access to several libraries. During his absence he was appointed professor of mathematics; and he returned to Leyden in 1629, and sat down to the duties of his double office. He died in 1667, after having with great credit filled his laborious station nearly forty years, and passed through all the academical honours. Oriental literature is indebted to him for several learned works. He published the "Saracen History of Elmacin," the version of which was begun by Erpenius, and completed by himself: also, a "Life of Tamerlan," 1636, written by an eminent Arabian author; "The Astronomical Elements of Alfergan," with a new version and learned commentaries; an "Arabic Lexicon," 1653; and a "Persian Dictionary," printed in London. Late in life he studied the Chinese, and became able to read books in that difficult language. *Bayle. Moreri.*—A.

GOLIUS, PETER, a learned Dutch carmelite monk, was the elder brother of the preceding, and born at Leyden, but in what year we are not informed. He entered when young among the barefooted Carmelites, of the reformed order of St. Theresa, when he took the name of CELESTINE DE SAINTE LIDWINE. Like his brother, he excelled in his knowledge of the Arabic language, and taught it in the seminary belonging to his order at Rome, where those monks were educated who were intended to be sent on missions into the East. By the choice of his superiors, our Golius was destined to that service; and, after visiting every part of Syria

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and Palestine, founded a monastery of his order on mount Libanus, over which he presided until he was recalled to Rome. In that city he was employed as one of the principal assistants of Sergius Risius, a maronite, and archbishop of Damascus, in preparing his edition of the Arabic Bible, which, after the death of that prelate, was published in 1671, by the direction of the college *De Propaganda*; and he had the principal share in correcting the proof sheets of that work. Soon after it was completed, he was appointed by the general of the order, visitor of the missions in the East Indies. He died while fulfilling with great zeal the duties of that appointment, at Surat, about the year 1673. He was the author of translations into Arabic of "The Imitation of Jesus Christ, by Thomas a Kempis," 1663; "Sermons upon the Evangelists;" an historic "Discourse of St. Gregory of Decapolis;" several small devotional pieces; and a translation from the Arabic into Latin of "A Collection of Parables and Proverbs," taken from different Arabic writers. *Moreri. Nouv. Dict. Hist.*—M.

GOLZIUS, HUBERT, an eminent antiquary, born at Venloo in 1526, was the son of Roger Goltz, a painter of Wurtzburg. Hubert was instructed in his father's art, and at the same time applied to the study of polite literature, history, and antiquities. He particularly cultivated the knowledge of medals and inscriptions, and spared neither labour nor expence in this pursuit. He resided for some years at Antwerp, whence, in 1558, he removed to Bruges. He took several journeys through the Low-countries, Germany, France, and Italy, every-where finding access to the cabinets of the curious, and enriching his collection with the monuments of antiquity. His reputation obtained for him the citizenship of Rome, and he was honoured by the patronage of the emperor Ferdinand and other persons of rank. He died at Bruges in 1583. Golzius was a printer, painter, and engraver in wood, as well as a writer. He published "Fasti Romani ex Antiquis numismatibus & marmoribus," folio: "Icones Imp. Romanorum & series Austriacorum," folio;—these are effigies of emperors from medals, &c. from Julius Cæsar to Charles V.: "Julii Cæsaris & Augusti Vit. ex numismatibus:" "Sicilia & Magna Græcia ex numismat." folio; a work of great erudition and much esteemed: "Fasti Consulares:" "Thesaurus Antiquitatum." All his works were printed together at Antwerp, in three volumes folio, 1645 and 1708.—A.

HENRY GOLTZIUS, or GOLTS, born at Mulbracht in the duchy of Juliers in 1558, was an eminent engraver, and published many prints, from designs brought from Italy, which are much esteemed. He died in 1617. *Moreri. Nouv. Dict. Hist.*—A.

GOMAR, FRANCIS, the celebrated opponent of Arminius, and from whom the calvinistic party in Holland received the name of *Gomarists*, was born at Bruges, in the year 1563. His parents having embraced the protestant religion, retired into the palatinate in the year 1578, for the sake of professing their principles in peace and security. Young Gomar was now sent to the university of Strasburg, where for three years he was placed under the instructions of the famous John Sturm; after which he went to pursue his studies at Newstadt, whither the professors of Heidelberg had been obliged to retire by the elector Lewis, because they were not Lutherans. Towards the end of the year 1582 he took a journey into England, and attended the divinity lectures in the universities of Oxford and Cambridge. He was admitted to the degree of bachelor in the year 1584. The two following years he spent at Heidelberg, where the reformed professors had been reinstated in their employments on the death of the elector Lewis; in which place he applied himself, with great assiduity and success, to perfect his knowledge of the Greek and of the Hebrew languages. In the year 1587 he was invited to become pastor of the Dutch congregation at Frankfort, and continued to discharge his ministerial functions in that connection until the year 1593, when his flock was entirely dispersed by persecution. In the following year he was invited to fill the chair of theological professor at Leyden; and after he had been admitted to the degree of doctor of divinity at Heidelberg, entered on the duties of that new employment. From this time nothing is related concerning him worthy of particular mention before the year 1603, when James Arminius was appointed his colleague in the professorship of divinity. This celebrated man had no sooner entered on his office, than he openly declared and maintained his opinions in opposition to those of Calvin, and made many converts in the university. He soon, however, met with a zealous and violent adversary in Gomar, who disputed with him in the schools of Leyden; published treatises to excite the orthodox to make a firm stand against his doctrines, which he represented to be profane and impious; and endeavoured to provoke against him the indignation of the states of Holland, before whom the two combatants disputed twice in the year 1608. On one of those occasions, when Barnevelt in a short address to them declared that he thanked

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God that their controversies did not affect the fundamental articles of the christian religion, Gomar protested, "that he would not appear before the throne of God with Arminius's errors;" by which protestation he virtually assumed the seat of infallibility, and presumptuously set limits to the extent of the divine grace and mercy. In our articles ARMINIUS and EPISCOPIUS, we have already related the issue of these disputes. When, upon the death of Arminius, Vorstius, who was of the same sentiments, was proposed to become his successor, Gomar and his party used all their diligence to prevent his appointment, but without success. This defeat determined Gomar no longer to continue in a situation where his adversaries were daily increasing in numbers and reputation; and in the year 1611 he resigned his post accordingly, and retired to Middleburg. In that city he officiated as minister, and delivered public lectures till the year 1614, when he accepted of an invitation to become professor of divinity in the academy at Saumur. After exercising that employment for four years, he removed to the university of Groningen, where he was first appointed to the professorship of divinity, and afterwards to that of the Hebrew language. He was present in the Synod of Dort, and took an active part in procuring the unjust and persecuting decrees by which the Arminians were condemned, and proscribed as corrupters of the true faith, and enemies to their country. He was also concerned in revising the translation of the Old Testament, printed at Leyden, with notes, in the year 1637. He died at Groningen in 1641, deservedly commended for his great learning, particularly in the oriental languages, but under the reproach of having disgraced his character as a christian minister, by his bigotry and intolerance. The different treatises which he wrote on controversial and other subjects were collected together, and printed at Amsterdam, in the year 1645. *Bayle. Moreri. Mosh. Hist. Eccl. Sec. XVII. sect. ii. par. ii.*—M.

GOMBAULD, JOHN OGIER DE, a French poet of the seventeenth century, was a native of St. Just de Lussac, in Saintonge. He was a younger son of a gentleman of the protestant religion, to which he adhered. Possessing more quality than wealth, after finishing his education at Bourdeaux, he came to Paris about the time of the death of Henry IV., and frequented the court of queen Mary de Medicis. He so well ingratiated himself with her, that he obtained a pension of one thousand two hundred crowns, which the necessities of the time afterwards, by repeated reductions, brought down to four hundred, ill paid. He was also gentleman in ordinary of the king's chamber, and had some patrons of rank; yet he passed his life in a state little above indigence. "Malherbe," said he, "died poor, and I live as he died." He took a seat among the wits and poets of the time, was a constant visitor at the hotel de Rambouillet, and was one of the first members of the French academy. He was so zealous for its great object, the purity of the language, that he once proposed to the academicians that they should bind themselves by oath to use no words but such as were approved by a majority of the society. Gombauld was ready at repartee. He had once been reading a piece of his composition to cardinal Richelieu, who remarked, "Here are some things that I do not understand:" "That is not my fault," replied the poet; and the cardinal thought proper to affect not to hear him. His wit did not leave him in his old age, for his latest publication was a collection of epigrams. By means of regularity and sobriety he protracted his life to an advanced period, dying in 1666. The works of this writer were tragedies, tragicomedies, pastorals, romances, sonnets, epigrams, &c. which obtained reputation in their time, but are at present little esteemed. Boileau reckons his sonnets among those of which there are scarcely two or three good out of a thousand. He also engaged in theological controversy, and wrote "Treatises and Letters concerning Religion," in favour of the principles of the Protestants. *Bayle. Moreri. Nouv. Dict. Hist.*—A.

GOMBERVILLE, MARIN LE ROI, sieur de, a man of letters, was born in 1599 at Cheyreuse in the diocese of Paris. He made himself known at the age of fourteen by a collection of quatrains in honour of old age. Some romances and other works gave him a reputation which caused him to be one of the number of literary men assembled by cardinal Richelieu in 1635, for the purpose of founding the French academy. He pronounced a discourse before this assembly, of which the thesis was, "that when an age has produced an excellent hero, persons are found capable of praising him;" a topic worthy of the adulatory spirit of the time! At the age of forty-five, a visit which he paid to the recluses of the Port-royal inspired him with the resolution of laying aside novel-writing, and consecrating his pen to religion. He even adopted a penitentiary course of life; but it is said that his zeal slackened afterwards. He is, however, mentioned in high terms of commendation by Flechier, who speaks of him as having joined the christian virtues to those of morality. He

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died in 1674. His works are: "Poesies Diverses," in the collection of Lomenie de Brienne; of these, his sonnets on the Holy Sacrament, and on Solitude, are thought excellent: Romances, viz. "Polexandre;" "La Cytherea;" "La Jeune Alcidiane;" these are filled with improbable events related with prolixity, but were for a time popular: "Discours sur les Vertus & les Vices de l'Histoire, & de la Manière de bien écrire;" a sensible and judicious performance: an edition of the "Memoirs of the Duke de Nevers," with additions: "A Relation of the River of the Amazons," from the Spanish: "La Doctrine des Meurs tirée de la Philosophie des Stoïques;" a work more in request for its hundred plates, than for the hundred discourses illustrating them. He wrote some other pieces, now consigned to oblivion. His learning was superficial; and Menage asserts that he did not understand Latin, which, however, he often quotes. *Moreri. Nouv. Dict. Hist.*—A.

GOMEZ DE CIVIDAD REAL, ALVAREZ, a modern Latin poet, was born in 1488 at Guadalaxara in Spain. He was page of honour to the archduke Charles, afterwards emperor. He married a natural daughter of the duke d'Infantado, and died in 1558. Gomez possessed a great facility in writing Latin verse, which he proved by several works of considerable length. These are, "Thalia Christiana," or the Triumph of Jesus Christ, in twenty-five books; "Musa Paulina, or the Epistles of St. Paul," in elegiac verse; "The Proverbs of Solomon;" "The Seven Penitential Psalms;" "De Principis Burgundi Militia quam Velleris aurei vocant, Lib. V." This last poem, on the order of the Golden Fleece, is reckoned his master-piece; indeed, its subject seems more favourable for poetry than those of the others, in which it is not easy to conceive that he could happily introduce the "Ovidian graces" attributed to him. He also composed poems in the Spanish language, but their reputation is not great. *Baillet Jugem. des Savans. Moreri.*—A.

GOMEZ DE CASTRO, ALVAREZ, a native of St. Eulalia, near Toledo, was educated at Alcala, where he obtained a high character for learning. He was recommended to Philip II., who engaged him to prepare an edition of the works of St. Isidore, which death prevented him from completing. He composed several works in prose and verse, of which the most esteemed is a "Life of Cardinal Ximenes," inserted in a collection of the writers on Spanish history. Gomez died in 1580, at the age of sixty-five. *Moreri.*—A.

GOMEZ, MAGDALEN-ANGELICA POISSON DE, born at Paris in 1684, was the daughter of Paul Poisson, an actor. Don Gabriel de Gomez, a Spanish gentleman, married her with the hopes of finding a resource against indigence in her talents. She, on the other hand, took him for a man of fortune; but finding her mistake, she sat down to obtain a livelihood by writing. Her fertile pen poured forth a great variety of productions of the gallant and romantic class, which were much read at the time, and still continue to furnish amusement to the indolent. Of these the principal are: "Les Journées Amusantes," eight volumes 12mo.; "Anecdotes Persanes," two volumes 12mo.; "Hist. Secrète de la Conquête de Grenade;" "Histoire du Comte d'Oxford, avec celle d'Eustache de St. Pierre;" "La Jeune Alcidiane;" "Les Cent nouvelles Nouvelles," eight volumes 12mo. Mad. de Gomez also wrote some tragedies, but her genius had not strength enough for this species of composition. She died at the age of eighty-six in 1770. *Nouv. Dict. Hist.*—A.

GONDEBAUD, or GUNDOBALD, third king of the Burgundians, though only a barbarian ruler over barbarians, deserves recording as a legislator. He was one of the sons either of Gondicaire or of his son Gundiac, and by the massacre of his brother Chilperic, after a civil war between them, obtained the crown of Burgundy in 491. He, however, suffered his youngest brother Godegesil to possess the independent principality of Geneva. In the first year of his reign, under pretence of assisting Odoacer against Theodoric, he entered Italy, and carrying fire and sword through Æmilia and Liguria, made a great number of captives, many of whom he afterwards liberated without ransom, at the request of Epiphanius bishop of Pavia. In 499 he assembled a council at Lyons in order to effect a reconciliation between the Catholics and Arians, but without success. He himself adhered to the latter party, in which he had been educated. At this time Clovis king of the Franks, who had married Clotilda daughter of Gondebaud's murdered brother Chilperic, was preparing to make war upon the Burgundian king. He was joined by Godegesil, whom he had seduced from his allegiance to his brother; and entering Burgundy, he defeated Gondebaud at Dijon. The vanquished king fled to Avignon, where he was besieged by Clovis, but a negociation being set on foot, the Frank was contented with rendering the Burgundian tributary, and returned to his own country. Gondebaud then revenged himself of his unfaithful brother, whom he surprised and put to death.

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From that time he reigned peaceably over the whole Burgundian nation, whom he rendered flourishing by the arts of civilisation, and by a regular system of laws. These were in general founded upon the simple principles of equity, and display considerable sagacity in preventing all causes of dispute; yet they enjoin the barbarism of judicial combats, which the legislator justified as an inference from the admitted doctrine of the interference of a particular providence in human affairs. The Burgundian code, called, "La Loi Gombette," has been published in several collections of ancient laws. Gondebaud died in 516, and it is lamented that he continued in the arian heresy, though he had given frequent intimations of his intention to join the Catholics, doubtless for the purpose of controlling the disaffection of that party. Two of his letters, upon theological topics, to Avitus bishop of Vienne, are extant. *Univers. Hist. Moreri. Gibbon.*—A.

GONET, John-Baptist, a French dominican friar in the seventeenth century, was born at Beziers in the year 1616. He embraced the ecclesiastical life when he was seventeen years of age, and in the year 1640 was admitted to the degree of doctor by the university of Bourdeaux. From that time he filled the chair of professor of theology in that university until the year 1671, when he was appointed provincial of his order. In the year 1675 he resumed his labours as professor, which he continued for two years longer. He died at his native place in 1681, when about sixty-five years of age. Bayle says, that he caused the famous provincial letters of M. Pascal to be approved of by the university of Bourdeaux, by which means he exposed himself to the indignation and hatred of the Jesuits. This statement, however, has been contested by other writers; who argue against its probability from the circumstance, that one object of those letters is to expose to ridicule the order of which he was a member, and some of the opinions to which he was zealously attached; and M. Joly maintains, that Gonet publicly attacked those letters, and their commentator M. Nichole, at the time when he is supposed to have been taking measures for securing their favourable reception. M. Gonet was the author of a system of divinity, entitled "Clypæus Theologiæ Thomisticæ, contra novos ejus Impugnatores," first published at Bourdeaux in 1666, &c. in eighteen volumes 12mo., and afterwards at Paris in 1669, enlarged with several prefaces and dissertations, in five volumes folio. Bayle, in his usual sarcastic way, observes, "That the Spaniards say it is too short, and call it a very pretty *compendium* of divinity." M. Gonet was also the author of a "Manuale Thomistarum, seu brevis Theologiæ Cursus," which has passed through different editions, of which the best was published at Lyons in 1681, in folio; and "Dissertatio Theologica de Probabilitate," 1664, 12mo. *Bayle. Moreri.*—M.

GONGORA, Lewis, a celebrated Spanish poet, was born at Cordova in 1562. His father was Francis des Argores; his mother, Eleanora de Gongora, of a noble family, whose name the son took. He studied at Salamanca, and, being brought up to the church, was made chaplain to the king, and a prebendary in the cathedral of Cordova, where he died in 1627. Gongora obtained high reputation by his poems, of which a volume in quarto was published under the title of "Obras de Dom. Louis de Gongora-y-Argore." They consist of a variety of compositions, chiefly of the shorter kind, especially lyrical, in which style he so much excelled, as to be termed by his countrymen "the prince of lyric poets." As it is impossible for a foreigner to enter fully into the relative merits of the poetry of another country, the opinion of the natives concerning their own authors is to be regarded with deference, making allowances for their prejudices in favour of their own peculiar taste. From this criterion it appears that Gongora deserves a high rank among the Spanish poets, for that artificial elevation of language, and uncommon turn of thought, which are (or were) the characteristics of the poetry of that nation. So much, indeed, did he surpass in these qualities, that he had many censurers in his own country, though he also met with as many and as warm defenders. It is allowed, however, that in his pursuit of what was new and extraordinary, he adopted a style which is often difficult to be comprehended by the Spaniards themselves, and would probably produce more disgust than admiration in readers accustomed to more correct models. He is applauded for having enriched the language by the introduction of a number of Latin words, happily employed. *Moreri.*—A.

GONSALVO, Hernandez de Cordova, an eminent Spanish commander, distinguished by the title of *the Great Captain*, was born in 1443. He was the son of Peter Hernandez de Cordova, lord of Aguilar, and of Elvira de Herrera. Brought up to arms, he signalised himself in a war against Portugal, and under the reign of Ferdinand and Isabella served in the conquest of Grenada. Ferdinand placed him at the head of a body of troops sent into Naples

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to succour the king, Ferdinand, against Charles VIII. of France; and by his assistance almost the whole of that kingdom was recovered from the French. The king of Spain, however, formed a design of supplanting the next king of Naples, Frederic, and making a partition of the country with Lewis XII. of France; and Gonsalvo was employed to execute this project. He was completely successful in it, and secured for his master Apulia and Calabria, after having in 1501 taken Taranto by capitulation. Alphonso son of Frederic was in the place, and Gonsalvo swore upon the holy sacrament that he should enjoy his liberty; but after the surrender, pretending new orders from his sovereign, he sent the prince as a captive into Spain. The *Spanish honour* was indeed little exemplified either by this general or his master. It was not long before the two partitioning powers began to quarrel with each other; and the French, being first prepared, expelled the Spaniards from most of the places they possessed, while Gonsalvo was obliged to retire with his troops to Barletta, destitute of money, provisions, and ammunition. Having received a supply of the latter from the Venetians, he attacked the French, who had imprudently divided their forces, and in 1503 defeated first d'Aubigné at Seminara, and then the viceroy duke de Nemours (who was slain in the battle) at Cerignola. On May 14th in that year he entered Naples in triumph. Ferdinand, meantime, doubtful of the event, had negociated a treaty with Lewis, confirming their former partition; but upon the intelligence of the great success of Gonsalvo, he refused to ratify it. Lewis made great efforts to retrieve his affairs, but the Spanish general at length obliged the French entirely to evacuate the kingdom of Naples. His eminent services were rewarded with the constableship of that kingdom, and the dukedoms of Terranova, St. Angelo, and other estates, and he remained there in high honour and authority. But Ferdinand, whose own want of faith led him to suspect treachery in others, became apprehensive that he entertained a design of keeping Naples for himself, and he sent letters of recal to Gonsalvo, which the general repeatedly eluded upon different pretexts. The king of Arragon at length determined to go thither in person, and in 1506, accompanied by his queen, he sailed to Italy with a large fleet, and was met at Genoa by Gonsalvo. They entered Naples together in apparent harmony, and the additional dukedom of Sessa was conferred upon the Great Captain. In the following year, however, the king on leaving Naples took him away with him. They had an interview at Savona with Lewis XII., who shewed his esteem for Gonsalvo by decorating him with a gold chain taken from his own neck, and causing him to sup at the same table with himself. The republic of Venice likewise made him several rich presents, together with a decree written in letters of gold, by which the great council constituted him a noble Venetian. He sent the presents to Ferdinand, keeping only the decree, for the purpose, he said, "of shewing his rival Alonzo de Silva that he was as good a gentleman as himself." On arriving in Spain he was commanded to retire to his own estate in Grenada, where he died in 1515, at the age of seventy-two. The Great Captain was a firm disciplinarian, a great master of the art of war, but not distinguished for generosity of sentiment. *Mod. Univers. Hist. Moreri. Nouv. Dict. Hist.*—A.

GONZAGA, LUCRETIA, a celebrated lady in the sixteenth century, was daughter of Pirro Gonzaga, lord of Gazzuolo, and of Camilla Bentivoglio. She received a literary education, and it is mentioned that the celebrated Bandello was one of her masters, and explained Euripides to her. She married at fourteen Gianpaola Manfroni of Ferrara, which proved an unfortunate union, since her husband, on account of a plot against the life of duke Hercules II., was capitally condemned in 1546. The duke, however, was contented with keeping him in perpetual confinement, under which he died in 1552. His faithful spouse, Lucretia, employed every means to obtain his liberation; and among the letters attributed to her are some to almost all the powers in Europe, imploring their intercession; and even one to the grand-seignior, instigating him to make an attack upon the fortress where her husband was confined; but these letters, with the rest of a collection printed in her name, are now acknowledged to have been composed by Ortensio Landi. It is one of the bad effects of literary impostures, that they throw uncertainty upon every thing connected with the name assumed upon such occasions. It is become difficult, therefore, to assign to this lady her proper portion of literary merit; though from the very circumstance of these supposititious letters, it cannot be doubted that she had acquired great reputation for the elegance of her pen by her real compositions. She was panegyrised by most of the learned in Italy in her time, among the rest by Julius Cæsar Scaliger; and a whole volume of poems in her praise by different

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authors was published at Bologna in 1565. Several of her works were printed, one of which was a small volume of poems. She remained single after the death of her husband, and placed her two daughters, the survivors of four children, in a convent. She died at Mantua in 1576. *Bayle. Moreri. Tiraboschi*—A.

GONZAGA, Scipio, cardinal, born in 1542, was son of Charles count of St. Martino, of the branch of the Gonzagas dukes of Sabbioneta. He was carefully instructed in letters, and sent to study at Padua, where he distinguished himself in classical literature. In that city he instituted the academy Degli Eterei, of which he was the head and patron; and some of his verses appear in their first publication in 1567. He afterwards turned his studies to theology and philosophy, in which he acquired a great name. The learned Muretus in 1571 dedicated to him the first volume of his Orations with a high panegyric. Guarini submitted his Pastor Fido to his criticism, and he held an intimate correspondence with Tasso. On account of some difference with the duke of Mantua, he was arrested at Rome by order of pope Gregory XIII.; but he was liberated by Sixtus V., who created him cardinal in 1587. He died at Sanmartino in 1593. He left in MS. commentaries of his own life, written in elegant Latin. *Tiraboschi. Moreri.*—A.

GONZAGA, Vespasian, duke of Sabbioneta, born in 1531, obtained great reputation as a commander in the service of Charles V. and Philip II. He is, however, chiefly worthy of commemoration as a splendid promoter of the arts and sciences. He built from the ground the little city of Sabbioneta, which, for the breadth and regularity of its streets, the architecture of the private houses, the beauty of the churches, the elegance of the public places, and the statues and pictures which adorn the whole, excited universal admiration. He also founded in it a public school for the Latin and Greek languages, to which he invited as a professor Mario Nizzoli, one of the most learned men of the age. His palace was always full of men of learning, of whom he was the liberal patron. He employed the celebrated Scammozi in the erection of a very fine theatre for the performance of dramatic pieces; and he is recorded as being himself an elegant Italian poet. He was likewise a great collector of books. Tasso mentions him with high commendation, as do likewise other men of letters. He died in 1591. *Tiraboschi.*—A.

GONZALEZ, Thyrsus, a Spanish Jesuit, whose merits raised him to the post of general of his order, died at Rome in the year 1705. Among other pieces, he was the author of an acute treatise "On the Doctrine of Probability," 1694, folio; in which he ably refuted the opinions on that subject maintained by the greater part of the casuists belonging to his society: but he did not attempt dogmatically to impose his sense of the doctrine on the brotherhood, declaring that he wrote merely in the character of an individual, and not as general. He had a contemporary, named Emmanuel Gonzalez-Tellez, who was a professor of law in the university of Salamanca, and published "A Commentary on the Decretals," 1693, in four volumes folio. *Dupin. Nouv. Dict. Hist.*—M.

GOODWIN, John, a learned English divine and acute defender of Arminianism in the seventeenth century, was a man, says Granger, "who made more noise in the world than any other person of his age, rank, and profession." He was born in the year 1593, but at what place we are not informed. His academical education he received at Queen's college, in Cambridge; and after he was admitted into orders was much admired for the erudition and elegance which distinguished his pulpit compositions. In the year 1633 he was presented to the vicarage of St. Stephen, Coleman-street, London; from which he was ejected in 1645, by the committee for plundered ministers, because he refused to baptise the children of his parishioners promiscuously, and to administer the sacrament to his whole parish. He had the hardiness to introduce Arminianism among the Calvinists, which he defended with great zeal and spirit, both in his sermons and his writings. He also adopted and maintained the independent form of church government. It is hard to say whether he discovered more courage and adroitness in attacking or repelling his opponents. It is certain that he had a powerful body to deal with, as Calamy remarks, "That he was a man by himself; was against every man, and had every man almost against him. He had a clear head, a fluent tongue, a penetrating spirit, and a marvellous faculty in descanting on Scripture." He was a strenuous republican; and as he was very warm and eager in whatever he engaged, distinguished himself by his discourses and writings to promote, and afterwards to defend, the condemnation and execution of the king. After the Restoration, a piece of his on this subject, entitled, "The Obstructors of Justice, &c." was burnt by the common hangman, together with Milton's "Defensio pro Populo Anglicano,"

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and his "Εικονοκλαστης;" when the author thought it prudent to abscond, until the friends whom his arminian principles procured him, found means to prevent his being subjected to any prosecution. At the time of the Restoration he was minister to a private congregation in Coleman-street parish; and, disapproving of the act of uniformity afterwards passed, continued a dissenter from the established church, of the independent denomination, until his death in 1665, when he was about seventy-two years of age. He was the author of numerous works, which display considerable learning, and very able polemical talents; among which are, "Redemption Redeemed," 1651, folio; "The Divine Authority of the Scriptures," 1648, 4to.; "Imputatio Fidei"—or, A Treatise of Justification, 1642, 4to.; "An Exposition of the Ninth Chapter of the Epistle of Paul to the Romans," 1653, 4to.; "Of being filled with the Spirit," 4to; "The Pagan's Debt and Dowry," 8vo.; "A Catechism, or, Principal Heads of the Christian Religion;" "A Treatise for Infant Baptism," 1655, 4to. &c. *Calamy's Ejected Ministers, and Contin. Neal's Hist. Purit. vol. III. ch. viii. Granger's Biog. Hist Eng. vol. II.*—M.

GOODWIN, Thomas, an eminent English nonconformist divine, in the seventeenth century, whom Anthony Wood calls one of "the atlasses and patriarchs of independency," was born at Rolesby in Norfolk, in the year 1600. Being early intended by his parents for the ministry, he received a suitable education in grammar learning, and when he was thirteen years old was sent to Christ-church college, in the university of Cambridge, where he applied with such diligence to his studies, as to secure the esteem of his tutors, and to attract much notice in the university. In the year 1619 he removed to Catherine-hall, in the same university, of which he became afterwards a fellow. For some time he was an admirer of doctor, afterwards bishop, Senhouse, whose sermons were adorned with flowers of wit and learning, collected from the fathers, poets, and historians: a mode of preaching that was then much applauded by many in the university. But receiving some serious impressions, he became a frequent hearer of Dr. Preston and Dr. Hill, who were puritanically inclined, and whose sentiments and views of things he adopted, taking those gentlemen for his models while preparing for the office of a christian minister. It is uncertain when he entered into orders; but we find that he was chosen lecturer of Trinity church, in Cambridge, in the year 1628, though not without opposition from bishop Buckridge; and that he was presented by the king to the vicarage of the same church in 1632. In this situation he was much followed and admired by the Puritans, who were now rapidly increasing in numbers in the university, as well as in the kingdom at large; and in the Memoirs of his Life is said to have been an instrument in turning many to the love and practice of serious religion. Becoming dissatisfied, however, with the terms of conformity, he relinquished his preferments, and quitted the university in the year 1634. When afterwards the Puritans were persecuted by the episcopal consistories, he was one of those who in the year 1639 fled into Holland, to enjoy liberty of conscience; where he became pastor of an independent congregation at Arnheim. About the beginning of the long parliament he returned to London, and was chosen pastor of a church in that city, and also a member of the assembly of divines. To many of the proceedings of that body, in relation to matters of ecclesiastical discipline, his principles necessarily rendered him adverse, and he was frequently in the minorities, who made bold stands against the proceedings of the high Presbyterians. This circumstance contributed with others to render him a favourite with Cromwell, through whose influence he was in the year 1649 made one of the triers, or commissioners for the approbation of public preachers, and also appointed president of Magdalen college, Oxford. Here he formed a church upon the independent plan, and was diligent in promoting the interests of learning and piety; while he spent much of his time in studious retirement, where he drew up several of the theological works that were either published by him during his life-time, or left in a state of preparation for the press. He attended Cromwell upon his death-bed; on which occasion he was overheard by Dr. Tillotson to express himself, boldly and enthusiastically confident of the protector's recovery. It is said that when he found himself mistaken, he exclaimed, in a subsequent address to God, "thou hast deceived us, and we were deceived." Soon after the Restoration he was dismissed from his presidentship, when he retired to London, where he continued the exercise of his ministry till his death in 1679, when he was in the eightieth year of his age. He was a considerable scholar, and an eminent divine and textuary; and in the common register at Oxford is said to be, "in Scriptis in re theologica quam plurimis Orbi notus." In sentiment he was a Calvinist of the supralapsarian cast; but whilst he zealously enforced what he conceived to be the doctrines of Christ-

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ianity, neglected not to remind his hearers or readers of the incitements which they offered to purity of heart and life. Owing, however, to his habits of retirement and contemplation, and the gloomy notions respecting religious decorum which were at that time prevalent, he appears to have entertained the mistaken idea of religion's being, as Dr. Scott expresses it, "an enemy to mirth and cheerfulness, and a severe exactor of pensive looks and solemn faces." It is probable that he was the independent minister and head of a college, described in the four hundred and ninety-fourth number of the Spectator. He was the author of numerous "Sermons," "Expositions," pious and controversial treatises, &c. some of which were printed in his life-time, and afterwards inserted in the collection of his works published after his death, in five volumes folio, which continue to be much read and esteemed by calvinistic independents. *Calamy's Account of eject. Min. Palmer's Noncon. Mem. vol. I. Neal's Hist. Purit. vol. IV. Toulmin's Ed. Granger's Biog. Hist. Eng. vol. II.*—M.

GORDIAN I., M. ANTONIUS GORDIANUS, Roman emperor, born A.D. 157, was the son of Metius Marullus, a senator descended from the Gracchi, by Ulpia Gordiana, of the family of the emperor Trajan. He possessed a great estate, with which he lived in a style of magnificence, but without passing the bounds of moderation. He cultivated letters, was well versed in the philosophers and poets, and was himself a proficient in eloquence and poetry. Among other pieces, he wrote a poem in thirty books to celebrate the reigns of Titus and Marcus Aurelius Antoninus, a subject probably suggested by the relationship of his wife to that family. When he served the office of edile, he entertained the people with a splendour which no private person had for a long time exhibited, and his shows were repeated every month of the year during that period. Yet that he was not ambitious of coming forwards into public life appears from the date of his first consulship, which he served with the emperor Caracalla, when (if the dates are right) he must have been in his fifty-sixth year. Probably he was unwilling to expose himself to the dangers of the turbulent times which had preceded. It seems extraordinary that under such a jealous tyrant he should venture upon the profuse expences which distinguished his consulship, not only in Rome, but through various parts of Italy. He possessed the same honour a second time in the reign of Alexander Severus; and that virtuous prince expressed his esteem for him by gladly confirming his nomination to the government of Africa as proconsul. In that important post he displayed so much equity and beneficence, that he was more beloved in the province than any of his predecessors had been.

Gordian had exercised this employ seven years when, in 237, under the emperor Maximin, a sedition was excited by the rapacity of the procurator of Africa, in which that officer was massacred. The perpetrators saw no other way of securing themselves against the vengeance of a cruel and provoked sovereign than by an open rebellion. They went to Gordian at his palace of Tysdrus, and proposed to him to assume the purple, adding menaces in case of his refusal. At the age of fourscore it may well be supposed that he would prefer ending his days in peace to so dangerous an elevation. He in vain remonstrated with the conspirators: the die was cast, and indeed the very proposal would have rendered him as criminal in the eyes of Maximin as the acceptance could do. He had with him as lieutenant-general his son, GORDIAN THE YOUNGER, a person of consular dignity, of the age of forty-five or forty-six, whom the emperor Alexander had joined with him in order to be the support of his declining years. The character of the son was less pure than that of the father. He was extremely voluptuous, as was testified by a seraglio of twenty-two concubines, by each of whom he had children, and by his delicious parks and gardens in which he passed his time. He was, however, of a mild disposition, and attached to letters. A library of sixty-two thousand volumes bequeathed him by his tutor Serenus Sammonicus, junior, gave him reputation in the literary world, which he supported by writings both in prose and verse. It was no great credit to him that Heliogabalus had made him questor; but the confidence placed in his integrity and knowledge of the laws by Alexander, who created him prefect of Rome, and always paid great deference to his counsel, was truly to his honour. He naturally shared the elevation of his aged father, and they were declared joint emperors.

The Gordians removed to Carthage, whence they sent letters to the Roman senate announcing their election. That body, hating and hated by Maximin, who was then absent at Sirmium, willingly ratified the choice of the Africans, and declared Maximin a public enemy. The prefect Vitalianus, who was devoted to his interest was put to death, and the people, in a transport of joy, threw off the yoke of the tyrant, and recognised the new emperors. Meantime a change took place in Africa itself which annulled these

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dispositions. Capelianus, governor of Mauritania, who had always been upon ill terms with Gordian, instead of obeying a mandate from him to resign his command to a successor, assembled a body of veterans, declared for the reigning emperor, and marched to Carthage. The younger Gordian sallied out to oppose him with his guards and an unwarlike crowd of citizens. They were soon repulsed, and he was slain in the action. Capelianus entered the city with the fugitives, when the elder Gordian, giving himself up to despair, strangled himself in his apartment with his girdle. This event happened in June, 237, only six weeks after their assumption of the purple. *Crevier. Gibbon.*—A.

GORDIAN III., Roman emperor. When the senate, after the death of the two Gordians, had resolved to persist in their defection from Maximin, they chose for joint-emperors Maximus and Balbinus. To these the people demanded that a third should be added of the family of Gordian; and the choice fell upon a youth in his thirteenth year, the son of Junius Balbus, by a daughter of the elder Gordian. He was created Cæsar, and assumed the family name. Soon after Maximin and his son, marching towards Rome, had been massacred by their own troops in 238, the pretorians of the capital, in a mutiny, murdered Maximus and Balbinus, and young Gordian remained sole emperor. This prince, from the beauty of his countenance, and the innocent gaiety of his manners, was an universal favourite, and the senate, people, and army, united in giving him the endearing appellation of their son. At the beginning of his reign he fell under the dominion of his mother's eunuchs, who abused his authority, and set the honours and offices of the empire to sale. From this disgraceful condition he was rescued by a man of learning, by name Misitheus, from whom he received instructions in rhetoric. In 241 he married the daughter of Misitheus; and raising his father-in-law to the post of prefect-prætorio, committed to him the principal direction of public affairs. He proved worthy of the trust; and with a happy versatility of talents, discharged the duties of a statesman and general, as well as he had done those of a private and lettered life. By his persuasion, the young emperor accompanied him, in 242, in an expedition to the East, for the purpose of repelling an invasion from Sapor king of Persia. Under his guidance, Gordian relieved Antioch, crossed the Euphrates, defeated Sapor in an action, and recovered all Mesopotamia. In a letter announcing these successes to the senate, he modestly ascribes them to the conduct of Misitheus, whose career of glory was soon after brought to an end by a mortal disease. He was succeeded in the office of prefect by Philip, an Arab by birth, a man of military talents, but ambitious and unprincipled. By his arts he brought on discontents among the troops, which induced them seditiously to demand that Philip should be associated with Gordian as partner in the empire. This, however, did not satisfy his ambitious views; and notwithstanding the concessions and entreaties to which (according to Capitolinus) the young emperor descended in order to save his life, he was sacrificed to his competitor, and put to death near the banks of the Euphrates in March, 244, after a reign of five years and eight months. *Crevier. Gibbon.*—A.

GORDON, ALEXANDER, a learned writer of the eighteenth century, was a native of Scotland. He was well acquainted with the Greek and Latin languages, and a good draughtsman, which qualifications gave him peculiar advantages in a long residence in Italy, and his travels through other parts of Europe. He was successively secretary to the Society for the encouragement of learning, to the Egyptian Club, and to the Antiquary Society. At length he accompanied governor Glen to Carolina, where he occupied various posts in the province, and received a grant of land. He died in that country, leaving a handsome estate to his family. Alexander Gordon was the author of "Itinerarium Septentrionale," or a Journey through most Parts of Scotland, illustrated by copper-plates, 1726, folio: "Additions and Corrections to the above; containing an Account of Roman Antiquities in Scotland, and ancient Monuments in the North of England," 1732, folio; "The Lives of Pope Alexander VI. and his Son Cæsar Borgia," 1729, folio; "A complete History of ancient Amphitheatres," translated from the Italian, 1730, 8vo.; "An Essay towards explaining the hieroglyphical Figures on the Coffin of a Mummy," 1737, folio; "Twenty-five Plates of all the Egyptian Mummies in England and other Egyptian Antiquities," 1739, folio. *Nichols's Anecd. of Bowyer.*—A.

GORDON, ANDREW, professor of philosophy in the Scots monastery of the Benedictines at Erfurt, and correspondent of the Academy of Sciences at Paris, was born in 1712, near Aberdeen in Scotland, being a descendant of the ancient family of the same name. He was sent to Ratisbon, where he applied to polite literature. In 1731 he undertook a tour through Austria, Italy, and France; and on his return in 1732, entered into the order of the Benedic-

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times in the Scots monastery, where he applied to philosophy, and got himself ordained a priest. In 1735 he went to Salzburg to study law, and at the same time attended the theological lectures, till he was invited to Erfurt, in 1737, to be professor of philosophy. He disputed twelve times on different subjects, and displayed an attachment to the modern philosophy in preference to the scholastic, which drew upon him the attacks of various jesuit antagonists, and gave great offence to some of his catholic brethren; but his discoveries in electricity made his name well known, not only in Germany, but also in Holland, England, France, and Italy. He was invited to be superintendant of the Zaluski library, in Poland; but this offer he declined, and died in August, 1751. Besides his occasional and controversial writings, he was author of the following works: "Phenomena Electricitatis exposita," *Erfurt*, 1744, 8vo.; "Philosophia utilis & jucunda," *Stadt am Hof*. 1745, three volumes 8vo.; "Impartial Account of the Origin of the present War in Great Britain," *Strasburgh*, 1745, 4to.; "Physicæ experimentalis Elementa," *Erfurt*, 1751, 8vo. He is mentioned by Dr. Priestley (Hist. Electricity) as the first person who used a cylinder instead of a globe in the electrical apparatus. He also found means to excite the electricity of a cat so strongly, as by the medium of an iron chain to fire spirits of wine. *Hirsching's Manual of eminent Persons who died in the eighteenth Century*.—J.

GORDON, James. There were two Scotch Jesuits of this name, who were contemporaries, and men of some eminence in their time. The first is said to have been descended from one of the best families in Scotland, and was born in the year 1543. He left his native country on account of his religion, and went to Rome, where he entered into the society of Jesus in the year 1563. He became distinguished for his acquaintance with philosophy, theology, and the languages, particularly the Hebrew, which he taught with great reputation at Paris, Bourdeaux, and Pont-à-Mousson. Afterwards he was sent on religious missions into Germany, Denmark, and the British Isles, where he is said to have suffered much on account of his attachment to the catholic faith. He died at Paris in 1620, when about seventy-seven years of age, and left behind him "Controversiarum Christianæ Fidei Epitome," 1620, in two volumes 8vo. The second Jesuit of the same name was born in the year 1553, and entered into the order when he was twenty-one years old. He was the author of a Commentary upon the whole Bible, which he published at Paris in 1632, in three volumes folio, under the title of "Biblia sacra, cum Commentariis ad Sensum Literæ, & Explicatione Temporum, Locorum, Rerumque omnium quæ in sacris Codicibus habent Obscuritatem: unà cum Textu Biblico." Dupin pronounces it to be a very useful and judicious work, and observes, that though the author professes to confine himself to the literal sense of the text, he has added to his Notes his reasonings in theology and controversy, with reference to which he also published some separate treatises. He was likewise the author of "Opus chronologicum, Annorum Seriem, Regnorum Mutationes & Rerum Ordo Orbe gestarum Narrationem a Mundi Exordio usque ad Annum Christi 1617 complectens," 1617, folio; "A System of moral Theology;" and other works in the Latin language. *Dupin. Moreri. Nouv. Dict. Hist.*—M.

GORDON, Thomas, a distinguished writer in favour of civil and religious liberty, was a native of Kirkudbright in Scotland. After receiving an academical education in his own country, he came to London, and maintained himself by teaching the learned languages. He also interested himself in the politics of the time, and was employed by the earl of Oxford in queen Anne's reign. When the Bangorian controversy took place, he wrote two pamphlets in defence of bishop Hoadley, which acquired for him the notice and esteem of that zealous whig, Mr. Trenchard. This gentleman took him into his house, and made him first an assistant, and then a partner, in his literary undertakings. In 1720 they began to publish conjointly a series of papers entitled "Cato's Letters," containing much valuable political matter. They likewise were authors of a periodical paper entitled "The Independent Whig," which Gordon continued alone after the death of Trenchard. When this event took place, sir Robert Walpole engaged Gordon as one of the writers in defence of his measures, and procured him the place of a commissioner of the wine licences, which he held as long as he lived. He married for his second wife the widow of his deceased friend Trenchard. Besides his political works, Gordon made himself known by translations of Tacitus in 1739, and of Sallust in 1743, with discourses relative to the subjects of each author prefixed. In these versions, particularly that of Tacitus, by attempting to imitate the conciseness and energy of the originals, he has adopted a style extremely remote from English phraseology, and singularly stiff and awkward. He has, however, shewn a critical knowledge of the sense of his

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authors; and Brotier, in his excellent edition of Tacitus, frequently refers to Gordon's authority in explaining obscure passages. Gordon died in 1750, at the age of sixty-six. Some of his posthumous tracts against church-power appeared in the two works entitled "A Cordial for Low-spirits," and "The Pillars of Priest-craft and Orthodoxy shaken." As a party-writer he possesses strength and acuteness, but too much allied to coarseness and vulgarity. He will be esteemed by the friends of freedom for the manly spirit with which he supports its cause against tyranny of every kind, but it was at a period when such exertions had their reward.—A.

GORGIAS, surnamed LEONTINUS, from Leontium in Sicily, the place of his birth, was a learned sophist and celebrated orator who flourished in the fifth century B.C. He is said to have been a disciple of Empedocles, and was one of the earliest writers on the art of rhetoric; he was also one of the first who introduced numbers into prose, and who treated of common places, and shewed the use of them for the invention of arguments. On this account Plato gave the name of Gorgias to his elegant dialogue on this subject, which is still extant. He was so great a master of oratory, that in public assemblies he would undertake to declaim extempore upon any subject proposed to him. A war having taken place between Syracuse and Leontium, which the citizens of the latter found themselves too weak to maintain without foreign aid, they determined to apply to the Athenians for succour, from whom they were originally descended. On this occasion they employed Gorgias and Tisias as their ambassadors, the former of whom was peculiarly qualified to influence popular assemblies, by his bold and persuasive eloquence. On their arrival at Athens in the eighty-eighth Olympiad, or about the year 427 B.C., Gorgias made an oration to the people on the grievances which their countrymen suffered from the Syracusans, and the advantages which would accrue to them from sending a powerful army into Sicily; by which, particularly as his representations favoured their ambitious wishes to interfere in the affairs of that island, he persuaded them to rush headlong into a war, which proved in the end more fatal to them than any in which they had engaged. Afterwards he made a display of his eloquence at the Olympic and Pythian Games, where he made such an impression on all Greece by the beauties and charms of his oratory, that a golden statue was erected in his honour at Delphi. He is said to have lived to the age of one hundred and seven or one hundred and eight years. *Cicero de Orat. lib. i. cap. xxii. & lib. iii. cap. i. & xxxii. Quintil. Inst. Orat. cap. i. Thucyd. lib. iii. Diodor. Sicul. lib. xii.*—M.

GORIO, ANTONY-FRANCIS, a learned antiquary of the eighteenth century, was a native of Florence. He published the following works: "Museum Florentinum," or a Description of the Cabinet of the Grand-duke, eleven volumes folio, *Florence*, 1731 to 1764, with a great number of plates; "Museum Etruscum," three volumes folio, 1737 *& seq.*; "Museum Cortonense," folio, 1750; "Ancient Inscriptions in the Towns of Tuscany," three volumes folio, 1727 *& seq. Nouv. Dict. Hist.*—A.

GORION. See JOSEPH BEN GORION.

GORLÆUS, ABRAHAM, a celebrated medallist, was born at Antwerp in 1549. Of his history nothing is known, but that he gave himself up entirely to the collection of ancient medals, seals, rings, and other similar curiosities; and that he fixed his residence at Delft, where he died in 1609. Peiresc, who visited him at Delft, represents him as unacquainted with the Latin language except as far as related to numismatic matters; and it is asserted that the learned preface to his "Dactyliotheca" was written by another person. However that be, his works are much valued by those addicted to similar studies. They are, "Dactyliotheca, seu Annulorum Sigillorumque e Ferro, Ære, Argento, atque Auro, Promptuarium," *Leyd.* 4to. 1600, several times reprinted; "Thesaurus Numismatum familiarum Roman." 1608, folio; "Paralipomena Numismatum." His large collection was sold to the prince of Wales. It is intimated in the Scaligeriana that he sometimes fabricated counterfeit medals. *Bayle. Moreri.*—A.

GORRAN, NICHOLAS DE, a learned French dominican monk in the thirteenth century, was a native of the province of Maine. He principally resided at Paris, where he taught theology for some time with great reputation. He was also prior of the house of St. James, and was appointed by Philip *the Hardy*, king of France, confessor to his son, who succeeded him under the name of Philip *the Fair*. He was a celebrated preacher in his time, and composed a vast number of works, among which were Commentaries upon almost the whole of the Bible. Excepting, however, "A Commentary on the four Evangelists," first published at Cologne in 1537, folio, and some "Sermons," printed at Paris in 1509 and 1523, they still remain in MS. He died about the year 1295. Several other "Commentaries," on different parts of Scripture, printed at different periods, and which have been improperly ascribed to him, are referred to their real authors by *Moreri.*—M.

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GORSKIUS, James, a learned Polish catholic divine, who flourished in the sixteenth century, was born in a town belonging to the province of Massovia. He appears to have been educated in the university of Cracow, where he distinguished himself by his proficiency in theology, the languages, and civil and canon law. He filled the chair of professor of law with great reputation, and is spoken of as one of the most illustrious ornaments of that seminary of learning. Besides his post of professor, he was preferred to the archdeaconry of Gnesna; made canon, and archpriest of Cracow; and vice-chancellor of the university. He died in the year 1585. Among other works he published "Animadversiones, seu Crusius in Theologos Wittembergenses, &c.;" "De Usu legitimo Eucharistæ;" "De Pastore;" "De Baptismo Prædestinatorum;" "Victoria Regis Stephani;" "Præstantissimorum Polonorum Epistolæ, Lib. XXX." &c. *Moreri.*—M.

GORTER, John, M.D. public lecturer on medicine, town-physician of Harderwyk, and member of the Academy of Sciences at Petersburgh, was born in 1689, at Enkhuysen, in West Friesland. In the early part of his life he learned surgery, but afterwards applied to polite literature, and made such rapid progress, that in the course of sixteen months he was fit to enter on his academical studies, which he did at Leyden, in 1709. He disputed several times, under the presidency of Albinus, on physiological and pathological subjects; and in 1712, after defending a thesis "De Obstructione," obtained the degree of doctor of medicine. He then returned to his native place, where he practised as a physician, and on the death of van Moor was invited, in 1725, to Harderwyk to be public lecturer on medicine and town physician. After remaining in this situation twenty-nine years, he was invited to Russia, with his son David, to be one of the Imperial physicians at Petersburgh, to which he repaired in 1754, but he returned to Holland after the death of his wife in 1758, and died in 1762. His principal works are: "Tractatus de Perspiratione insensibili Sanctoriana Batavia," *Leyden*, 1725, 4to. cum fig.: "De Secretione Humorum e Sanguine, ex Solidorum Fabrica præcipue & Humorum Indole demonstrata," *ibid.* 1727, 4to.: "Compendium Medicinæ;"—Pars I. De Morbis generalibus, *ibid.* 1731, 4to.;—Pars II. Therapeuticam exhibens, *ibid.* 1737, 4to.: "Morbi epidemici brevis Descriptio & Curatio," *Harderwyk*, 1733, 4to.: "Materies Medica Compendio Medicinæ accommodata, exhibens Formulas, in Usum studiosorum conscriptas," *ibid.* 1733, 4to.: "Exercitationes Medicæ quatuor; I. de Motu vitali, II. de Somno & Vigilia, III. de Fame, IV. de Siti," *Amsterdam*, 1737 4to.: "Medicina Hippocraticæ, exponens Aphorismas Hippocratis," *ibid.* 1739-1741, 4to.: "Medicina Dogmatica, tres Morbos particulares, Delirium, Vertiginem, et Tussim, aphoristice conscriptos & Commentariis illustratos, pro Specimine exhibens," *Harderwyk*, 1741, 4to.: "Chirurgia Repurgata," *Leyden*, 1742, 4to.: "Praxis Medicæ Systema," *Harderwyk*, 1750, 8vo.: "Formulæ Medicinales cum Indice Virium," *ibid.* 1752, 8vo.: "Methodus dirigendi Studium Medicum," *ibid.* 1753, 4to.: "Opuscula Varia Medico-theoretica," *Padua*, 1751, 4to.: "Opuscula Medico-practica," *ibid.* 1751, 4to. Haller says of De Gorter, that his works are mostly conversant in generals, and are sparing of particular observations. He defends the notion of a peculiar mode of action residing in each part of the body, distinct from every other moving power. *Halleri Bibl. Anatom. Hirsching's Manual of eminent Persons, who died in the eighteenth Century.*—J.

GOSELINI, Julian, an Italian writer, was born at Rome in 1525, of a family of Nizza della Paglia. He received his early education at the latter place, and at the age of fourteen returned to Rome, where he continued his studies in the house of the cardinal de Santa Fiora. When seventeen years old, he was taken into the service of Ferdinand Gonzaga then viceroy of Sicily. He accompanied that nobleman to his government of Milan in 1546, and became his secretary; in which office he was continued under three succeeding governors. One of these, the duke of Sessa, took him to the court of Spain, where he obtained the esteem and favour of Philip II. Under the duke of Albuquerque he had the misfortune of being kept a long time in prison on a charge of conspiring against the life of Giambatista Monti. He was, however, able at length to clear himself, since we find him exercising his former office under other governors, till his death in 1587. He obtained great reputation by his writings, of which the principal are: "The Life of Ferdinand Gonzaga," 1579: "Three Conspiracies, viz. of the Pazzi and Salviati against the Medici; of Giovan-Luigi de' Fieschi against the Republic of Genoa; and of some Placentines against their Duke Pietro-Luigi Farnese:" "Rime"—or, A Collection of Poems, several times reprinted: "Discourses," "Letters," &c.: also some Latin Poems and Letters. *Bayle. Tiraboschi.*—A.

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GOTH, Stephen, archbishop of Upsal in Sweden, in the sixteenth century. He concurred in the measures adopted by king John, insensibly to restore Popery in that country. For this purpose he gave his sanction to a new liturgy, which, under the pretence of bringing the lutheran church more near to the simplicity of the earlier ages of the gospel, artfully assimilated the doctrines and ceremonies of worship to those of Rome, with the omission of some particular forms and expressions which would have too plainly disclosed the object in view. This liturgy was ordered to be used in all the churches. The king's brother Charles, however, and the clergy within his jurisdiction, were alarmed at this attempt, and so effectually roused the jealousy of the people, and of the states, that after repeated efforts to carry his point, which threw the kingdom into confusion, and had nearly produced a civil war, the king was obliged to relinquish his scheme, and the liturgy was suppressed. It has now become an object of curiosity among collectors, and is entitled, "Liturgia Sueceanæ Ecclesiæ &c. cum Præfatione & Notis Laurentii Upsaliensis Episcopi," 1576, 4to. *Nouv. Diet. Hist. Mod. Univers. Hist. vol. XXX. ch. lxxvii. sec.* 7.—M.

GOTTI, Vincent-Lewis, a learned Italian cardinal, who flourished in the seventeenth and the beginning of the eighteenth century, was born at Bologna in the year 1664. After being educated in grammar-learning and rhetoric, when he was about sixteen years of age he embraced the ecclesiastical life, among the monks of the dominican order. When he had completed his philosophical course at Bologna, he was sent to study theology for four years at Salamanca in Spain. Upon his return to Italy in 1688, he was appointed professor of philosophy in the university of Bologna; and recommended himself by his talents and virtues to the posts of prior and provincial of his order. In the year 1728 pope Benedict XIII. raised him to the dignity of the purple; and three years afterwards appointed him member of the congregation for examining bishops. So high an opinion was entertained of his merits, that in the last conclave which was held during his time, he had the suffrages of a great number of the college for his being raised to the papal throne. He died at Rome in 1742, in the seventy-ninth year of his age. He displayed considerable erudition and abilities in different theological and controversial works, which are much valued by the Catholics, particularly in Italy. The principal of them are: "De vera Christi Ecclesia," 1719, in three volumes, intended to refute the writings of James Piceninus, a Swiss calvinist minister, in defence of the reformed churches; "Theologia Scholastico-dogmatica, juxta Mentem divi Thomæ Aquinatis, &c." in six volumes 4to.; "Colloquia Theologico-polemica, in tres Classes distributa, &c." 1727, 4to.; "De Eligenda inter Dissidentes Christianos Sententia," 1734, written in answer to a piece with the same title by the famous John le Clerc; and a very diffuse work in defence of the truth of the Christian religion against atheists, idolaters, Mahometans, Jews, &c., published at Rome between the years 1735 and 1740, in twelve volumes. At the time of his death he was employed in writing "A Commentary on the Book of Genesis," which he had carried on to the twenty-fifth chapter. The last-mentioned piece is still in MS. *Moreri.*—M.

GOTTIGNIES, Giles-Francis, a Flemish Jesuit and able mathematician in the seventeenth century, was born at Brussels in the year 1630. He entered into the order in the year 1653, at Mechlin, whence he was sent to pursue his theological studies at Rome, where he spent the rest of his life, employed in teaching the mathematics, and writing different works in that science. He died in 1689, when about fifty-nine years of age. He was a pure geometer, and greatly disliked the algebraic method of resolving problems. The following is a list of his works, which are commended for perspicuity and precision: "Astronomicæ Epistolæ duæ; altera &c. ad excel. Joan. Dominic. Cassinum, Bonon. Archigym. Astron.; altera excel. Cassini responsiva, circa Eclipses in Jove, a Mediceis Planetis effectæ," 1665: "Lettera di Eustachio Divini, con altra Lettera del P. Egid. Francisco de Gotlignies, interno alle machie nuovamente Scoperte nel Pianeta di Giove," 1666, 8vo.; "Elementa Geometriæ planæ," 1669, 12mo.; "Figuræ Cometarum qui apparuerunt Annis 1664, 1665, 1668, Tabulis Æri incisis expressæ, cum brevissimis Annotationibus;" "Logistica, sive Scientia circa quamlibet Quantitatem demonstrativè discurrendi, cui Mathematicum nullum Problema insolubile, nullum Theorema indemonstrabile," 1674, 4to.; "Arithmetica Introductio ad Logisticam universæ Mathesi servientem," 1676, 4to.; "Idea Logistæ speculativè & practicè declarata," 1677, 4to.; "Epistolæ Mathematicæ," 1678, 4to.; "Clavis Logisticæ," 1679, 4to.; and, "Logistica Universalis, sive Mathesis Gottigniana," 1687, folio. *Moreri.*—M.

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GOTTSCHED, JOHN CHRISTOPHER, professor of logic, metaphysics, and poetry, at Leipsic, was born in 1700 at Koningsberg in Prussia, where his father was a clergyman. He studied in that city, devoted himself to theology and poetry, and in 1723 took the degree of master of arts, after which he proceeded to Leipsic, and obtained great applause by his lectures on the belles-lettres, as he endeavoured to banish the turgid style of Lowenstein, then prevalent, and to revive the good taste of the ancients, and of their imitators the French. On account of this service he was elected, in 1726, senior of the poetical society, which was soon after transformed into that called the German Society. In 1730 he was appointed extraordinary professor of philosophy; in 1734 professor of logic and metaphysics, and at length decemvir of the academy and member of various learned bodies. Good taste, about this period, began to be revived also in Swisserland under Bodmer and Breitinger; but as these writers pursued a different path, Gottsched was soon involved with the latter in some literary disputes, which were carried on, for many years, with great asperity on both sides. He died on the 12th of December, 1766. Few writers have united so great talents with so many blemishes; and few have had, at the same time, so many opponents and admirers. But it must be allowed that Gottsched, on the whole, did more service than hurt to his native country; and the worst that can be said is, that he was too careless respecting his own reputation. When he began to write, the German language was verging towards a state of the utmost corruption; and it required the assistance of a man who possessed sufficient courage to submit to the herculean labour of freeing it from its impurities. Gottsched, therefore, is entitled to no small share of merit for having successfully combated that barbarism, arising from a mixture of foreign words, by which the German prose was degraded, as well as the bombastic style employed in poetry; and for introducing on the German stage the regularity of the French drama. By these means he rendered the study of the German language agreeable, and diffused a taste for polite literature and for German poetry. Had he published more such collections than those which he formed towards a history of dramatic poetry, or illustrated with the same ability more of the old poets, his service as a German philologue would have remained unimpeached; but he had the ambition to shine as a poet of the first rank, without possessing poetical talents sufficiently eminent to entitle him to that distinction. He wished to illustrate the rules he had given, by specimens of his own productions, and to render his own taste a general standard in every thing. It may, however, be said that his dramatic productions, though not master-pieces, laid the first grounds for the formation of the German theatre. His principal works are: "Essay towards a Critical History of Poetry for the Germans," *Leipsic*, 1730, 8vo.; "The Death of Cato, a Tragedy," *ibid.* 1732, 8vo.; "Collections towards a Critical History of the German Language, Poetry, and Eloquence," *ibid.* 1732-1744, eight volumes 8vo.; "The first Principles of General Philosophy," *ibid.* 1733, 1735, 1739, two parts, 8vo.; "The German Theatre," *ibid.* 1746-1750, six parts, 8vo.; "New Library of the Belles-Lettres and Fine Arts," *Leipsic*, 1745-1750, ten volumes 8vo., without the author's name. And in conjunction with others: "The Principles of the German Language," *ibid.* 1748, large octavo; of this work various improved editions have since been published: "Newest Poems," *Ratisbon*, 1749, 4to.: "Exercises in Elocution," *Leipsic*, 1755, 8vo.: "Exercises in Latin and German Poetry, for the Use of Schools," *ibid.* 1757, 8vo.: "Materials towards a History of the German Dramatic Poetry"—or a Catalogue of all the Tragedies, Comedies, and Operas, which appeared between the years 1450 and 1760, *Leipsic*, 1757-1765, two parts, 8vo.: "A Manual or Dictionary of the Belles-Lettres and Fine Arts," *ibid.* 1760. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

GOUDELIN, or GOUDOULI, PETER, the most celebrated of the poets in the Gascon dialect, born in 1579, was the son of a surgeon at Toulouse. He was brought up to the bar, but never practised, and devoted himself to the composition of verses in his native tongue. By his poetical talent, and the pleasantry of his conversation, he acquired the favour of the duke de Montmorenci and other persons of rank, and might have enriched himself, had he not been negligent of his fortune. In his declining years he was only preserved from indigence by a pension granted him by his fellow-citizens. He died at Toulouse in 1649. His memory was honoured by a bust in the hotel de ville, among the illustrious Toulousans. He wrote upon a great variety of subjects; but the particular character of his poetry is a vivacity and pleasantry, which assumes a natural air in the

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Gascon dialect, but would lose its chief grace if rendered into a more refined language. His poem on the death of Henry IV. has indeed been translated into Latin by father Vaniere, but it is among the most elevated of his compositions. His works have been several times printed at Toulouse, and they form a part of the Gascon poets, printed at Amsterdam, in two volumes 12mo. 1700. They are highly esteemed by his countrymen, one of whom, M. Doujat of the French academy, drew up a glossary, for the purpose of making them better understood. *Moreri. Nouv. Dict. Hist.* —A.

GOVEA, ANTONY, an eminent jurist and philologer, was born about 1505, at Beja, in Portugal. He was educated at Paris, with two other brothers, under their uncle, who was principal of the college of St. Barbe. After teaching the classics for some time, he went in 1537 to study the law at Toulouse, which he also pursued at Avignon and Lyons. At the latter city, he acquired much reputation by defending the philosophy of Aristotle against Ramus. In 1548 he obtained a professorship of law at Toulouse, which he quitted the next year, and successively occupied chairs at Cahors, Valence, Grenoble, and Turin, where he died in 1565, being then a privy counsellor of Philibert duke of Savoy. Govea was a man of great erudition, and by some has been esteemed superior to Cujas in ability, though inferior in industry. He published several works on the law, which he collected into one volume folio, printed at Lyons, in 1562, under the title of "Antonii Goveani Jurisconsulti Opera Juris-civilis." He also published an esteemed commentary on the "Topica" of Cicero, and an edition of Terence. He wrote verses both in Latin and French; in the latter language so well, according to Scaliger, that he might pass for a native.

ANDREW, the younger brother of Antony, was recalled by the king of Portugal, for the purpose of establishing a college at Coimbra, and took with him several learned men, among whom was Buchanan (see his Life); but Portugal was no propitious seat for the muses. Govea was principal of the college, and died in 1548. *Bayle. Moreri.*—A.

GOUGE, WILLIAM, an eminent English divine, who flourished in the former part of the 17th century, was born in the parish of Bow, in the county of Middlesex, in the year 1575. He received his classical education, partly at St. Paul's school, in London, and partly at Eton; whence he was elected to King's college, Cambridge, in the year 1595. His academic studies he pursued with uncommon diligence, and proportionate success. For three years he never slept once out of college; but being at the expiration of that time chosen fellow, he paid a visit to his friends, and soon returned to resume his studious labours. He took his degrees in arts at the regular periods, when he performed the exercises in the public schools, required by the statutes of the university, with very great applause. He was chosen a lecturer in logic and philosophy in his college, and acquired much credit by the able manner in which he discharged the duties of that appointment. After he had led an university life for nine years, and become intimately conversant with the various branches of literature, and in particular with theology and the Hebrew language, he was called home by his father, and not long afterwards entered into the matrimonial connection. In the year 1607 he was admitted into orders; and in the following year obtained the rectory of Black-friars, in the city of London. In this situation he continued during the remainder of his life, discharging the pastoral functions with exemplary diligence and fidelity, and setting before his parishioners a commendable example of the moral and religious duties which he enforced on them. Besides preaching to them twice every Sunday, he also set up a weekly lecture, which for thirty-five years was much frequented, not only by his own flock, but by many of the London clergy, the members of the inns of court, and the more respectable and serious citizens. In the year 1611 he was admitted to the degree of bachelor of divinity, and in 1628 to that of doctor in the same faculty. About the year last mentioned he became one of the trustees of the society which had united for the purpose of buying impropriations, to bestow them on such unpatronised clergymen as should be distinguished by their piety and ministerial qualifications; which occasioned his being prosecuted in the star-chamber. In the year 1653 he was nominated one of the assembly of divines, and was held in such reputation by that body, that he was often called to fill the moderator's chair during his absence. He was also fixed upon by the assembly to be one of their annotators upon the Bible, and took for his share from the beginning of the first Book of Kings to that of Job. He was modest, humble, affable, and charitable, of strict and exemplary piety, and continued to preach as long as he was able to get up into the pulpit. For many years he was esteemed the father of the London ministers. He died in 1653, soon after he had completed his seventy-eighth year.

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The principal of his works, exclusive of his "Annotations," already mentioned, were, "A Commentary on the Epistle to the Hebrews;" "An Exposition of the Lord's Prayer;" "The whole Armour of God;" a treatise "Of Domestical Duties;" "Of the Sin against the Holy Ghost;" "The Sabbath's Sanctification;" "A Treatise of Apostacy;" "The Saint's Sacrifice, or a Comment on Ps. 116;" and two "Catechisms." *Clarke's Lives of Thirty-two English Divines. Neal's Hist. Purit. vol. IV. ch. ii.*—M.

GOUGE, THOMAS, a very worthy English divine, eminent for his extraordinary charitable and benevolent exertions, was the son of the preceding, and born at Bow, in the year 1605. He was sent for instruction in grammar learning to Eton school, whence he was elected a scholar of King's college, Cambridge, in the year 1626. In that university he pursued his studies with becoming diligence, and took his degrees in arts at the statutable periods; during which time he was chosen a fellow of his college. Having afterwards taken orders, he left the university and his fellowship, and was presented to the living of Colsden, near Croydon, in Surrey, where he continued about two or three years. In the year 1638 he became incumbent of the populous parish of St. Sepulchre, in London, where, for about twenty-four years, he discharged the pastoral duties with very exemplary vigilance and fidelity. Besides constantly preaching twice every Sunday, and on occasional days, he diligently visited his flock, catechised their children, enquired into and relieved the wants of the poor, and devised plans of employment for them, which gave the hint of the humane institutions of Mr. Firmin, which have been noticed in the life of that philanthropist. When the act of uniformity took place, as he could not conscientiously subscribe to its provisions he was ejected from his living; on which occasion he declined preaching in the metropolis, modestly observing, "that there was no need of his labours in London, where there were so many godly, able, and painful, ministers to carry on the work." His time now was zealously devoted to acts of beneficence and charity. He was himself possessed of a good estate, the greater part of which he employed in relieving the wants of his poorer brethren, who, on account of their non-conformity, were deprived of their means of subsistence; and he was also a diligent and successful applicant to the rich, from whom he received considerable sums, which were applied to that humane purpose. About the year 1671, the accounts which he received of the deplorable ignorance in which the poor were involved in Wales, inspired him with the generous and noble design of introducing knowledge and religion into that neglected country. For this purpose he visited the principality, and commenced his undertaking by establishing schools in different towns where the poor were willing that their children should be taught to read and write and learn the catechism, and undertook to pay the instructors. By degrees these schools amounted to between three and four hundred in number, and were annually visited by Mr. Gouge; when he carefully enquired into the improvement of his young beneficiaries, and preached occasionally, until he was obliged to desist from that practice by prosecutions in the ecclesiastical courts, though he attended constantly as a hearer at the parish churches, and frequently communicated there. He, likewise, with the assistance which he received from his friends, printed eight thousand copies of the Bible in the Welsh language; a thousand of which were freely given to the poor, and the rest sent to the principal cities and towns in Wales, to be sold at reasonable rates. To shew that he was no bigot, he also procured the "Church Catechism," with a practical exposition of it, and "The Common Prayer," to be printed in Welsh, and distributed them to the poor with the "Welsh Bible," "The Whole Duty of Man," "The Practice of Piety," and other pious and useful treatises. To these charitable and worthy undertakings did this excellent man devote his time and his fortune, when precluded by the intolerance of the laws from officiating in his ministerial capacity. He was accustomed to say with pleasure, "that he had two livings, which he would not exchange for two of the greatest in England;" meaning Wales, where he used to travel every year to spread knowledge, piety, and charity; and Christ's hospital, where he used freely to catechise the poor children, in order to the well laying the foundations of religion in them in their tender years. He died suddenly in 1681, when in the seventy-seventh year of his age. Mr. Baxter says of him, in his Narrative of his own Life and Times, "I never heard any one person, of whatever rank, sort, or sect soever, speak one word to his dishonour, or name any fault that ever they charged on his life or doctrine; no not the prelatists themselves, save only that he conformed not to their impositions, and that he did so much good with so much industry." And Dr. Tillotson, afterwards archbishop of Canterbury, in the funeral sermon which he preached on the occasion of his death, after a warm encomium on his piety and virtue,

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observes, that, " all things considered, there have not since the primitive times of Christianity, been many among the sons of men, to whom that glorious character of the Son of God might be better applied, that *he went about doing good.*" He committed but a few of his own productions to the press, and those of the practical kind; such as " The Principles of Religion explained, in Question and Answer;" " A Word to Sinners;" " Christian Directions to walk with God;" " The surest and safest Way of Thriving, viz. by Charity to the Poor;" " The Young Man's Guide through the Wilderness of this World;" " The Christian Housholder," &c. *Clarke's Lives of sundry eminent Persons. Calamy's Account of eject. Min. Neal's Hist. Purit. vol. IV. ch. x.*—M.

GOUGEON, or GOUJON, JOHN, a French sculptor and architect in the reigns of Francis I. and his successors, is accounted the first who introduced a true taste for sculpture in France, and freed it from the barbarism of former times. Scarcely any thing is known of his private history, but it appears that he was employed in the public works with which Paris began to be decorated in the reign of Francis I. Of those the most considerable is the fountain of the Nymphs, called the Innocents, finished in 1550. Among the other remains of his workmanship is a tribune in the hall des Cent-Suisses at the Louvre, enriched with sculptures, and supported by four gigantic Caryatides. He was also an able medallist, and struck several pieces for Catharine de Medicis, which are sought by the curious. Gougeon generally worked in small, and there are no detached figures or groups by his hand. His reliefs are executed with taste, his drapery is light and elegant, his figures graceful and flexible, but their attitudes sometimes forced. He was a Huguenot, and met with the melancholy fate of his party on the infamous St. Bartholomew 1572, being shot as he stood working upon a scaffold. *D'Argenville Vies des Sculpt.*—A.

GOUJET, CLAUDE-PETER, a most fertile and industrious writer, particularly eminent for his acquaintance with French literature, was born at Paris in 1697. His father, a taylor by trade, in vain opposed his inclination for a studious life. He received the greatest part of his education in the Jesuits' college, and was some time in the congregation of the Oratory. Having taken orders, he became a canon of the church of St. Jacques de l'Hôpital in Paris. He was an associate of several academies in France, and was generally esteemed, not only for his learning, but for the mildness of his temper and the purity of his morals. He died in 1767. He had collected a library of ten thousand well-chosen volumes, which was the basis of his numerous works. Of these, the following are the principal: " Vies des Saints," two volumes 4to. accounted a valuable compilation: " Supplement to Moreri's Dictionary," two volumes folio, 1735, and two volumes folio, 1749: though much industry and accuracy of research is displayed in these additions and in the corrections of former articles, yet it may be affirmed of the whole of this great biographical work, that it is totally void of a philosophical spirit, and of a solid and manly judgment in estimating the relative merit of men and writings: " Bibliotheque des Ecrivains Ecclesiastiques," three volumes 8vo.; meant as a continuation of Dupin, but not written with the same spirit: " Discours sur le Renouvellement des Études depuis le XIV. Siècle:" " De l'Etat des Sciences en France depuis la Mort de Charlemagne jusqu'à celle du Roi Robert," 12mo.: for this curious dissertation the author obtained the prize of the academy of Belles-lettres, and was complimented by a deputation from that body, desiring permission to nominate him to the vacant place of the deceased abbé Vertot. It is hinted that the opposition of the cardinal Fleury, who disapproved some of his sentiments, prevented the nomination from taking effect. Such are the consequences of ministerial interference in a learned society! " Bibliotheque Françoise, ou Histoire de la Littérature Françoise," eighteen volumes 12mo.: this is the most celebrated of his works, but is composed with more industry than taste or judgment. A new edition of " Richelet's French Dictionary," three volumes folio, with numerous additions and corrections: of this he published at the same time an " Abridgment," which has since been printed in an improved form by Wailly, in two volumes 8vo.: " L'Histoire du College Royal de France," one volume 4to., and three volumes 12mo.: " Histoire du Pontificat de Paul IV." two volumes 12mo.: in this piece the author is by no means friendly to the Jesuits, though educated among them. He likewise composed a number of particular lives, and furnished a great variety of articles for the continuation of the " Mémoires de Littérature," by Desmolets, and for the " Mém. des Hommes illustres," of Niceron. *Moreri. Nouv. Dict. Hist.*—A.

GOULART, SIMON, a French protestant divine and indefatigable writer in the sixteenth and beginning of the seventeenth century, was born at Senlis, in the year 1543. From the information of Scaliger, who entertained a great

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esteem for him, it appears that he did not apply to the study of the learned languages till he was twenty-eight years of age; notwithstanding which he made considerable proficiency in them, and wrote very well in the Latin tongue. Having studied divinity at Geneva, he was admitted into the office of the ministry, and was chosen pastor of the church of which Calvin had been minister. Bayle says, on the authority of Spon, that he succeeded that eminent man in 1564. But how is such a statement to be reconciled with the fact of his late application to literary studies? Is it not more probable, that the date of his appointment to this situation ought to be referred to some later period? Mr. Goulart discharged the duties of his pastoral office with great diligence and acceptability, and continued the exercise of them till within seven days of his death, which took place in 1628, when he was about eighty-five years of age. In the last of our subjoined authorities, after due commendation is passed on his virtues, it is stated "that he greatly blamed the Protestants in his time for multiplying confessions of faith, as if that which is to be found in the Apostle's Creed were not sufficient, notwithstanding that it had been so considered during the three first centuries of the church." He edited a number of works, with notes, comments, or additions; and among others "The Works of Plutarch, translated by Amyot;" "St. Cyprian's Works;" "Du Bartas's Weeks;" "Illyricus's Witnesses to Truth," &c. He translated into French "All the Works of Seneca," published at Paris in 1590, in two volumes 4to.; "The Historical Meditations of Camerarius," to which he made considerable additions; "Osorius's History of Portugal," 1587, in five volumes 8vo.; "The Chronicle of Carion;" different treatises of "Theodoret;" "John Wierus's Book concerning diabolical Impostures," &c. He made a collection of "Remarkable Histories," 1620, in two volumes 8vo.; and also wrote several moral and devotional tracts, and pieces relating to the history of his own time. The most interesting and curious of the latter description is his "Collection of the most memorable Events which occurred during the League," &c. 1590, in six volumes 8vo.; afterwards reprinted at Paris in 1758, in six volumes 4to. with notes and original documents. When he did not put his name to any of his books, he denoted it by the three initial letters S. G. S. signifying *Simon Goulart Senlisien*. The titles of his numerous publications may be seen in the twenty-ninth volume of father Niceron's "Mémoires." He had such an extensive acquaintance with the literature of his time, and knew so well to whom the different anonymous productions were to be attributed, that Henry III., king of France, being desirous of knowing who was the author of a piece published under the assumed name of Stephanus Iunius Brutus, and intended to propagate republican doctrines, sent a person on purpose to Geneva, to be informed of it by Goulart; but the latter, who was master of the secret, could on no consideration be brought to disclose it, for fear of exposing the party concerned to injury.

Our author had a son, of the same name, who on that account has by some writers been confounded with his father. He was born at Senlis, in 1576, and died at Frederickstadt, in Holstein, in 1628. He was educated to the ministry, and was settled as pastor with the Walloon church at Amsterdam, where he embraced the party of the Remonstrants. In the year 1615 he was suspended from his functions, for preaching against the horrible doctrine, connected with the notion of reprobation, that some children who die at the breast, or in their mother's womb, are eternally damned. He was afterwards banished the country, together with the other ministers of the Arminian party, in consequence of the decrees of the synod of Dort; when he sought an asylum at first in Flanders, afterwards in France, and finally in Holstein. He wrote some letters to the Remonstrants of Amsterdam, consoling them under their persecutions, and exhorting them to constancy and perseverance; which are inserted in a collection of such pieces in folio, under the title of "Epistolæ Ecclesiasticæ & Theologicæ." He was also the author of a book in the predestinarian controversy, the title of which may be seen in *Bayle. Moreri. Nouv. Dict. Hist. Dict. Bibl. Hist. & Crit.*—M.

GOULOU, JOHN, a French feuillant monk, who attracted much attention in his time, particularly by his acrimonious writings against M. Balzac, was born at Paris, in the year 1576. He was educated to the profession of an advocate; but having had the misfortune, the first time that he pleaded a cause, to fall into a confusion from which he could not recover himself, the supposed disgrace so much affected his mind, that he determined on exchanging the bar for the cloister. Accordingly, he entered into the order of Feuillants, in the year 1604, and by his talents recommended himself successively to different honourable and confidential employments, and at last was raised to the post of general. As he understood the Greek language, he applied himself to the translation into

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French of the pretended "Works of Dionysius the Areopagite," which were printed in 1608, accompanied with an attempted defence of their genuineness; "Epictetus's Enchiridion," printed in 1609; "St. Basil's Homilies upon the Hexameron," printed in 1616; and "Arrian's Dissertations." He also revised and published a Latin version, made by his father, of "The Treatises of St. Gregory Nyssen against Eunomius." We have likewise from his pen "The Life of St. Francis de Sales, Bishop of Geneva," 1628, 8vo.; a defence of the rights of the French monarchy, entitled "Vindiciæ Theologicæ Ibero-politicæ," 1628, 8vo.; and "An Answer to the Treatise of the Minister Du Moulin, concerning the Call of Pastors." By these different productions he cannot be said to have acquired any great reputation; but in the year 1627, he made himself much talked of by a violent attack upon the works of M. Balzac. That gentleman had now arrived at a high degree of literary eminence among his countrymen, and his style was commended as a model of perfection, particularly in epistolary writing. A young feuillant monk, however, supposed to have been instigated by father Goulou, aimed a blow at his reputation in a treatise which was only circulated in MS. but wonderfully applauded by those who envied Balzac's glory. This attack occasioned M. Balzac to defend himself by a spirited apology. in which the monk was treated with no little severity. A copy of this apology was sent to father Goulou, who considered it in the light of a challenge, and soon produced two volumes of "Letters from Phyllarchus to Aristo," in which he not only attempted to discredit M. Balzac's merits as a writer, but attacked the morality of his work, in language uncommonly violent and abusive. Notwithstanding the intemperance and grossness which disgraced these letters, still they had many encomiasts, particularly among the monks, of whose learning Balzac had spoken with a little too much contempt, and among others who envied his great reputation. These partisans were loud in their praises of father Goulou, whom they distinguished by the titles of "a miracle of erudition;" "the Gallic Hercules who had destroyed the tyrant of eloquence;" "a true hero, who was alone worthy to wear the laurels plucked from the brows of an usurper:" while they loaded the character of M. Balzac with a thousand obloquies, and seconded the endeavours of their leader, not only to blast his literary laurels, but to excite against him the resentment of the civil magistrate, and of all ranks and orders. By these means father Goulou acquired a temporary fame, and threw the republic of letters into no little confusion. A great many writings were published for and against him, and Bayle says, that some individuals of the opposite parties "even came to sword and pistol; which probably silenced some writers, who did not care to come to blows." Father Goulou, however, was not long gratified by the praises which his partisans bestowed upon him, as he died in 1629, in the fifty-third year of his age. *Bayle. Moreri. Nouv. Dict. Hist.*—M.

GOUPIL, James, a learned physician of the sixteenth century, was born of a good family at Luçon. He studied at Poitiers, and then undertook the education of some young men of quality at Saintonge. Coming afterwards to Paris, he studied Greek at the royal college previously to his entering upon the medical profession. He was made a licentiate of the faculty in 1548, and soon after took his degree of doctor. In 1555 he was appointed royal professor of physic on the death of James Sylvius. He particularly distinguished himself by his editions of the Greek medical authors, Alexander of Tralles, Dioscorides, Actuarius, Paul Ægineta, Rufus, and Aretæus. He also translated from the Italian the work of Alex. Piccolomini "On the Sphere of the World." In 1564, during the violence of the civil wars, his library was plundered by the populace, which misfortune so much affected him that he died soon after. He was then engaged on a Commentary upon all the works of Hippocrates. *Moreri. Halleri Bibl. Med.*—A.

GOURDAN, Simon, a French monk whose writings are held in much estimation by devout Catholics, was born at Paris, in the year 1646. He lost his father when very young, and was educated under the inspection of his mother, who was a devotee, in sentiments which created in him an early disrelish for the world, and a strong inclination for the religious life. Accordingly, when he was about fifteen years of age, he entered among the canons regular of St. Victor, at Paris, where, under his mistaken and superstitious notions of acceptable religion, he practised austerities and mortifications of the most rigorous kind. After he had been twelve years in that institution, he was desirous of being received into the monastery of La Trappe, which had then been lately reformed by the abbé de Rancé; but he did not prove successful in his application to that abbot, who advised him to continue in the house where he had taken his vows. This advice he followed, and led a solitary and most ascetic life in the abbey of St.

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Victor, never going more than once without its walls, and even prohibiting himself the pleasure of walking in its gardens. His time that was not spent in devotion was employed in writing letters to vast numbers of persons who consulted him on cases of conscience, and in drawing up different works. For the titles of the greater part of the latter, chiefly on subjects of piety, we refer to the first of our authorities. He was also the author of numerous "Hymns," printed in the different offices of the Gallican church, and chaunted throughout the capital and the provinces. Towards the latter end of his life he engaged in the theological contests of the times, and published a volume of "Letters, &c. on the Subject of the Constitution *Unigenitus*," for which he was zealous to fanaticism. He died in 1729, when about eighty-three years of age, leaving behind him in MS. "A History of those Members of the Order of St. Victor who were eminent for their Piety, Science, or Dignities," in several folio volumes. *Moreri. Nouv. Dict. Hist.*—M.

GOURNAI, LE JARS DE, Mary, a lady celebrated for learning, was born at Paris, of a good family, in 1566. She lost her father early, and acquired an adoptive one in the famous Michael de Montagne, who was the object of her enthusiastic admiration. He was accustomed to call her his *daughter of alliance*, and he made her heiress of his writings. After his death she published an edition of his "Essays," dedicated to cardinal Richelieu. She was well acquainted with the learned languages, and maintained a correspondence with many of the most eminent literary characters of the age, at home and abroad. By some of these she was flattered with the title of "Tenth Muse," and "French Syren," though it appears probable that the uncommonness of female learning at that time in France, rather than the intrinsic merit of her writings, excited their admiration. In her own language she wrote a very stiff and awkward style, copiously interlarded with old words, of which she was a great patroness. Her pronunciation was also upon the antique model; and her taste in reading was much turned to the compilations and commentaries of past ages. As she was by temper violent and resentful, she made herself many enemies, who attacked her in writings in which neither her person nor character were spared. Of these, some of the most virulent were the "Anti-Gournai," and the "Remerciment des Beurrières." Menage has some good-humoured raillery of her attachment to ancient phraseology in his "Requête des Dictionnaires." Madamoiselle de Gournai passed her life in celibacy, content with a small pension from the court, and much esteemed by her particular friends, some of whom were of high quality. She died at Paris in 1645, in her seventy-ninth year, and was honoured with many epitaphs from the men of letters. Her works were collected in a quarto volume, under the title of "Les Avis ou les Presens de la Demoiselle de Gournai." *Bayle. Moreri. Nouv. Dict. Hist.*—A.

GOURVILLE, John Herauld de, born at Rochefoucauld in 1625, was taken by the famous duke of that title into his service as valet-de-chambre, and became in time his friend and confident. He was also much esteemed by the great Condé, and by the superintendant Fouquet. Being employed by the latter, he was involved in his disgrace, and obliged to take refuge in foreign countries. What Voltaire asserts is not exactly true, "that he was at the same time hanged in effigy at Paris, and the king's envoy in Germany," since he had not the latter employment till some interval had elapsed from his flight. So well did he approve his political talents, that he was proposed to the king as successor to Colbert in the ministry. He died in 1705. Gourville left "Memoirs of his Life from 1642 to 1698," two volumes 12mo., which are written with frankness and simplicity, in a lively though incorrect style. They contain many curious and autl entic anecdotes of the ministers and principal persons of his time, of which Voltaire is said to have made considerable use. *Siècle de Louis XIV. Moreri. Nouv. Dict. Hist.*—A.

GOUSSET, James, a learned French protestant divine in the seventeenth century, was descended from a respectable family, and born at Blois, in the year 1635. He was educated to the ministry, and became pastor of the protestant church at Poitiers in the year 1662. So high was his reputation for abilities and erudition, that he was three several times invited to fill the chair of professor of divinity at Saumur; but he would not quit his flock till compelled to become a fugitive from the kingdom, in consequence of the revocation of the edict of Nantz. On this occasion he took refuge in Holland, and afterwards was settled as French minister at Groningen, where he obtained the posts of professor of divinity and of the Hebrew language in the university of that city. He died there in 1704, when about sixty-nine years of age. He was the author of "Theological and Critical Strictures on the Proposals for a new Version of the Scriptures," 1698, 12mo., which Proposals were published

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by Charles le Chene, a French minister, who after his settlement in Holland had joined the arminian party, and whose design our author represented to be an attempt to overthrow essential orthodox doctrines, by false translations of the passages on which they are founded; "Dissertations in Controversy with the Jews," 1699; "Theological Lectures explanatory of the Apostle James's Doctrine concerning a Living Faith and a Dead Faith;" "Commentarii Linguæ Hebraicæ," 1702, folio, which form a valuable Hebrew dictionary, of which the best edition was published at Leipsic in 1743, 4to.; "Jesus Christi, Evangeliique Veritas demonstrata in Confutatione Libri Chizzouk Emounac"—or The Buckler of the Faith, by Rabbi Isaac, 1712, folio; and "Dissertationes in Epistolam Pauli ad Hebræos, &c." 1712. He left behind him numerous MSS. among which are Commentaries upon the whole of the sacred Scriptures. *Moreri. Nouv. Dict. Hist.*—M.

GOUTHIERES, James, a learned lawyer of the seventeenth century, born at Chaumont in Bassigni, was an advocate in the parliament of Paris. After passing forty years at the bar with honour, he retired to the country, and died in 1636. He wrote in 1612 a work "De veteri Jure Pontificio Urbis Romæ," 4to., which was so well received at Rome, that the senate conferred upon him and his posterity the quality of a Roman citizen. He also published "De Officiis Domus Augustæ, publicæ & privatæ," 4to., 1628; "De Jure Manium, seu de Ritu, More, & Legibus, prisci Funeris," 4to., 1615; and two moral discourses, viz. "Tiresias, seu de Cæcitatis & Sapientiæ Cognatione," and "Choartius Major, seu de Orbitate toleranda." He composed Latin verses with success; his "Rupella Capta," addressed to cardinal Richelieu, 1628, 4to., is written with spirit and vigour. *Moreri.*—A.

GOUX DE LA BOULAYE, Francis le, a celebrated traveller, born about 1610, was the son of a gentleman of Beaugé in Anjou. His inclination led him at an early age to become a traveller, and he employed ten years successively in rambling through various parts of the globe. In Asia and Africa he passed as a Mahometan, in Europe as a Catholic. Upon his return, he published an account of his travels, under the title of "Les Voyages & Observations de François de la Boulaye le Goux, en divers Pays d'Europe, d'Asie, & d'Afrique, jusqu'à l'Anneé 1650," with figures, 4to., 1653. They contain several curious facts, and some misrepresentations; their style is very incorrect. He was so much altered by his travels, that, on visiting his native place, even his mother would not recognise him, and he was obliged to institute a law-suit to establish his right of eldership. Having succeeded in this point, he married and settled. In 1668, Lewis XIV., being desirous of renewing his commerce with the Porte and the Great Mogul, chose La Boulaye for his embassador. During this mission he died of a fever in Persia about 1669. *Moreri. Nouv. Dict. Hist.*—A.

GOUYE, Thomas, a French Jesuit and able mathematician, was born at Dieppe in the year 1650. He entered into the order in the year 1667, and principally distinguished himself by the taste which he discovered for mathematical and scientific pursuits. In the year 1699 he was admitted an honorary member of the Royal Academy of Sciences at Paris, and proved an assiduous attendant at the meetings of that illustrious body, to whose Memoirs he was an useful and enlightened contributor. He died at the house belonging to his order at Paris in 1725, when about seventy-five years of age. He published "Physical and Mathematical Observations, tending to the Improvement of Astronomy and of Geography, sent from Siam to the Academy of Sciences at Paris, by the Jesuit Missionaries, &c. with Reflections and Notes," in two volumes. The first, which is in octavo, was published in 1688, and the second in quarto in 1692. Both are inserted in the seventh volume of the collections of the Academy. This author is not to be confounded with his countryman Gouye of Longuemare, who died in 1763, and was register of the bailiwic of Versailles. The latter published several interesting "Memoirs" and "Dissertations" relative to the history of France. *Moreri. Nouv. Dict. Hist.*—M.

GOWER, John, an ancient English poet of the fourteenth century, is reported by Leland to have been descended from a family at Stitenham in Yorkshire. He had a liberal education for the time, and was a member of the society of the Inner Temple, where Chaucer, on coming to the metropolis, found him much respected in the profession of the law. Some have asserted that he became chief justice of the Common Pleas, but others suppose him in this point to have been mistaken for another person of the same name. He particularly attached himself to Thomas duke of Gloucester, uncle to king Richard II., and was noticed by that unfortunate monarch, at whose desire he wrote his principal work. Yet on the accession of Henry IV., he employed his pen in adulation of

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the new king, not without some severe reflections on the misgovernment of the deposed one. He appears to have been in affluent circumstances; for he contributed largely to the rebuilding of the conventual church of St. Mary Overee, in Southwark. He had the misfortune to lose his sight in the first year of Henry IV., which he did not long survive, dying at a great age, in 1402. His tomb is still to be seen in the church to which he was a benefactor.

Gower is entitled to a place among English writers only relatively to the time in which he lived; for though well furnished with the learning (such as it was) of the age, and a successful cultivator of his native language, he has not the least pretensions to genius or invention. He is uniformly grave and sententious, even upon topics which might inspire vivacity; whence he has been characterised by his friend Chaucer, as "the moral Gower." He was the author of three volumes, or a tripartite work, entitled "Speculum Meditantis;" "Vox Clamantis;" "Confessio Amantis." Of these, the first, or the "Mirror of Meditation," is a moral tract in ten books, relative to the conjugal duties, written in French rhymes. The second, or "Voice of one crying in the Wilderness," is chiefly a metrical chronicle of the insurrection of the commons under Richard II, in Latin elegiac verse. The third, or "Lover's Confession," is an English poem in eight books, relative to the morals and metaphysics of love. This alone has been printed; and such was its reputation, that it was one of the earliest products of the English press, being set forth by Caxton in 1483. It would be occupying our pages to little purpose to give an analysis of this work, which has all the dryness and the idle display of incoherent learning that characterised the scholastic period. "It seems (says Mr. Warton) to have been his object to crowd all his erudition into this elaborate performance;" accordingly, together with moral maxims and sentimental refinements, there are discourses on the Hermetic science and the Aristotelic philosophy. The most interesting part of this motley work is a variety of stories adduced as moral examples, and taken from the authors then most in vogue, ancient and modern. The writer, however, falls into some very extraordinary anachronisms and mistakes, which may be pardoned in the infancy of revived literature. The language of this piece is reckoned tolerably perspicuous, and the versification often harmonious. With respect to his Latin style, Mr. Warton gives him the credit of copying Ovid's Elegiacs with some degree of purity. He had not, however, got over the barbarism of monkish rhymes. *Biog. Britan. Warton's Hist. of Engl. Poetry.*—A.

GRAAF, or GRAEF, REGNER DE, a physician and celebrated anatomist, was born at Schoonhoven, in Holland, in 1641. His father, Cornelius, an architect, distinguished himself by the invention of several hydraulic machines. Regner was brought up to physic, and studied first at Leyden, under James Sylvius, and then in France, where he graduated at Angers in 1665. He settled at Delft, and became eminent in practice; but was cut off at the early age of thirty-two, in 1673. His death was imputed to vexation, from the controversies in which he was engaged with Swammerdam. De Graaf's first publication was, "De Succi Pancreatici Natura & Usu," *Leyd.* 1664, 12mo.: in which he appeared as a warm partisan of the doctrine of his master Sylvius, concerning the fermentation of the pancreatic juice with the bile. He next published, "De Virorum Organis Generationi inservientibus," 1668, 8vo.: a work which gained him great anatomical reputation. His dissections, indeed, had not been numerous, and his figures were drawn from parts taken out of their natural situations; yet he contributed much to a more accurate description of the parts treated of, and his delineations of them were more elegant than any before given. In this work he was the first who gave representations of the tubes for anatomical injection; an art in which he was very expert, and which he greatly improved. In 1672 he published "De Mulierum Organis Generationi inservientibus," 8vo.: a work containing much that is new and valuable. He maintained in it the ovarian system of generation, and gave figures of the corpora lutea, and the fœtus in different states of progress. A short time before his death, in 1673, he published "Partium Genitalium Defensio," in which he asserts his own claims to discovery, in opposition to those of Swammerdam, and adds some new anatomical observations. All the works of De Graaf have been printed together in 8vo.: *Leyd.* 1677; *Lond.* 1678; *Amst.* 1705. *Moreri. Halleri Bibl. Anatom.*—A.

GRABE, JOHN-ERNEST, a learned divine, and editor of the Alexandrian MS. in the Royal Library at London, was born at Konigsberg, in Prussia, in the year 1666. He received his education at the university in his native town, and when he had taken his degree of M.A. sedulously applied himself to the study of divinity, and to the perusal of the writings of the fathers. From the latter he imbibed the

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opinion that the outward and uninterrupted succession of bishops is essential to the being of a true church; which, as it is contrary to the tenets of Lutheranism, occasioned his being summoned before his superiors, and confined for several months. Upon his release, becoming still more firmly attached to that doctrine, he determined to quit the communion in which he had been educated, and to embrace that of Rome, of which it is one fundamental principle. In pursuance of this resolution, he delivered in a memorial to the electoral college at Sambia, in Prussia, in 1695, containing his reasons for his intended change; and immediately departed from Koningsberg, that he might be at liberty to carry it into execution, in some place where he should be beyond the reach of the Prussian jurisdiction. While he was on the road to Erfurt, through which he meant to pass to some catholic country, the elector of Brandenburg sent three treatises to him, written in answer to his memorial by three Prussian divines, by order of the elector. This attention in his sovereign met with due respect from M. Grabe, who perused the treatises with great care, and found reasonings in them which staggered him in his resolution of embracing popery, though they did not contribute to alter his sentiment respecting uninterrupted succession. Being willing, however, to discuss the points in question more closely before he formed his ultimate determination, he wrote to M. Spener, one of his answerers, intimating his wish to return to Berlin, that he might enjoy the benefit of a conference with him, provided that he could procure him a safe conduct. This favour being readily granted, M. Grabe went to that city, where he was soon prevailed upon to relinquish his purpose of joining the papal communion; but still maintained the obnoxious tenet which had formerly subjected him to imprisonment. Finding him immoveable upon this point, M. Spener advised him to remove to England. "There," said this friend, "you will meet with the outward and uninterrupted succession which you want: take then your route thither: this step will give much less uneasiness to your friends, and at the same time equally satisfy your conscience." With this advice M. Grabe complied, and arriving in England, was so strongly recommended to King William, that his Majesty granted him a pension of 100l. a-year, to enable him to pursue his studies. From this time he adopted England for his country, because he conceived that its ecclesiastical constitution approached nearer, on the whole, than that of any other, to the primitive pattern; and he shewed that he was not unworthy of the patronage which he received, by the attention and industry which he bestowed on the publication of several learned works. Having formed a design of printing some curious and scarce pieces of the fathers, in defence of his opinions, which in several points corresponded with the favourite notions of the nonjuring separatists, he went to Oxford, to examine the treasures of the Bodleian Library. In the year 1698 he published "Spicilegium S.S. Patrum, &c." vol. I. 8vo.; containing the lesser works and fragments from the writings of the catholic fathers and heretics of the first century, with dissertations and remarks; and in the following year, the second volume of the same work, comprising similar extracts from writers of the second and third centuries, with dissertations, &c. Some of the pieces in this collection he considered to be doubtful and apocryphal; but he endeavoured to establish the genuineness of others, which have been appealed to by the advocates for some of the superstitious tenets of popery, and which have been proved to be supposititious by some of the most learned and judicious critics of modern times. In the year 1700 Mr. Grabe was ordained a deacon of the church of England, and was presented to a chaplaincy of Christ-church, Oxford. This presentation he appears to have received, in order that he might be entitled to the emoluments, without being required to discharge the duties, of the appointment. When he was ordained deacon, he refused to receive the sacrament, on account of the omission of the prayer in the communion service mentioning the sacrifice before receiving the elements, which was inserted in the first Common-prayer Book of king Edward VI.; and he ever afterwards continued his nonconformity to the established church in that particular. If, therefore, he was at all ordained a priest, as Dr. Hickes says he was, it must have been by some of the nonjuring prelates. In the same year in which he took orders, Mr. Grabe published "S. Justini Philosophi & Martyris Apologia Prima pro Christianis, &c." 8vo., illustrated with the notes of several learned men, and additional remarks of his own; and in 1702 he published "S. Irenæi Episcopi Lugdunensis contra omnes Hæreses, Libri quinque, &c." folio, with prolegomena, notes, &c.

Upon the accession of queen Anne to the throne, our author's pension was continued, and her majesty was advised to employ him on an undertaking which reflected great honour on himself, and on the patronage by which he was enabled to complete it: that was

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to print, from the Alexandrian MS. in the royal library, the Septuagint translation of the Old Testament. When the queen informed him that he was selected to perform this task, she presented him with a purse, as a preliminary encouragement to his exertions. In the year 1705, Mr. Grabe published his proposals for printing that work by subscription, annexed to an account which he had drawn up of the superior value of this copy to the Vatican MS. accompanied with three specimens, containing so many different methods for the intended edition, in the choice of which he was to be determined by the learned world. In the following year, the university of Oxford, as a testimony of their approbation of his design, honoured him with the degree of doctor of divinity. His proposals were very favourably received, both at home and abroad; and in addition to the queen's bounty, he received a present from his own sovereign, the king of Prussia, together with subscriptions from the principal nobility, clergy, and gentry, from all parts. Animated by these encouragements, he proceeded with diligence and spirit in his undertaking, and in the year 1707 produced the first volume of his work, under the title of "Vetus Testamentum juxta Septuaginta Interpretes; Tomus I. continens Octateuchum, &c." in folio and 8vo. This volume contains the Pentateuch and the three following books. According to the order which the author had adopted, the second volume was to contain all the historical books of the Old Testament, whether canonical or apocryphal; the third, all the prophetical books; and the fourth, the Psalms, the three books of Solomon, &c. But after he had begun to print the second volume, he was induced to postpone the appearance of that, and also of the third volume, by the expectation of being furnished with important MSS. and other materials, which would enable him to render them more complete. That no time might be lost, however, in expediting the whole work, he published in 1709 the fourth volume, "continens Psalmorum, Jobi, ac tres Salamonis Libros, cum Apocrypha Ejusdem, necnon Siracidæ Sapientia," in folio and 8vo. In the following year he published a Latin dissertation, giving a particular account of the reasons why he had departed from his original order of publication, and of the helps which he expected to receive in order to perfect his plan. These were, a Syriac MS. of the historical books of the Old Testament, with Origen's remarks upon them; and two MSS. one belonging to Cardinal Chigi, and the other to the college of Lewis XIV. Afterwards he received these MSS. and made collations from them; while in the mean time he had prepared a volume of annotations upon the whole work, and also collected the materials for the Prolegomena. It required, however, so much time to digest the whole into proper method, that the second and third volumes were not published till after the author's death; the former in 1719, and the latter in 1720. While Mr. Grabe was employed in preparing these volumes for the press, he understood that Mr. Whiston had intimated, both in private conversation and in his writings, that he was "nearly of his mind about the constitution of the apostles, written by St. Clement, and that he owned in general the genuine truth and apostolical authority of this collection." In order to satisfy his friends and the public respecting his real sentiments on these points, he published, in the year 1711, "An Essay upon the two Arabic MSS. in the Bodleian Library, and that ancient Book called the Doctrine of the Apostles, which is said to be extant in them, wherein Mr. Whiston's Mistakes about both are plainly proved," 8vo. In the last of our subjoined authorities the reader may find a particular account of this treatise, as well as of Mr. Whiston's remarks upon it, and other pieces on the same subject. In the dedication of it the author observes, that it was the first treatise which he had published in the English tongue for the service of the church; and it proved to be the last, for he died in 1712, in the forty-fifth year of his age. He was attended in his last illness by Dr. afterwards bishop, Smalridge, who has left an ample testimony to the morality and piety of his character. He desired on his death-bed, that the public might be informed that he died in the faith and communion of the church of England, though he considered its constitution to be defective in some points, in which he thought the nonjuring clergy adhered more closely to the apostolical doctrine and discipline. His learning was, unquestionably, considerable; and of his great industry his various productions within the short space of fourteen years afford abundant evidence. Dr. Stvan Thirlby, in the dedication of his edition of Justin's Apology, informs us that Dr. Grabe "was a good man and not unlearned, and well versed in the writings of the fathers. But he was no critic, nor could be one, since he was not furnished with genius or judgment, or, to speak the truth, with learning sufficient for that purpose." In this opinion of Dr. Grabe's qualifications, Le Clerc coincides; and adds,

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that his books gained him the character of a laborious person, rather than of a great critic. Dr. Grabe's zeal for what he considered to be the primitive discipline and government of the church, induced him to form a project for rendering the lutheran church of Prussia episcopal, after the model of the church of England; and to recommend the English liturgy itself, by means of some of his friends, to a certain neighbouring court. Besides the pieces already mentioned, he published in 1705, an elegant edition of bishop Bull's Latin works, in folio, with his own notes, which procured him the thanks of that prelate; assisted in preparing for the press archdeacon Gregory's pompous edition of the New Testament in Greek, which was printed in the same year; and in 1706, published a preface to Daubuz's "Pro Testimonio Flavii Josephi de Jesu Christo, Libri duo." He also left behind him a number of MSS. of which the following were afterwards given to the world: "Liturgia Græca Johannis Ernesti Grabe," subjoined to Christopher Matthew Pfaff's edition of "Irenæi Fragmenta Anecdota," printed at the Hague, in 1715, 8vo.; and "De Forma Consecrationis Eucharisticæ, hoc est, Defensio Ecclesiæ Græcæ, &c." published with an English version, and notes, &c. at London, 1721, 8vo. For an account of the rest, we refer to the *Biog. Brit.* and *Gen. Dict.*—M.

GRACCHUS, Tiberius Sempronius, a person highly memorable in the political history of Rome, was the son of a father of the same name, a distinguished commander and excellent citizen, who, though of plebeian descent, had arrived at the consulate. His mother was the celebrated Cornelia, daughter of the first Scipio Africanus, the pride of Roman matrons (see her article). Tiberius received every advantage of education that the age could bestow, and a happy natural disposition seconded the efforts of tuition. In temper he was mild, composed, and modest; in his tastes, simple and moderate. He early distinguished himself for eloquence, sobriety, and political knowledge; and his reputation was sealed by admission into the venerable college of augurs. A proof of his high character was given by the spontaneous offer made him by Appius Claudius, one of the most illustrious persons in Rome, and president of the senate, of his daughter Claudia in marriage, which he thankfully accepted. It is said, that on this occasion, Appius, returning to his own house, informed his wife that he had contracted their daughter.—"Why so suddenly?" replied Antistia; "you might have taken time, even were Tiberius Gracchus the man!" In conformity with the Roman custom, Tiberius passed his youth in military service; first, in Africa, under his brother-in-law, the younger Scipio, with whom he lived in the same tent. By his valour and strict attention to discipline he obtained great credit in the army, and was equally beloved and esteemed by his fellow-officers. In the Numantian war he was questor to the consul C. Hostilius Mancinus, B.C. 137. The campaign of this consul proved a most unfortunate one, and the Roman general, after a severe defeat, was reduced to negociate a treaty with the Numantines in order to save the relics of his army. That people, who had been basely betrayed in a former treaty with the Romans, refused to trust any one except Tiberius Gracchus, with whose character for probity they were well acquainted, and the peace was accordingly concluded by his mediation. He afterwards obtained the restoration of his book of questor's accounts which had been taken by the Numantines in their plunder of the camp; and upon visiting their city, he was treated with great respect, and was offered any part of the booty he chose: he, however, accepted only a box of incense for sacrifice. The peace with Numantia, though as favourable to the Romans as from circumstances could be expected, was received by that haughty people with great indignation as a public disgrace; and it was resolved by the senate that it should be annulled, with the frivolous ceremony of delivering up to the Numantines those who had been instrumental in making it. The consul Mancinus was accordingly given up to them, naked and in chains; but the strong family-interest and popularity of Gracchus saved him from a like fate. It is thought, however, that a sense of the injustice of the senate on this occasion, and resentment of the dishonour they had thrown upon his treaty, was a principal cause of the subsequent hostilities in which he engaged against that body.

The condition of the Roman people at this period offered, indeed, ample scope either for the ambitious designs of a demagogue, or for the reforming schemes of a patriot. By a long series of usurpations, the patricians and men of opulence had appropriated to themselves all the public lands, in total contempt of the Licinian law, which had forbidden any citizen to possess more than five hundred acres. Almost all Italy was cultivated by the slaves of the nobility, and the lower class of Roman citizens was abandoned to a state of abject poverty. Lælius, surnamed the Wise, the friend of Scipio, had attempted to introduce some remedy for this

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evil, but the opposition of men in power had deterred him from persisting in his plans. Tiberius Gracchus now resolved to take up the deserted cause. Of his motives different judgments have been made according to party prepossessions, but it is generally admitted that his first steps were marked by equity and moderation. Having procured himself to be elected a tribune of the people, he proposed a revival of the Licinian law, but with modifications which greatly softened its operation. Indeed, in framing his bill, he had consulted with his father-in-law and with other eminent senators. It offered a full compensation out of the treasury for all the land above the allowed five hundred acres which any one might be obliged to resign to the public, and permitted every child of a family to hold two hundred and fifty acres above the five hundred held in the father's name. Such, however, was the horror entertained by the superior orders of an agrarian law however qualified, that they gave every possible opposition to the proposal of Gracchus. On his part, he was not backward in rousing the people to an assertion of their rights, and in his orations he made use of topics which their speciousness rendered peculiarly dangerous. "The wild beasts of Italy," says he, "have their caves and dens, but the brave men who shed their blood in her cause have nothing but air and light. It is mere mockery when their generals exhort them to fight for their sepulchres and household gods, when perhaps not a man among them is possessed of a domestic altar or sepulchre of his ancestors. The private men bleed and die to secure the luxuries of the great, and they are termed masters of the world whilst they are not owners of a foot of ground." How few are the governments in which such addresses would not strike home upon the breasts of the majority!

The nobles, unsuccessful in refuting the arguments of Gracchus, attempted to excite suspicions of his designs, and attacked him with the usual calumny of a wish to make himself king. When this failed, and the day of deciding upon his law arrived, they persuaded one of the tribunes, by name Marcus Octavius Cæcina, a young man of character, and a former friend of Gracchus, to interpose his negative. As this obstacle was legally unsurmountable, Gracchus in presence of the people conjured him in the most impressive manner to drop his opposition, but without effect. He then took a step which the strange constitution of Rome, it seems, allowed to any tribune when a law of his proposing was stopt in its progress by chicanery; that of suspending all the magistrates from the execution of their offices. This expedient, though it threw affairs into confusion, and excited great alarms among the men of property, did not answer the purpose; on the contrary, party contention on both sides rose higher than ever. At length Gracchus was driven to a measure which may be reckoned his first deviation from the principle of rectitude. He proposed to the people a decree for depriving his colleague Octavius of his office, and their votes confirming it, he caused him to be pulled down from the tribunal, not without danger to his life from the enraged multitude. The agrarian law then passed without farther opposition; and Appius Claudius, Tiberius Gracchus, and his younger brother Caius, were the commissioners appointed to carry its provisions into execution. They spent the whole summer in travelling through the provinces of Italy in order to examine the state of the landed property. Meantime the hatred of the nobles continued to pursue the author of the obnoxious measure, and on the return of Tiberius from his progress, he found his principal agent dead, with a strong suspicion of being poisoned. He put himself in mourning, and used some art to excite in the people apprehensions of his personal danger. He also carried a degree farther his attack upon the nobles, by adding to his law a clause for resuming all usurpations upon the republic. This was, in fact, rendering almost all the property of old families insecure. The difficulties it occasioned were, however, suspended by the circumstance of the death of Attalus king of Pergamus, who made the Roman people his heirs. Gracchus took advantage of it, and procured a law for the distribution of his treasures among the poor citizens for whom there were no lands; and for the disposal of the revenues of Pergamus not by the senate, but by the assembly of the people. The influence he thus acquired inspired him with the design of securing himself and his power by raising his father-in-law to the consulate, his brother to the tribuneship, and continuing to himself the same office for another year. He also planned other regulations for abridging the authority of the patricians, and throwing more weight into the popular scale. The day of election for tribunes was the signal of another party contest, more violent than any of the preceding. The senators resolved to make a final stand, and a conspiracy was openly formed against the life of Gracchus. Of this he was informed by a friendly senator, as he was proceeding to the capitol. He tucked up his robe, and his party

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prepared to repel force by force. In the uproar that followed he could not make himself heard by those at a distance, wherefore he put his hand to his head, to signify that his life was in danger. This was interpreted by his enemies as a demand of the regal tiara; and the consul Mutius Scævola was urged to arm his legions and attack the party of Gracchus. Upon his refusal to concur in so bloody a proposal, Scipio Nasica, a relation but an inveterate enemy of Gracchus, who had always recommended violent measures, cried out, "Since our consul betrays us, let those who love the republic follow me;" and immediately proceeded with a number of other senators to the scene of action. His party, armed with staves and clubs, fell indiscriminately upon all in their way, and soon dispersed the crowd round Gracchus. The deserted tribune being seized by the robe, left it behind him and fled; but chancing to stumble over a bench, he received a blow as he rose again which stunned him. His foes rushing on, dispatched him with repeated blows. Above three hundred of the people were slain with him, and the bodies of all, that of Tiberius included, were thrown into the Tyber. Several of his friends were afterwards banished without trial, and some of them were put to a cruel death. This storm of civil fury took place B.C. 133, when Gracchus had not completed his thirtieth year. The senate passed an act of indemnity for all who were concerned in the massacre; but the people expressed such a rooted detestation of Nasica, that he was obliged to quit Italy, and never returned. With respect to Tiberius Gracchus, his memory has been regarded either as that of a martyr to liberty or of a victim to lawless ambition, according to the different principles of those who have commented on his actions. All have agreed in acknowledging his great talents and his private worth; and the candid have generally admitted the purity and patriotism of his original opposition to patrician injustice. *Plutarch Vit. Gracchor. Univers. Hist.*—A.

GRACCHUS, Caius, brother of the preceding, was his junior by nine years. In temper he was warmer than Tiberius, nor was he so much distinguished by the sobriety of his manners, though in that respect he might be advantageously compared to the Roman youth in general. He enjoyed the same advantages of education with his brother, which he so well improved as to become one of the ablest orators of his time. Cicero (de Clar. Orator.) says of him, that he knows not if he had his equal in eloquence; and particularly recommends his compositions, though unfinished, to the study of youth. His person was graceful, his action strong and impressive, his voice of great compass, and melodious when the vehemence of pleading did not raise it to too high a key; to correct which defect he was accustomed to place a judicious person behind him with a pitch-pipe, by which he might regulate his tone.

After the tragical end of his brother, Caius passed some time in retirement, cultivating his rhetorical talents, and secretly preparing to act his part also on the theatre of the public. He chose first to appear abroad; and in the year B.C. 126 he accompanied the consul Aurelius Orestes to Sardinia as his questor. He there obtained general applause, as well by his strict attention to the duties of his office as by his humanity and temperance. The army being distressed for want of clothing, he successfully exerted his influence among the Sardinian towns in procuring a supply. The senate, jealous of the popularity he acquired on this occasion, changed all the troops quartered in the island, but detained Gracchus there as pro-questor, in order to keep him at a distance from the turbulent scenes of the Roman forum. Perceiving their intentions, he ventured, in defiance of the military laws, to quit Sardinia without leave of his commander, and suddenly made his appearance at Rome. He was called to account for this misdemeanour by the censors, but he pleaded his cause so well that he was acquitted. Soon after, he became a candidate for the tribuneship; and such was the zeal of the people in his favour, that the Campus Martius was not able to contain the multitude who flocked from the Italian towns to support his election, and many gave their votes from the tops of the adjacent houses. It is said that his mother, alarmed at the prospect of the dangers in which he was about to involve himself and his country, earnestly, but in vain, urged him to desist from his pretensions; and two letters to this purpose are given as hers among the remaining fragments of Cornelius Nepos; but it may be questioned whether a woman of her high spirit, and who always afterwards prided herself in being the mother of the Gracchi, would have chosen to recommend an unambitious retirement to either of them. It appears, however, that at the request of his mother, whom he greatly honoured, Caius dropt the pursuit of a law levelled against his brother's old competitor Octavius. His orations to the people were manifestly calculated to revive their indignation against the senators for their conduct towards Tiberius; and he carried motions for the con-

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firmation of his brother's laws, and the passing of others still more obnoxious to the patricians. Being nominated a commissioner for the division of lands among the poor citizens and allies, in his progress through Italy he laudably employed himself in repairing roads, building bridges, and other useful works. Still more popular was the law he carried for establishing public granaries in Rome, whence the citizens were to have monthly distributions of corn at a very low price, the expences of which were to be defrayed by duties laid on goods imported into the dominions of the late king Attalus. By these and other acts he so ingratiated himself with the people, that he was chosen tribune a second time, in spite of all the opposition of the nobles. Encouraged by this success he struck a severer blow at the senate, by proposing a law for transferring from the senators to the knights the cognizance of all private causes, civil and criminal; and when, by his influence, a decree of the people for this purpose was obtained, he could not forbear crying out in triumph, "At length I have humbled the senate." A farther humiliation, merely of the irritating kind, which he contrived for them, was to place the seats in the comitium, so that the orators who addressed the people must at the same time turn their backs upon the senators. Such was his influence at this period, that he was able to confer the consulship upon his friend Fannius Strabo; but this person, either seriously alarmed at Gracchus's democratical plans, or gained over by the patricians, was one of the first who vigorously opposed him. He was still more injured by an artifice practised by the senate, who secretly engaged Livius Drusus, one of the tribunes, to vie with him in the affections of the people, by outdoing him in every motion which he made in their favour, and carrying it a degree farther. They, moreover, incited another tribune to propose a decree for rebuilding Carthage, and when it was passed, to nominate, under pretence of honouring them, Gracchus, with his democratic associate Fulvius Flaccus, among the leaders of the new colony. His necessary absence on this occasion, together with the arts of the other party, diminished his influence with the people; and though, upon his return, he used means to recover his popularity, he was not able to carry his election when he stood candidate a third time for the tribuneship. Another misfortune to him was the election of his professed enemy L. Opimius to the consulate. As he now foresaw an impending storm, he wished to avail himself of a temporary absence in prosecuting his commission at Carthage; but the senate now thought proper to oppose this project, and a tribune of their party moved for the repeal of the law relative to the colonising of that place. As he founded his motion on some pretended prodigies which had happened on marking out the ground for the new city, Gracchus was provoked to say in public, "that if the senate reported that Heaven opposed the rebuilding of Carthage by prodigies, the senate lied;" a bold truth, which men's minds were as yet scarcely prepared to hear! When this subject was to be finally determined in the comitia, Gracchus, and his violent partisan Fulvius, made preparations either to employ, or to resist, the force which, in the present state of parties, was likely to be resorted to. It unfortunately happened that one of the consul's lictors, behaving with insolence to Gracchus and his friends, was stabbed in the midst of a sacrifice. This rash action was the signal of civil war. The body of the lictor was publicly exposed, and Opimius with his consular troops took possession of the capitol, and was empowered by the senate "to take care that the republic received no detriment," which was, in fact, giving him dictatorial power. Fulvius, meantime, seized upon mount Aventine; and Gracchus, though unwillingly, set out to join him. It appears that his soul shrunk back at the idea of citizens shedding the blood of fellow-citizens; and it was with the most painful emotions that he broke loose from his wife, who, with their son in her arms, held him by the robe, and conjured him not to go to a certain death. On arriving at the spot, he sent proposals of accommodation to the consul, which were rejected; and a price was set upon the heads of Gracchus and Fulvius. Opimius marched on, and a formal battle ensued, in which many were slain on both sides. The populace at length deserted their friends, and Fulvius, who had concealed himself, was discovered and killed. Gracchus, whom either timidity or humanity had kept out of the battle, retired for refuge first to the temple of Diana; but being urged by his friends to a farther flight, he is said to have solemnly imprecated upon the heads of the Roman people perpetual slavery for their base desertion of him, and then to have left the city across the bridge named Sublicius. His retreat was favoured by two faithful friends, who defended the bridge till they fell, covered with wounds. Gracchus, meantime, reached a grove sacred to the furies, where, according to one account, a slave by his orders dispatched him, and then himself; according to another, he was over-

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taken by his foes, and covered by the body of his faithful slave, who received all the swords of the assailants till he expired, after which the master soon fell. His head was cut off, and sold to the consul for its weight in gold, the captor having first increased that weight by pouring in melted lead. His body was thrown into the Tyber, but afterwards delivered to his mother for burial. Three thousand persons perished in the conflict, which may be accounted the first scene of the bloody tragedies under Marius and Sylla. This catastrophe happened B.C. 121. Great cruelty was shewn by the victors, and the senate immediately proceeded to abolish all the laws of the Gracchi. Their names were still fondly cherished by the people, their statues were erected, and the places in which they were killed were consecrated by religious rites to their manes. The aristocratic party, however, which was at length identified with that of Roman liberty, always regarded their projects with detestation; and even the republican Lucan has stigmatised them as the

Legibus immodicos, ausosque ingentia, Gracchos.

Caius has been generally considered as less pure in his intentions and less moderate in his plans than Tiberius; though the difference appears to be rather in the usual progress of party violence than in original purpose. *Plutarch Vit. Gracchor. Univers. Hist.*—A.

GRACIAN, BALTHASAR, an eminent Spanish writer, was born in 1603 at Calataiud. He entered among the Jesuits at the age of sixteen, and became a teacher in the society successively of belles-lettres, of philosophy, and of theology. He was likewise for some years a preacher; and finally was rector of the Jesuits' college of Tarragona. He died in that college in 1658. Gracian was a much esteemed author in his own language. His principal works are: "El Heroe" (The Hero), 1637, under the name of Lorenzo Gracian, which he also took on other occasions: "El Politico D. Ferdinando el Catholico," 1641; or, Reflections on the political Conduct of Ferdinand the Catholic: "Agudezza y arte de Ingenio," 1642; a treatise on the different kinds of witty conceptions: "El Discreto," 1646: "El Criticon," a work treating on the errors to which man is liable: "Oraculo Manual, y arte de Prudencia," 1647; a manual for prudent conduct: "El Comulgador," 1655; a collection of meditations on taking the holy communion. Most of these works have been translated into French and other foreign languages, but they seem incapable of withstanding the rigour of enlightened criticism. A few sensible remarks are buried in a heap of obscure and extravagant ones; and Gracian is said to be, in comparison to solid moralists, what Don Quixote is to genuine heroes. *Moreri. Nouv. Dict. Hist.*—A.

GRÆCINUS, JULIUS, a Roman senator in the reign of Caligula, was the son of a Roman knight settled in the colony of Forum Julii, now Frejus, in Narbonnensian Gaul. He was distinguished for eloquence and for the study of philosophy, and he carried into practice the moral lessons he had learned: for he refused to obey the command of Caligula to appear as the accuser of Marcus Silanus, and suffered death in consequence. Seneca says of him, "that he was put to death for the sole reason, that he was too good a man to be permitted to live under a tyrant." Columella mentions him as having written a treatise concerning agriculture and the management of vines. He was the father of the illustrious Cn. Julius Agricola (see his Life). *Taciti Vit. Agricol. Seneca de Benef. & Epist.*—A.

GRÆVIUS, JOHN-GEORGE, a very eminent critic, was born in 1632 at Naumburg in Saxony. After acquiring the learned languages at a college in Germany, he studied at Leipsic under Rivinus and Strauchius. He then passed two years at Deventer in an intimate connection with the celebrated John-Frederic Gronovius, to whom he acknowledged himself indebted for a great part of his acquisitions. He next spent some time at Amsterdam; and at the age of twenty-four he was invited by the elector of Brandenburg to occupy a professorship at Duisburg. Two years afterwards he succeeded Gronovius at Deventer. His reputation induced the states of Utrecht to attract him to their university; and during forty-one years he filled the chairs of politics, history, and eloquence, in Utrecht, refusing various invitations to other seminaries. He drew a great confluence of students from all parts, some of them of high rank; and the curators of the university, conscious of the treasure they possessed, loaded him with favours. He died in 1703, aged seventy-one. The works of Grævius are well known by scholars. They consist of editions of several classic authors, as Hesiod, the greater part of Cicero, Florus, Cæsar, Suetonius, &c.; and of two great compilations. These are, "Thesaurus Antiquitatum Romanorum," twelve volumes folio, 1694 *& seq.*; a vast collection of authors who have treated on this subject; and "Thesaurus Antiquitatum Italicorum," six volumes folio, continued by Burman to the forty-fifth volume. Grævius as

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a critic was modest, and free from the pride and pedantry which too often accompany this character. *Moreri. Nouv. Dict. Hist.*—A.

GRAFFIGNY, Frances d'Issembourg d'Happoncourt de, a literary lady, daughter of a major of the gendarmerie of the duke of Lorrain, was born at Nanci about 1694. Her husband, De Graffigny, chamberlain to the duke of Lorrain, was a man of such a violent and brutal disposition, that after living many years with him she obtained a legal separation from him. She then went to Paris with mademoiselle de Guise, who was espoused to marshal Richelieu, and soon made her merit known to the wits of that capital. She first appeared as an author in a Spanish novel in 1745. This was followed by the "Lettres d'une Peruvienne," two volumes 12mo., which were very much read and admired, notwithstanding some affectation in the style, and too metaphysical a manner of treating the passion of love. It is accounted to enter with great art into all the delicacies and intricacies of the feelings, and to describe with much force and vivacity. A dramatic piece by madame de Graffigny, in five acts in prose, entitled "Cenie," was regarded as one of the best specimens of sentimental or pathetic comedy. Another of a similar kind named "La Fille d'Aristide," obtained less applause. This authoress was of a very estimable character in private life, and had many respectable friends. The emperor and empress honoured her with their friendship, and made her frequent presents. She was an associate of the academy of Florence. She died at Paris in 1758, at the age of sixty-four. *Nouv. Dict. Hist.*—A.

GRAIN, or Grin, John-Baptist le, a French historian, descended from an ancient family in the Low-countries, was born at Paris in 1565. He was educated with care, and in his youth attended on the court, where he attached himself to the service of Henry IV. That prince, on the establishment of the household of his queen Mary de Medicis, appointed Le Grain to the office of her counsellor and master of requests in ordinary. His principal employment, however, was in writing, and in attending to the education of his children. It was on their account that he drew up memoirs relative to the history of France, which remained in MS. till his relation, the chancellor De Sillery, persuaded him to publish a part of them. His first publication, which he printed in his own house, was entitled "Decade contenant l'Histoire de Henri le Grand Roi de France & Navarre, IV. du Nom," folio, 1614, in ten books: it comprises the period from the peace of Cambray in 1559, to the king's death in 1610. This was written with a freedom which pleased the young king Lewis XIII. to whom it was presented; and by his order he published a second decade in 1618, giving the history of that king's reign from 1610 to 1617. The honesty of his narration and candour of his sentiments raised a storm against his work, and several attempts were made to procure a censure upon it from the Sorbonne, but without success; that body declaring that they found nothing in it deserving of censure. The real grounds of the objections made to it were, that the author had spoken favourably of Dr. Richer and his works, that he had supported the liberties of the Gallican church, that he had censured the attempts to introduce into France those articles of the council of Trent which had been rejected, that he disapproved the establishment of new religious orders, and was not favourable to the persecution of heretics. Though all this only proved him to be a good Frenchman, yet his enemies had influence enough to procure from the king letters for the suppression of the sale of those copies of his work which remained in his hands. He has left in MS. a kind of manifesto relating all the proceedings respecting his book, which sufficiently displays the discouragements attending honest historians under an absolute monarchy. He left in MS. a third decade of his history, and some other pieces on historical and chronological topics. His writings are only valuable for their facts, the style being very disagreeable, and the narration interrupted by impertinent matter. The treatment he met with disgusted him with the court, and he spent his latter years in retirement on his estate of Montgeron, where he died in 1642. In his testament he enjoined his descendants never to entrust the education of their children to the Jesuits. *Moreri. Nouv. Dict. Hist.*—A.

GRAINGER, James, M.D. a poetical and medical writer, was born in 1724, at Dunse in Berwickshire, whither his father had removed, as an excise officer, after selling his estate of Houghton-hall, in Cumberland. James received a classical education at North Berwick, and was then put apprentice to a surgeon in Edinburgh. He attended the medical lectures in the university, and then entered the army as a regimental surgeon, in which capacity he served both at home and abroad. On the peace of 1748 he took the degree of doctor of physic, and settled in the practice of his profession at London. His taste for elegant literature made him known to several of the wits and poets of the time, and the

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publication of his Ode on Solitude in Dodsley's collection gave him a respectable rank among them; but his professional encouragement was probably inconsiderable, since we find him engaged as tutor to a young man of fortune at a salary of two hundred pounds per annum. In 1759 he published his translation of Tibullus, which he had completed many years before. It was dedicated to his pupil, whom, in the following year, he accompanied to the West Indies. He settled at Basseterre, in the island of St. Christopher, married the daughter of the governor, and pursued the practice of physic with great success. At the same time he did not desert the amusement of poetry, but composed his principal work, on a subject dictated by his situation, a didactic poem on the culture of the sugar-cane. This he published in 1764, after revisiting England, and submitting the MS. to the criticism of his friends. He then returned to Basseterre, where he died in December 1767, much esteemed and regretted. Of his private character nothing need be added to the encomium of his friend Dr. Percy: "He was not only a man of genius and learning, but had many excellent virtues; being one of the most generous, friendly, and benevolent men I ever knew."

Dr. Grainger in his poetical capacity stands highest as the writer of the "Ode on Solitude," the fine exordium of which Mr. Boswell tells us that Dr. Johnson repeated with great energy, adding liberal praise to the whole. Another short piece, entitled "Bryan and Pereene," printed in Percy's Reliques, is a beautifully pathetic and descriptive ballad. His "Sugar-Cane" will be admired only by those who can bear prosaic matter raised upon the stilts of blank-verse. It is, however, not without some of those addresses to the imagination which the climate and scene copiously furnish in the walks of natural beauty and sublimity; but they are scarcely equal to what might have been expected from the author of the Ode on Solitude. Indeed, they are injured by the medium of a stiff and constrained diction. His translation of the elegies of Tibullus is respectable, but not eminently happy. He has not shackled himself with a close adherence to the original, yet he fails of attaining the ease and tenderness of Hammond's imitation. The work was printed with the original Latin, and with copious and learned explanatory notes. It was animadverted upon by Dr. Smollett in the Critical Review with a severity which caused an appeal to the public on the part of Dr. Grainger, and entirely broke the friendship between them. Neither this nor the Sugar-Cane reached a second edition. The doctor's medical writings were, "Historia Febris Anomalæ Batavæ, Ann. 1746-47-48," 8vo.; and a "Treatise on the more common West-India Diseases," 8vo. 1764. *Life, in Anderson's British Poets.*—A.

GRAMAYE, JOHN-BAPTIST, a writer of history, was a native of Antwerp. He studied at Louvain, and taught rhetoric in that university. He was afterwards made historiographer to the Low-countries, provost of Arnheim, and apostolical prothonotary. He travelled through Germany and Italy; and proceeding from the latter country to Spain, he was made captive by an Algerine corsair, and carried into Africa. This opportunity of seeing another part of the world was not unimproved by him, as will appear from the list of his writings. After returning to his native country, he travelled into Moravia and Silesia, and in the latter province was placed by cardinal Dietrichstein at the head of a college. He died upon a journey at Lubeck, in 1635. Gramaye was a man of learning, and composed Latin works both in prose and verse. Of the former are, "Africæ illustratæ, Lib. X," 4to., 1622; containing a history of Africa from the remotest periods to his own times, with some geographical details: "Diarium Algeriense;" the result of local observations during his captivity: "Peregrinatio Belgica," 8vo.: "Antiquitates Flandriæ," 1608, folio: "Historia Namurcensis." *Moreri. Nouv. Dict. Hist.*—A.

GRANCOLAS, JOHN, a French divine and writer in ecclesiastical antiquities and controversy in the seventeenth and former part of the eighteenth century, was a native of Paris, where he died in the year 1732. He was admitted to the degree of doctor by the faculty of the Sorbonne, in the year 1685, on which occasion he kept his act with great applause. He was made chaplain to the duke of Orleans, the regent, and after his death chaplain of St. Bennet's. Becoming attached to the study of ecclesiastical rites and usages, he made large collections from the fathers, and other ancient authors, the canons, liturgies, &c. and published a great number of treatises, from the year 1692 to 1728, which, though chiefly compilations, serve to throw light on the discipline and ceremonies of the Greek and Latin churches. For the titles of his smaller pieces of this description, as well as of his controversial and devotional treatises, we refer our readers to Moreri. His principal works, besides a translation into French of "The Works of St. Cyril," 1715,

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4to., were, " A Treatise on Liturgies, or, the Manner of celebrating Mass, in every Age, both in the Eastern and Western Churches," 1698, 12mo.; " The ancient Sacramentary of the Church," 1699, containing the ancient forms observed in the administration of the sacraments, both among the Greeks and Latins; " An Historical Commentary on the Roman Breviary," 1727, in two vols. 12mo.; " A Critique on Ecclesiastical Authors," in two vols. 8vo.; and " A Concise History of the Church in the City of Paris," in two vols. 12mo. The last-mentioned work was suppressed, in consequence of the complaints made by cardinal de Noailles, who was roughly treated in it. The above productions deserve reading, on account of the value of the materials to be found in them; but they are greatly defective in point of arrangement and perspicuity, and are written in a wretched style. *Moreri. Nouv. Dict. Hist.*—M.

GRAND, Anthony le, a French cartesian philosopher in the seventeenth century, who is called by some writers the abbreviator of Descartes, was a native of Douay, concerning whose life we find no particulars recorded. He was the author of various works, of which the principal were, " Institutio Philosophiæ secundum Principia Ren. Descartes," 4to.; " Curiosus Naturæ Arcanorum Perscrutator," 1673, 8vo.; notes upon " The Physics" of Rohault, which have been frequently printed; and " Historia Sacra a Mundo condito ad Constantinum Magnum," 8vo., which is his best performance. *Moreri. Nouv. Dict. Hist.*—M.

GRAND, Joachim le, a political and historical writer, was born in 1653, at Thorigny in Normandy. He entered into the congregation of the Oratory, which he quitted in 1676, and went to Paris, where he engaged in the education of two young men of rank, and at the same time applied to historical studies under the direction of father Le Cointe. He first appeared as a writer in 1688, when he published " A History of the Divorce of Henry VIII. and Catharine of Arragon," three vols. 12mo. In this he attempts to justify the Jesuit Sanders, and to refute the two first books of Burnet's History of the Reformation. The controversy between him and that prelate was some time continued; but it will now be thought that the cause of the Reformation in England is little concerned with the merits of that measure. He also, in 1691, addressed three letters in a 12mo. volume to bishop Burnet, on his critique of Bossuet's History of the Variations of Protestant Churches. He was taken from his literary pursuits by the appointment of secretary to the abbé d'Estrees, in his embassy to Portugal, in 1692, which continued till 1697. Some translations of Voyages and Travels from the Portuguese were part of the fruits of this employ. In 1702 he accompanied the same minister in Spain, where he remained as secretary till 1704. The marquis de Torci, minister of state, took him into his service in 1705, and employed his pen in several memorials concerning the succession to the Spanish monarchy, and other political topics, in which he acquitted himself with great ability. He was afterwards applied to in other matters relative to French history, for which purpose he drew up several valuable memoirs. His last printed work was a treatise " On the Succession to the Crown of France, by Agnates (direct male Heirs)," 1718, 12mo.; which is reckoned a curious and useful performance. He died at the age of eighty, in 1733. He was possessed of two priories, and had been for a time censor-royal of books. *Moreri. Nouv. Dict. Hist.*—A.

GRAND, Lewis le, a learned French ecclesiastic, was born at Luzigni, in the diocese of Autun, and died in the year 1780. He was educated in the seminary of St. Sulpice, at Paris, and admitted to the degree of doctor by the faculty of the Sorbonne. The whole of his time which was not taken up in the discharge of his clerical functions he devoted to close study. He published " Prælectiones Theologicæ de Deo," in two vols. 12mo.; " De Incarnatione Verbi Divini," in two vols. 12mo.; and a treatise " De Ecclesia Christi," 8vo. His writings are esteemed for their perspicuity, and the excellence of their arrangement. *Nouv. Dict. Hist.*—M.

GRANDET, Joseph, a pious and worthy French priest, known by his biographical accounts of several religionists, was descended from a respectable family, and born at Angers, in the year 1646. Having embraced the ecclesiastical life, he spent some years in the seminary of St. Sulpice, at Paris, whence he returned to his native place in the year 1674. He there was admitted into orders, and was appointed superior of the seminary in that city. In the year 1685 he was presented to the church of the Holy Cross at Angers, where he continued his ministerial functions for thirty-two years, beloved and respected by his parishioners, to whom his memory was rendered dear, not only by his fidelity and diligence in the pastoral office, but by his friendly conciliating manners, and his numerous acts of benevolence and charity. He died in 1724, when in the seventy-ninth year of his age. He was the author of several lives of persons eminent for their sanctity,

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which have been much read by pious Catholics. For their titles we refer to *Moreri* and the *Nouv. Dict. Hist.*—M.

GRANDI, Francis-Lewis, an Italian abbot, philosopher, and mathematician, who flourished in the latter end of the seventeenth and the beginning of the eighteenth century, was born at Cremona, in the year 1671. As he early possessed a studious inclination, he determined to embrace the ecclesiastical life for the sake of freely indulging it. Accordingly, when he was about sixteen years of age, he entered into the order of Camaldules or Camaldolites, at Ravenna; on which occasion, in compliance with the usage of the order, he relinquished his christian name, and received that of *Guy*. He soon distinguished himself by his proficiency in the different branches of literature and science; and becoming in the course of his enquiries dissatisfied with the peripatetic philosophy which then prevailed in the schools, was ambitious of contributing to introduce a more rational system. With this design he offered himself a candidate for a vacant chair of philosophy in the school of Florence, and obtained his object, though not without much opposition from the prejudiced adherents to the old opinions. In this new situation he diligently applied himself to exterminate the aristotelian dogmas, and to introduce in their room the philosophy of Descartes; while at the same time he became zealously attached to mathematical studies. The works of Torricelli, Wallis, and Gregory de St. Vincent, were his favourite companions. Having published a treatise intended to resolve the problems of Viviani, relative to the construction of arches, which he dedicated to the grand-duke Cosmo III., that prince was so well pleased with it, that he appointed the author professor of philosophy in the university of Pisa. From this time father Grandi applied more closely than ever to the study of pure mathematics, particularly of the higher kinds of geometry and analysis; and he had the honour of ranking among his friends and correspondents Leibnitz, Newton, Bernouilli, Baglivi, and Magalotti. But in the midst of his scientific studies he paid due attention to history, criticism, and ecclesiastical antiquities. When, in the year 1702, a Life of St. Peter Damiano was published, in three large volumes, father Grandi freely exposed the absurdities and superstitions contained in it. Afterwards he examined with a critical eye the legends of St. Romauld, the founder of his order, and pruned them of many fables which pious fraud had introduced into them. His liberality, however, gave offence to the bigots of his community; and as he was at this time abbot of St. Michael at Pisa, he was deposed from that dignity in a general chapter of the order. Upon this the grand-duke Cosmo appointed him his professor of mathematics in the university of Pisa; and not long afterwards he appears to have removed the prejudices of his weak brethren, and to have been reinstated in his abbacy, which he retained until his death. In the year 1683, Dr. Narcissus Marsh, archbishop of Armagh, having presented to the Royal Society in Dublin some difficult problems for the improvement of acoustics, father Grandi was requested by his friend, count Laurence Magalotti, to resolve them; which task he accomplished, and his performance was transmitted by the British minister at the court of Florence to the Royal Society at London. One of our mathematician's principal works was his treatise "On Series and Infinitesimals." In this work he attacked M. Varignon on some parts of his system of new mechanics, by which means he became afterwards involved in a controversy with that gentleman. Father Grandi undertook the defence of Galileo's doctrine respecting the earth's motion, against all opponents, and was attacked by different authors, over whom he soon obtained a complete victory. He also ably defended the doctrine of infinites, which was attacked by Marchetti. In the mean time M. Varignon had replied to his strictures, in a Memorial which was delivered in to the French Academy of Sciences, and published in the Leipsic Journals. This reply produced a rejoinder from our author, in which he renewed his attack upon M. Varignon, principally on the subjects of tangents and the angle of contact in curves, such as they are received in the geometry of infinitesimals. Mr. Varignon's death terminated this contest. Father Grandi's talents were also employed on matters of political economy. To him were referred various disputes respecting the rights of fishery and tolls on the rivers; and he was employed on a joint commission from the grand-duke and the court of Rome to settle the differences between the inhabitants of Ferrara and Bologna, concerning the necessary works to preserve their territories from inundation. These services he performed to the satisfaction of all parties, and was liberally rewarded by his illustrious employers. Afterwards father Grandi was engaged in a contest with father Le Ceva, on the subject of the philosophy of the ancients and moderns, occasioned by a preface to a Latin poem of the

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latter, in which he maintained that none but heretics would renounce the philosophy of Aristotle. The rest of his days our author spent in mathematical pursuits, and publishing a vast number of books in that science. For their titles we must, after the example of our authority, refer to the list annexed to M. Bandini's eulogy, entitled "Guidonis Grandi Abbatis Camadulensis & Mathematici Præstantissimi Elogium," 1745. Our author died in 1742, when about seventy-two years of age. *Moreri.*—M.

GRANDIER, URBAN, a French priest, who by the basest arts was condemned for the pretended crime of magic, and burnt alive in the year 1634, was the son of a notary-royal at Sablé, and born at Bovere, near that town, but in what year is not known. He was educated under the Jesuits at Bourdeaux, and soon recommended himself to the friendship and esteem of those fathers by the dawnings of a fine genius, and his proficiency in his studies. On appreciating his talents, they conceived that he would be of more use to them in the world than if transplanted into their society; and after he had gone through his regular course of study, and had taken orders, they collated him to the living of St. Peter, at Loudun, of which they were the patrons, and also procured for him a prebend in the church of the Holy Cross. These benefices made him the object of envy with the ecclesiastics, which was still farther heightened by his great accomplishments. His person was handsome, and he took care to adorn it by studying great delicacy and neatness in his dress. In conversation he possessed an equal fluency of expression and elegance of language. He often appeared in the pulpit, where his talents as a preacher procured him numerous admirers. He incurred the odium of the monks, for two reasons: because he preached against fraternities, and those who did not frequent parochial mass, and confess to the parish priest; and because he preached much better than they. With his friends he was easy, facetious, and agreeable; but extremely haughty and disdainful towards his enemies. He resented injuries so keenly, that those who were once his enemies were always so, and the number of them was considerable. Some of his brethren of the clergy he had highly exasperated, by the arrogance with which he triumphed over them, upon gaining some suits against them in the episcopal court; and he raised a host of foes by his successful gallantries with the ladies, which created a league against him of disappointed rivals, incensed fathers, and enraged husbands. His most formidable enemy was Trinquant, the king's attorney, who had a handsome daughter, whom he suspected Grandier of having debauched; and he was joined by Mervau, the king's advocate, who had the misfortune to be in love with a lady who favoured Grandier more than him. These various enemies entered into a combination to compass the ruin of Grandier, or at least to drive him entirely out of Loudun. Accordingly, in the year 1629, they procured an information to be lodged against him in the bishop's court at Poictiers, in which he was accused of having seduced maids and married women, and also taxed with impiety and irreligion. This information, notwithstanding that Grandier cannot be acquitted of criminality, was supported in a very lame and insufficient manner; but the bishop, who saw only with the eyes of Grandier's enemies, was so biassed against him, that he suspended him from his functions, and condemned him to resign his benefices, and to the practice of severe penance and mortification. From this sentence Grandier made an appeal to the archbishop of Bourdeaux; and after his enemies, in order to harass him, had removed the cause to the parliament of Paris, who remitted it to the presidial of Poictiers, he was acquitted by that tribunal, and allowed to sue for damages, and the restitution of the profits of his benefices during his suspension. The archbishop of Bourdeaux, who valued Grandier for his great parts, knowing that he was surrounded with enemies who were bent upon his ruin, advised him to change his living, and to remove to a distance from Loudun: but he was not of a temper capable of following such wholesome counsel, and relished too much the sweets of revenge to renounce that darling passion. He accordingly returned to Loudun with an air of triumph, bearing a branch of laurel in his hand, and resolved to prosecute his enemies before the parliament for reparation and damages. The disappointment which his acquittal created to his enemies, determined them to compass his destruction by some other method. One Mignon, a priest, and an implacable foe to Grandier, soon devised a scheme, which ultimately enabled them fully to gratify their malignity. He trained up the nuns in the Ursuline Convent at Loudun to act the part of women possessed; and though the scandalous farce was too clumsily played to impose upon any but the most credulous, yet it was in the end connected with other circumstances which led to Grandier's ruin. The rumour of the nuns being possessed beginning to be whispered through the town, Mignon and

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another priest proceeded in their scheme by exorcising the nuns, who, according to the instructions they had received, accused Grandier of having practised the arts of magic upon them, and subjected them to demoniacal influence. Grandier at first beheld their exorcisms with indifference, as a mere farce that would soon end in nothing; but finding, from the effects produced upon the credulous and the devotees, that matters were beginning to grow serious, and successful in promoting his defamation, he thought proper to appeal to the bailiff and the other magistrates, requesting that they would take cognizance of the business. Numerous were the tricks played in their presence, to endeavour to convince them of the reality of the possession, and the criminality of Grandier; but without success. When, however, they attempted to interpose their authority, and prohibited the continuance of such infamous proceedings, the priests disowned their jurisdiction, and went on with their game till the archbishop of Bourdeaux came into the neighbourhood of Loudun, who took such measures as soon discredited the possessions with all persons of sense and reflection. For he sent his physician, Dr. Duncan, to Loudun, who, as we have already seen in the life of that gentleman, personally examined the nuns, and afforded satisfactory evidence that the whole business was a most gross imposture. Upon this the archbishop issued an order, which soon put the devils to flight, and calmed the pretended possessed, till the shameless artificers of the farce found means to revive it, under the sanction of an authority against which Grandier could obtain no protection. Stung with rage that they had not yet succeeded against their intended victim, they devised a scheme for engaging cardinal Richelieu, the prime-minister, to favour their designs. For this purpose the capuchins of Loudun wrote to father Joseph, one of their fraternity, whom the cardinal had associated with himself in the administration, informing him that Grandier was the author of a satirical libel, entitled "The Shoemaker's Wife of Loudun," containing reflections on the cardinal's person and birth, which had excited in his bosom the sharpest stings of resentment. Suffering himself to be persuaded that this information was well founded, he determined to make Grandier feel the full weight of his vengeance. At that time M. Laubardemont, master of the requests, was commissioned by the king to demolish the fortifications of Loudun. This man was entirely devoted to the cardinal, and the ordinary instrument of his vengeance when that minister was disposed to put any person to death under the formal shew of justice. To him the cardinal wrote, desiring him to inform himself carefully of the affair of the nuns, and giving him sufficient intimations that he wished the destruction of Grandier. Laubardemont immediately ordered the unhappy priest to be imprisoned; and after waiting upon the cardinal, to concert with him the manner of his future proceedings, received a commission to carry on a process against Grandier and his accomplices. This commission was directed to M. Laubardemont, and to twelve judges of the courts in the neighbourhood of Loudun, who are represented to have been honest men, but credulous; and for that reason chosen by Grandier's enemies. After a tedious process, in which the farce of exorcising the possessed was several times repeated, and Laubardemont's partiality and tyranny displayed in the most glaring light, "upon the deposition of Ashtaroth, a devil of the order of Seraphim, and the chief of the possessing devils, and of Easas, Celsus, Acaos, &c. *i. e.* upon the deposition of the nuns who pretended to be possessed with those devils," the commissioners gave judgment, declaring Grandier "duly attainted and convicted of the crime of magic, sorcery, and possession happening by his means in the persons of some of the Ursuline nuns of Loudun, &c. for the reparation of which he was condemned to an *amende honorable*, and to be burnt alive with the magical pacts and characters, &c." Grandier heard this sentence without any emotion, and afterwards sustained the torture, ordinary and extraordinary, with astonishing fortitude, not suffering one repining expression against his enemies to escape him throughout the whole scene. To embitter, if possible, his last moments, he was cruelly denied any other confessor than one of his implacable foes, when he chose to make only a mental confession to God; and being brought to the stake, expired amidst the flames with admirable courage, commending himself to the divine mercy in the last words he was able to utter. Such was the fate of Urban Grandier, whose indulgence to his passions, and unbecoming pride, appear to have been some of the first causes of the conspiracy to which he fell a sacrifice, and whose history exhibits a memorable example to shew to what an amazing pitch of excess human credulity, the fury of an incensed cabal, the revenge of a minister, and the prostitution of a judge, may be wrought up. A curious relation of his case may be seen in "The History of the Devils of Loudun," first published at Amsterdam in 1693,

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and frequently reprinted; or in the last of our subjoined authorities. The only composition of his which has been published, is "A Funeral Oration for Scævola de St. Martha," which is highly commended for the strokes of eloquence with which it is interspersed, and is printed with the works of that author. *Bayle. Moreri. Nouv. Dict. Hist. Select Collection of singular Histories, vol. I.*—M.

GRANDIN, MARTIN, a learned French priest and theological professor in the seventeenth century, was born at St. Quintin, in the year 1604. He was instructed in grammar learning at Noyon and Amiens, and when he was seventeen years old was sent to Paris, where he studied theology under father Le Mairat, a Jesuit. Afterwards he became a member of the college of cardinal Le Moine, where for some time he filled the chair of philosophical professor. He was next received into the society of the Sorbonne, and having taken orders, devoted some years to the exercise of the pastoral functions. His learning and talents, however, and his happy facility and correctness in speaking, occasioned the last-mentioned faculty to recal him into their body in the year 1638, and to appoint him to the post of professor of divinity. The duties of this office he discharged for more than fifty years with great reputation, and died in 1691, when he was about eighty-seven years of age. He had been admitted by the Sorbonne to the degree of doctor. He left behind him a system of divinity, which was published after his death by M. du Plessis d'Argentré, in 1710 and 1712, under the title of "Opera Theologica," &c. in six volumes 4to., and met with a favourable reception from the public. *Moreri. Nouv. Dict. Hist.*—M.

GRANGE, JOSEPH DE CHANCEL DE LA, born in 1676, of an ancient family at Antoniat in Perigord, displayed from childhood a singular passion for poetry and romance. When at the Jesuits' school at Bourdeaux, at the age of nine years, he composed a comedy in three acts, which was represented by the scholars. His mother, become a widow, carried him to Paris, and placed him as page to the princess of Conti. His tragedy of Jugurtha was represented in the capital when he was only sixteen, and was considered as an extraordinary effort for one so young. He continued to write pieces for the stage, which augmented his reputation; but the production which rendered him most famous, at the same time that it exposed him to much suffering, was his "Philippiques," a satire in verse against Philip the regent-duke of Orleans. This appeared about 1718, and, though anonymous, was universally attributed to him. Its literary merit consisted in some very vigorous stanzas amidst many prosaic and careless lines. Its matter was so atrociously libellous, charging the duke even with the crime of poisoning several of the royal family, that the author could not be expected to remain secure. He fled to Avignon, where the treachery of a French officer drew him into a snare which put him in the hands of his pursuers, and he was committed to the prison of St. Marguerite. Duclos (Mémoires Secrets) asserts, that he was liberated even during the life of the regent, and shewed himself openly at Paris. Another account says, that having obtained, by means of a penitentiary address to that prince, permission to take airings, he corrupted his guard, and made his escape, first to Spain, and then to Holland. Thence he was invited by Augustus king of Poland to his court; but upon the regent's death he returned to France, where he ever after lived unmolested. He continued to write, and was not sparing of his epigrams and lampoons, as well against his relations and acquaintances as his enemies. He had all the fire and all the vanity of a Gascon; conversed with much animation, but with many strokes of malignant sarcasm, intermixed with perpetual self-praise. Such a man was not likely to possess real friends; accordingly he seems to have been more feared and admired than beloved. He died at the family seat of Antoniat, in 1758. The works of La Grange, corrected by himself, appeared in five volumes 12mo., *Paris*, 1759. They consist of tragedies, operas, and miscellaneous poems. Of these, his tragedies are most esteemed. The principal are "Jugurtha," "Orestes and Pylades," "Athenais," "Amasis," and "Ino and Melicerte:" they are in general artful in the contexture of the plot, and abounding in interesting situations; but feebly written, and trite in language and sentiment. Some of his cantatas have merit, but he wanted poetical genius and refinement of taste to rise to any thing excellent. In his latter years he long employed himself on a History of Perigord, which he left unfinished in MS. *Duclos Mém. Nouv. Dict. Hist.*—A.

GRANVELLE, see PERRENOT.

GRANVILLE, GEORGE, baron LANSDOWN, a nobleman chiefly remembered as a poet, born in 1667, was the son of Bernard Greenvill, one of the distinguished family of *Greenville*, or *Granville*, the latter orthography being chiefly introduced by the subject of the present article, who is thereby separated from the rest of his house. He was entered as early

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as his twelfth year at Trinity college, Cambridge; and in that year, 1679, displayed his juvenile propensity to poetry by a copy of verses to the duchess of York on her visit to the university. On the accession of James II. in 1685, his courtly muse resumed her strains to celebrate the new monarch, in three short pieces; of which, says Dr. Johnson, "the first is profane, and the two others such as a boy might be expected to produce." They are, however, well versified, and much superior to the lines which old Waller wrote in their praise. Loyalty, the hereditary passion of the Greenvilles, at this time was predominant in the young poet's mind, and he was willing to display it in a more effectual manner than by his pen. When, in 1688, the invasion of the prince of Orange was threatened, he wrote a spirited, though very dutiful, letter to his father, requesting to be presented to his majesty as one who was ambitious to devote his life to his service. After the Revolution, being possessed neither of interest nor considerable fortune, he lived in literary retirement. During this period his dramatic works were chiefly composed or acted. The first of these was "The She Gallants," said in an advertisement, by way of apology (a weak apology!) "to have been written at an age when some persons are but beginning to spell." He afterwards gave it in a more correct form, under the title of "Once a Lover and always a Lover;" and it appears to have been more distinguished for licentiousness than wit. But that a young author should be corrupted by the example of the veterans of the stage was no wonder. His tragedy of "Heroic Love," founded on the fable of Homer's Iliad, was acted in the same year, 1696, with great applause from the wits and critics. Dryden addressed a copy of complimentary verses to him on the occasion, in which the old bard adopts the young one as his successor in fame:

But since 'tis nature's law, in love and wit,
That youth should reign, and with'ring age submit,
With less regret those laurels I resign,
Which, dying on my brows, revive on thine.

Dryden, however, though a poet, was no prophet; and it was beyond even his powers to raise mediocrity to the rank of excellence. His "Masque of Peleus and Thetis," joined to an alteration of Shakespear's Merchant of Venice, and his "British Enchanters, a dramatic Poem," complete the list of his performances in this class. They are said to have been well received on the stage, but have retained no place there.

When queen Anne came to the crown, Mr. Granville emerged from the political obscurity in which he had hitherto lived. His fortune was increased by the death of his father, and that of his uncle the earl of Bath, who left him an annuity. He was elected a member for the borough of Fowey in the first parliament of the new reign; and soon after, partaking of the ardour against the ambition of Lewis XIV., which was then common to the tories as well as the whigs, he joined in a translation of the Philippics of Demosthenes, intended to rouse the nation to oppose the Philip of the time. The death of his elder brother, sir Bevil Granville, in 1706, made a farther addition to his estate; and he continued to serve in parliament, sitting at length as knight of the shire for the county of Cornwall. On the change of the ministry in 1710, he was appointed secretary at war, in the room of Robert Walpole, afterwards earl of Orford. He married in that year Mary, daughter of Edward Villiers earl of Jersey, then the widow of Thomas Thynne, esq. He was introduced into the house of peers by the style of lord Landsdown, baron of Biddeford, at the memorable creation of twelve peers in one day, December 31, 1711; and his elevation was not one of those which appeared extraordinary, as two peerages had become extinct in the Granville family. On account of his principles and conduct he stood high in the favour of the queen, who conferred upon him first the post of comptroller of the household, with a seat in the privy-council, and then of treasurer of the household. The accession of George I. put an end to the power of his party, and deprived him of his place. He remained steady to his former connections, and protested against the bill for attainting the duke of Ormond and lord Bolingbroke. He was, in consequence, reckoned among those who were disaffected to the new order of things; and, upon the breaking out of the rebellion in 1715, was committed to the Tower. He was kept in imprisonment till February, 1717, when he obtained his liberty, and resumed his seat in the house of lords. The stedfastness of his political principles was displayed in 1719, by an animated speech against the proposed repeal of the bill to prevent occasional conformity, which he printed. It is supposed that a derangement in his affairs, owing to want of economy, was the cause of his spending some years afterwards upon the continent. During his absence, the first volume of bishop Burnet's History of his own Times making its appearance, lord Landsdown was induced to undertake the vindication

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of the characters of Monk duke of Albemarle and the earl of Bath from some aspersions thrown upon them in that work. He likewise, in the progress of his historical researches, found occasion to vindicate his great-uncle, sir Richard Greenville, from the unfavourable representations of his conduct by lord Clarendon and archdeacon Echard. Both these tracts he published together, on his return in 1732. They were esteemed as pieces of writing and reasoning, but met with answerers. In the same year he published a splendid edition of his works; in which, it is to be observed, that the offensive comedy above mentioned is omitted, as well as his speech against occasional conformity. He was now so well reconciled to the change in the succession, that he went to court, where he was graciously received by queen Caroline, to whom he presented his works, with some elegant lines written in the last leaf. He died, a few days after his lady, on January 30, 1735, in his sixty-eighth year. He had no male issue, but left four daughters.

Lord Landsdown appears to have been an amiable man in private life, steady in his friendships, polite in his manners, and candid in his judgments. He was liberal in patronising literary merit, and had the credit of being one of the first to recognise the rising powers of Pope, who amply repaid him by his dedication of Windsor Forest. His own poetical talents certainly did not rise above elegant mediocrity; and his works continue to make a part of the mass of English poetry, rather through deference to rank and the compliments of contemporary writers than because they are still read with admiration. He is chiefly known as a writer of songs and short amatory pieces, most of which are addressed to a Myra, who was the countess of Newburgh, his youthful flame. They are not, however, either highly poetical or strongly expressive of feeling. Of his other pieces, Dr. Johnson characterises his "Essay on unnatural Flights in Poetry" as possessing didactic merit; and his "British Enchanters" as lively and pleasing, though he acknowledges that it confounds the manners of different ages. He speaks favourably also of his Prologues and Epilogues, but they appear to rise little above the usual insipidity of those compositions. *Biog. Britan. Johnson's Lives of the Poets.*—A.

GRASWINKEL, THEODORE, a learned lawyer and writer of the seventeenth century, was a native of Delft. He wrote various works upon legal and political subjects; by which he acquired so much reputation, that he was made fiscal of the domains of the states of Holland, and secretary of the bipartite chamber on the part of the states-general. He died at Mechlin in 1666, and was buried in the great church at the Hague. He was a defender of the independency of particular states, but at the same time an oppugner of popular rights. In 1634 he published a work entitled "Libertas Veneta, seu Venetorum in Se & Suos imperandi Jus;" and in 1644 he defended the republic of Venice in a dispute with the duke of Savoy concerning precedence. For these services that republic created him a knight of St. Mark. In 1642 he published a work "De Jure Majestatis;" designed as a confutation of the popular maxims of Buchanan. This was dedicated to Christina queen of Sweden, a great assertor of regal privileges. In a work entitled "Maris Liberi Vindiciæ," he maintained the liberty of the sea against a Genoese named Burgus, who had followed the steps of Selden. He wrote a treatise in 1660, entitled "De Preludiis Justitiæ & Juris," together with a dissertation "De Fide Hæreticis & Rebellibus Servanda," intended to refute a Portuguese Jesuit. He also composed various Latin poems; and he wrote some works in the Dutch language, among which was a treatise "On the Sovereignty of the States of Holland," two volumes quarto. *Bayle. Moreri.*—A.

GRATIAN, Roman emperor, son of Valentinian I. by his first wife Severa, was born in 359 at Sirmich or Sirmium. His father, after a fit of illness, appointed him his partner in the empire, when only eight years of age. He was in his seventeenth year at his father's death, in 375; and, without communicating the event to him, then keeping his court at Treves, the officers of the army elected as his partner in the empire Valentinian II, the deceased emperor's young son, by his second wife Justina. Gratian, though he complained of this assumption of authority on their part, ratified the election, and ever treated his young brother with paternal tenderness. A division of the Western empire was nominally made between them, but the superior age of Gratian gave him all the real authority. Their father's brother Valens, at this time, possessed the Eastern empire. One of Gratian's first acts was to recal to court his mother, who had been divorced and banished. It was followed by the execution of some prefects, who had abused their power by cruelty and injustice. While the young emperor is praised for these deeds, he is severely censured for putting to death the renowned general Theodosius, who fell a victim to the calumnies of some courtiers. The same flori-

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bility of temper caused him to indulge the clergy with a variety of exemptions, and to gratify the orthodox by an edict for the restriction of heretics. The eastern empire being attacked by the Goths, Gratian, who was not deficient in courage and activity, marched to its assistance, and, in 378, obtained a victory over the Alemanni near Argentaria, now Colmar, in Alsace. Pursuing his advantage, he crossed the Rhine, and penetrated into the heart of the enemy's country, in order to join his forces with those of Valens. But that emperor, in the mean time, underwent a total defeat, and lost his life, at the battle of Adrianople. Gratian immediately called from his retreat Theodosius, the son of the general who had suffered under his hasty displeasure, and placed him at the head of a separate army, with which he destroyed a large body of Sarmatians who were on their march to join the Goths. The emperor himself went to Constantinople, where he recalled the orthodox bishops who had been banished by Valens, and issued some edicts relative to religion. He then, as Valens had left no male heirs, proceeded to fill the vacant throne of the East; and nobly disregarding the suggestions of personal ambition, he consulted the general good by raising Theodosius to a station which his talents so well fitted him to occupy. This event took place at Sirmium, in the beginning of 379. Gratian then returned to Italy, and passing some time at Milan, listened with reverence to the instructions of the celebrated bishop Ambrose, who, while he enlightened the emperor's mind in the mysteries of the catholic faith, also obtained from him farther advantages for the orthodox, and the revocation of a former edict allowing liberty of conscience to the sectaries. For some time longer he seems to have attended with vigilance to the defence of the empire; and it is universally agreed that he displayed all the amiable qualities which have decorated the best sovereigns, together with many of the virtues and attainments which inspire respect and esteem. But his youth and pliancy of disposition did not admit that stedfastness of character which alone is a security against a change, and he has given room to suspect that what was most laudable in his conduct was the result of that influence which his preceptors had obtained over his youth, and which advancing years continually tended to diminish. He is not, indeed, chargeable with having sunk into those vices which degraded many of his predecessors; but he fell into habits of indolence and a love of frivolous amusements that were hurtful to his subjects, and finally ruinous to himself. An unbounded passion for the pleasures of the chace occupied his time and attention, to the neglect of his imperial duties. It also led him to entertain as his guards and attendants a body of Alani, recommended by their skill in hunting: and he offended the people by appearing in the garb of a Scythian warrior, armed with the bow and quiver. Discontents were upon the point of breaking out, when a revolt took place among the legions of Britain, who invested one Maximus with the purple. Collecting a great number of the people of the island, he transported them into Gaul, where he was joined by numerous deserters from the imperial troops. Gratian himself hastened from the borders of Germany to Paris, in order to oppose the usurper; but his efforts were either feeble, or counteracted by treachery; for, the first time his standard was displayed, it was abandoned even by his household troops. With a train of no more than 300 horse, the unfortunate emperor fled towards the Alps, all the cities on the road refusing him admittance till he arrived at Lyons. The governor of that place, by a show of fidelity, induced him to make a fatal stop; when, upon the arrival of the cavalry of Maximus, he betrayed his master into the hands of the commander, who put him to death, A.D. 383. Gratian perished in the twenty-fifth year of his age, after a reign of seven years and nine months, reckoning from his father's decease. He had been twice married, but left no issue. *Univers. Hist. Gibbon.*—A.

GRATIAN, an Italian benedictine monk in the twelfth century, famous for having formed the first collection of canons that was ordered to be used as a text book in the public schools, was a native of Chiusi in Tuscany, and embraced the monastic life in the convent of St. Felix and St. Nabor, at Bologna. Before his time there had not been wanting collections of canons, or laws of the church, compiled by different individuals; but they were so destitute of order and method, and so defective both in matter and form, that they could not be conveniently explained in the schools, or made use of as systems of ecclesiastical polity. This circumstance engaged Gratian to undertake the task of compiling such a system; and after a labour, as it is said, of more than twenty-four years, he produced, in 1151, an abridgment of canon law, drawn from the letters of the pontiffs, the decrees of councils, and the writings of the ancient doctors, which in the first edition was entitled "Concordantia discordantium Canonum," or "the Coalition of jarring Canons,"

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and was afterwards most commonly called "Decretum Gratiani," or "Gratian's Decretal." No sooner did this work appear, than pope Eugenius III. declared himself extremely satisfied with it, and commanded it to be publicly read in the schools. The professors of Bologna were the first who unanimously adopted it as their text book in their public lectures; and their example was soon followed by the professors of Paris, and in no long process of time by the professors in the greatest part of the European colleges. It is a work, however, full of ignorance and blunders, and rests frequently on authorities which have now for centuries been generally acknowledged to be supposititious. Indeed several of the most learned and eminent writers of the Romish communion allow, that it abounds in errors and defects of various kinds. But as it was calculated to support the despotism, and to extend the authority, of the Roman pontiffs, its defects were overlooked, and its merits exaggerated; so that for near four centuries it was appealed to as the standard of ecclesiastical law, and in succeeding times has been quoted with a degree of veneration and authority, worthy only of the dark age in which it made its first appearance. The abbé Fleury, in his excellent "Discourse on Ecclesiastical History," has passed a very dispassionate judgment on its merits. The first printed edition of this work was published at Mentz, in 1472, folio, without the author's name; and was followed by impressions at Venice, in 1476, and Paris, in 1508. In 1580 an edition of it was published at Rome, with the approbation of pope Gregory XIII., in four volumes folio, on which much labour had been bestowed during the pontificates of his predecessors, popes Pius IV. and V., with the view of correcting its numerous faults. While the Roman edition was preparing for the press, the celebrated Anthony Augustin, archbishop of Tarragona, in Spain, published a valuable treatise "De Emendatione Gratiani," of which the most accurate edition is that published at Paris, by M. Baluze, in 1672, 8vo. with notes. *Cave's Hist. Lit. vol. II. sub sæc. Wald. Dupin. Moreri. Nouv. Dict. Hist. Mosh. Hist. Eccl. sæc. XII. part ii.*—M.

GRATIUS, surnamed from the place of his birth FALISCUS, a Roman poet, was contemporary with Virgil; at least, both are mentioned in one distich by Ovid (*Trist.* l. iv. el. 9.) His work, entitled "Cynegeticon," or The Art of Hunting with Dogs, lay unknown to the moderns till 1534, in which year it was printed by Paul Manutius, from a MS. brought by Sannazaro from France. It is written with a purity not unworthy of the Augustan age, but its subject does not allow much poetry. The best edition is that of Leipsic, 1659, 4to.; with the notes of Janus Ulitius. It is also printed in the collection of "Rei Venaticæ Scriptores," *Amst.* and *Leyd.* 1728, and in Mattairé's "Corpus Poetarum." *Vossii Poet. Lat. Tiraboschi. Nouv. Dict. Hist.*—A.

GRAVEROL, FRANCIS, a lawyer and man of learning, was born at Nismes in 1635. He was an advocate in the parliament of Toulouse and in the presidial chamber of Nismes, and director and secretary of the academy in the latter place. He was extremely well versed both in the studies belonging to his profession and in subjects of general literature. He particularly distinguished himself in the knowledge of medals and inscriptions. His writings consist of several dissertations on particular medals and other monuments of antiquity: of "Observations on the Arrets of the Parliament of Toulouse," 4to.; much esteemed: the collection entitled "Sorberiana:" "Notice ou Abrégé Histoire des 22 Villes Chefs des Dioceses de la Prov. de Languedoc," folio; a posthumous work. He was well known to all the learned in Europe, and was admitted a member of the Ricovrati at Padua. His adherence to the calvinist persuasion impeded his advancement, and at length involved him in persecution. He had retired to Orange in 1685, but not thinking himself safe there, he attempted to pass into Switzerland. In his way, he was apprehended at Valence, and was committed to prison in the citadel of Montpellier. He obtained his liberation, and died at Nismes in 1694, while he had in hand some important literary works. *Moreri.*—A.

s'GRAVESANDE, WILLIAM-JAMES LE, a celebrated Dutch mathematician and philosopher, who flourished in the eighteenth century, was born at Bois-le-Duc, in the year 1688. When he was about sixteen years of age he was sent to the university of Leyden, to study the civil law; but the mathematics were his favourite pursuit, for which he discovered a very early inclination. Soon after he was eighteen years of age he composed his excellent "Essay on Perspective," by which he obtained no little applause from the most eminent mathematicians of his time. In the year 1707, after having taken his doctor's degree, he quitted the university and settled at the Hague, where he practised at the bar, and cultivated an acquaintance with learned men. He was one of those who undertook the publication of a periodical

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Review, entitled "Le Journal Littéraire," which commenced in the year 1713, and was continued without interruption to the year 1722. The parts of it contributed by s'Gravesande, were extracts and original dissertations, chiefly relating to geometry and physics. Among the dissertations, the following were of his own composition: "Remarks on the Construction of Pneumatical Engines;" "A Moral Essay on Lying;" and "An Essay on the Collision of Bodies," which was attacked by Dr. Clarke, and other learned men, on account of its opposing the principles of the Newtonian philosophy. When, in the year 1715, the States General sent to congratulate George I. on his accession to the throne of Great Britain, Dr. s'Gravesande was appointed secretary to the embassy; and during his stay in England, became intimately acquainted with sir Isaac Newton, and was also admitted a member of the Royal Society. Upon his return to Holland, he was offered the professorship of mathematics and astronomy in the university of Leyden, which he accepted. He now commenced an entire new course of physics, in which he had the honour of first teaching in that university the Newtonian philosophy, which was now in its infancy. In the year 1721 he took a journey to Cassel, at the request of the landgrave of Hesse, in order to give his opinion of the famous Orffyreus's wheel, which the inventor maintained to be an illustration of the principle of a perpetual motion. According to the account of Dr. s'Gravesande, that wheel was formed of an assemblage of deals, the intervals between which were covered with waxed cloth, in order to conceal the interior parts of it. On giving it a slight impulse, its motion was gradually accelerated; so that after two or three revolutions it acquired so great a velocity, as to make twenty-five or twenty-six turns in a minute. This rapid motion it actually preserved during the space of two months, in a chamber of the landgrave, the door of which was kept locked, and sealed with the landgrave's own seal. At the end of that time it was stopped, to prevent the wear of the materials. Our professor, who had been a witness to these circumstances, examined all the external parts of it, and was convinced that there could not be any communication between it and any neighbouring room. Orffyreus, however, was so incensed at his examination of it, that he broke the machine in pieces, and wrote on the wall, that it was the impertinent curiosity of professor s'Gravesande which made him take this step. The prince of Hesse, who had seen the interior parts of it, assured s'Gravesande, that after it had been in motion for some time, no change was observable in it, and that it did not contain any pieces that indicated fraud or deception; and also declared that the machine was of a very simple construction. After Dr. s'Gravesande's return to Holland, he applied with great diligence to the duties of his professorship, to which those of the philosophical chair were added in the year 1734. His laborious exertions in these departments, and in preparing for publication his own mathematical and philosophical productions, as well as in superintending correct editions of the works of others, proved too powerful for his constitution, which sunk under them in 1742, when he was fifty-four years of age. His private character was highly respectable and amiable. His morals were exemplary; and though his natural disposition was warm and impetuous, he acquired the entire command of himself, and rendered himself beloved for his generosity, benevolence, and obliging manners. The ministers of the republic consulted him on all occasions when his talents were requisite to assist them, which his skill in calculation often enabled him to do in matters of finance. He was also of great service to them as a decypherer, in detecting the secret correspondence of their enemies. And in his own profession, no person ever applied the powers of nature with more success, or to more useful purposes. Besides the articles already noticed, the principal of his publications were, "Physices Elementa Mathematica, Experimentis confirmata, sive Introductio ad Philosophiam Newtonianam," first printed in 1720, which consists of the author's public lectures, and has gone through many editions, of which the most valuable one is that published in English, by Dr. Desaguliers, in 1747, in two large volumes quarto, under the title of "Mathematical Elements of Natural Philosophy, confirmed by Experiments;" "Matheseos Universalis Elementa, &c." 1727, 8vo., containing a system of algebra for the use of students, with a commentary on Newton's universal arithmetic, and a new rule for determining the form of an assumed infinite series; "Philosophiæ Newtonianæ Institutiones, &c." 1744, 8vo., which is an abridgment of his "Elements of Physics;" and "Introductio ad Philosophiam, Metaphysicam & Logicam continens." The whole of his mathematical and philosophical works, excepting the first article above enumerated, were collected and published at Amsterdam, in two volumes quarto, with a critical account of

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his life and writings prefixed to them, by his disciple, professor Allamand. *Nouv. Dict. Hist. Hutton's Math. Dict. Chambers's Cycl. article Orffyreus's Wheel.*—M.

GRAVINA, DOMENICO DA, a writer of history in the fourteenth century, was a native of Gravina, in the kingdom of Naples. He was a notary by profession, but was much engaged in the civil wars which agitated his country at that period. Being attached to the Hungarian party, at the barbarous murder of king Andrew he was stripped of all his property and driven into exile with his wife and infant children. He wrote in Latin a History of Naples, and also a History of the transactions in that part of Italy during his own times, from 1333 to 1350. Of this work, which is valuable for the apparent fidelity of the narration, the beginning and the end are lost. The remainder was printed for the first time by Muratori, in his collection of Italian historians. *Tiraboschi.*—A.

GRAVINA, JOHN-VINCENT, an eminent jurist and man of letters, was born in 1664, of a respectable family at Rogiano, a castle in Calabria. He received a very liberal education, comprising the learned languages, together with geometry, physics, history, antiquities, and theology. He studied civil and canon law at Naples; and visiting Rome in 1688, he was domesticated some years with Paul Coardo, of Turin. He was one of the original founders of the academy of Arcadi, and had the charge of drawing up their laws in the style of the Roman tables. As he also arrogated to himself the merit of having devised these laws, the circumstance involved him in a quarrel with the other members, particularly with Crescembini, the first former of the society; and Gravina and he were several years at the head of two factions which divided this literary body. Gravina was, indeed, of a disposition prone to contention, being excessive both in praise and censure, especially the latter, and arrogant, from a lofty conceit of his own superiority. This created him many enemies, with whom he was engaged in reciprocal invectives. In 1698 he was nominated professor of civil law at the college of Sapienza; five years afterwards he succeeded to the chair of canon law, and to the exposition of the decretal. His method of teaching was conformable to that he had pursued in studying the science. Avoiding trifling verbal disputes and scholastic speculations, he entered into the spirit of the laws, illustrating their theory by observations drawn from ancient writers, and by a criticism founded on his extensive erudition. Although this plan might be supposed to have excited much public attention to his lectures, yet, such was the effect of his haughty temper and the enmities in which he had engaged, that his audience was never very numerous. In the mean time he was spreading his reputation by his writings, which were many, and various in their subject. His great professional work, entitled "Origines Juris Civilis," first printed at Leipzic in 1708, afterwards more correctly in Naples, 1713, is reckoned a classical performance, lucid in its arrangement, and replete with solid learning. He is, indeed, accused of having borrowed many entire passages without acknowledgment from Manutius and other authors, yet his own merits were allowed to be great. To the Naples edition was subjoined a treatise "De Imperio Romano," esteemed a masterpiece, though not free from errors. His "Institutes of Civil and Canon Law" were printed against his will, as he had designed to give them in a more correct and augmented form. Gravina likewise undertook to establish a poetical code, for which purpose he wrote two books "Della Region Poetica;" a book "Della Tragedia;" and a treatise "De Institutione Poetarum." He was more successful as a legislator than as a practiser in this art; for his five tragedies, written upon the model of the ancients, were not favourably received by the public; and the author's angry expostulation, proving that they *ought* to have been applauded, as usual, was totally inefficacious. Gravina revisited his native country in 1714, but two years afterwards returned to Rome. He was preparing to depart for Turin, whither the duke of Savoy had invited him not only to the chair of law, but to the general direction of learned institutions, when he was seized with an illness which, in January, 1718, carried him off, in the arms of his beloved scholar Metastasio, whose poetical talents he first cherished, and whom he left heir of all his property out of Calabria. All the works of this learned writer have been published at Naples, in three volumes quarto, 1756. *Moreri. Tiraboschi.*—A.

GRAUNT, JOHN, a person worthy of commemoration, as one of the first who in this kingdom turned his attention to the science of political arithmetic, was born in London in 1620. He was brought up to the trade of a haberdasher, became a freeman of the drapers' company, and by his good sense and integrity acquired the esteem of his fellow-citizens so as to be elected a common-council-man. The bills of mortality of the city of London afforded him a subject of speculation, from which he was convinced that several inferences might be

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drawn of moral and political importance. He employed much industry in collecting the proper materials, from which he composed a work entitled "Natural and Political Observations made upon the Bills of Mortality, &c." *Lond.* 1661, 4to. This was so well received that it passed through five editions in fifteen years, and it obtained for the author admission into the Royal Society, upon the particular recommendation of his majesty. It is probable that his friend sir William Petty, so well known for his calculations, assisted him in this work by his suggestions; but it seems an unfounded injury to Graunt's memory to call the work, as bishop Burnet has done, sir William Petty's, published under Graunt's name. The style is such as might be expected from a plain citizen; the remarks are not extraordinarily deep; but the disposal of a great number of facts into a tabular form, presenting at a glance the general results, was a thought essentially leading to all the important conclusions which have since been established relative to these subjects. Graunt, in some of the subsequent editions, is styled captain and major, which titles were derived from his station in the trained bands. After he declined the shop-keeping business, he was admitted into the management of the New River company. On this circumstance, joined with his conversion to popery, is founded a silly gossiping story, recorded by Burnet, charging him with having stopt all the pipes conveying water to the city just before the fire of London broke out. This calumny, originating from the vulgar suspicion that the Papists were the authors of that calamity, is fully refuted by the proof brought by Maitland, that Graunt was not in the management till some time after the fire. He continued to make additions to his observations, as well as to pursue his studies on other topics, till his death in 1674. *Biog. Britan.*—A.

GRAY, Jane.—See Grey.

GRAY, Thomas, a distinguished English poet, was the son of a money-scrivener in the city of London, where he was born in 1716. He was the only child reared by his parents; and being probably destined to some profession, he was sent to lay in the fundamental stock of classical literature at Eton school. One of the advantages of that seminary is the opportunity of forming valuable juvenile connections. The intimacies which Gray contracted did him honour; they were principally with the honourable Horace Walpole, and Richard West, son to the chancellor of Ireland. In 1734 he removed to the university of Cambridge, and entered as a pensioner in St. Peter's college. Of his residence there few memorials are recorded. He seems to have sustained the character of sobriety bordering upon effeminacy, and rather to have cultivated his literary taste in silence, than to have aimed at public distinction. He appeared, however, as a poet among the university-congratulators of the marriage of the prince of Wales, and his verses were esteemed the best of the academical collection. His letters during this period to his friend West, then at Oxford, shew that he had little reverence either for the graver studies or for the dignified personages of the place, and that he had acquired that classic fastidiousness which was a permanent feature in his character. He quitted college in 1738, and occupied a set of chambers in the Inner Temple, with the purpose of studying the law. A Latin ode, addressed upon this occasion to Mr. West, who had the same intention, which begins

Barbaras ædes aditure mecum,

paints in vivid colours the ascendancy which the poet possessed in his mind over the ideal lawyer. It cannot be doubted that he gladly embraced the excuse for deferring his legal studies afforded by an invitation to accompany Mr. Walpole in the tour of Europe. They set out in the ensuing spring; and his letters to Mr. West, from the different stages of his progress, are a proof of the intelligent curiosity with which he viewed all the striking objects of art and nature, and human manners. They travelled through France, crossed the Alps, visited the principal towns of Italy as far as Naples, returned to Florence, and in the spring of 1741 proceeded for Venice. Upon the way thither the two companions fell into a disagreement, which occasioned their separation. Of this unfortunate incident Mr. Walpole has generously taken all the blame to himself. Their tempers, in reality, were too different to produce perfect harmony in their pursuits; yet a little good-natured deference on both sides might have kept them from a breach, after associating so long. Gray, with his own moderate resources, finished the rest of his tour, and arrived in England in September, 1741, two months before the death of his father. This parent was of an inactive disposition, and had so far lessened his fortune, that his son was unable to prosecute the expensive course of legal study without being burthensome to his mother and aunt, who now lived together on a joint property of their own acquisition. Delicacy in this respect, and probably a rooted aversion to the business and

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studies of the courts, induced him to return to academic retirement at Cambridge. In the next year he had the misfortune to lose his beloved friend West, who had been long sinking under a consumptive complaint. No one appears ever to have possessed such a share in Gray's affection as this amiable and promising young man, the confident of his sentiments and partner of his studies. He lamented him in a tender English sonnet, and in a sublime apostrophe subjoined to an unfinished Latin poem. The vacancy left in his heart by this loss seems never to have been supplied. About this period he exercised himself more than he had hitherto done in the composition of English verse. His first ambition had been to excel in Latin poetry, as was the case with several of our poets who enjoyed a thorough classical education; but he, with them, became convinced that lasting fame was only to be acquired by works appealing to the general taste of his countrymen. He wanted, however, spirit and perseverance to finish any of those greater plans of which he has left admirable commencements; and though his flights were lofty, none have been shorter or more desultory. His residence from this time was chiefly at Cambridge, to which, amidst all his ridicule and apparent contempt of the society, he was probably attached by an insatiable love of books, which his fortune would not permit him to indulge from his own stores. The degree of bachelor of the civil law, which he took in the winter of 1742, gave him every necessary privilege for improving an university residence; and he sat down in quiet and independence to the feast spread out before him: he ceased even from the active labour of literary composition, and confined his industry to the passive employment of reading, which, however, he pursued with all the accurate diligence of an exact critic. Some years passed in this manner, in which his exquisite learning and poetic talents were only known to a few intimates. It was not till 1747 that his "Ode on a distant Prospect of Eton College" made its appearance before the public. What degree of popularity it obtained we are not told; but the love of fame could not be very active in his mind, since it was only in consequence of the printing of a surreptitious copy that he published, in 1751, his celebrated "Elegy written in a Country Church-yard," chiefly composed some years before, and even now sent into the world without the author's name. Few poems were ever so popular: it soon ran through eleven editions, was translated into Latin verse, and has ever since borne all the marks of being one of the most favourite productions of the British muse. In 1753 Gray buried his mother, to whom he had always behaved with true filial duty and affection. When, however, it is considered that he did not live with her, and that he could incur little loss of his ordinary pleasures by her death, the sentiment expressed in a passage of the epitaph he wrote for her, "tender mother of many children, one of whom alone *had the misfortune* to survive her," appears exaggerated, unless it be meant as a declaration of his general disgust with existence, which indolence and natural melancholy may have occasionally inspired.

It has already been observed that there was a degree of effeminacy and fastidiousness in his manner. This by habit he indulged so as to aproach the character of a fribble; and thereby exposed himself to the ridicule of some of those who ought to have regarded him with respect. A few riotous young men of fortune in his college thought proper to make him a subject of their boisterous tricks, and took pleasure in disturbing and alarming him. His remonstrances to the heads of the society upon this usage were not, as he thought, treated with due attention; on which account he removed his residence, in 1756, to Pembroke-hall. The death of Cibber, in 1757, gave occasion to a design of retrieving the laureate from the contempt it had undergone, by conferring the office upon some real poet, and it was offered to Gray. He declined the appointment, which was accepted by Whitehead. It would, indeed, have been lamentable if the genius and independent spirit of Gray had been fettered by the obligation of producing periodical oblations of court-incense. What he was capable of doing as a lyric poet was shewn in the same year by the publication of his two principal odes, "On the Progress of Poesy," and "The Bard." As these were expressly meant to be "vocal to the intelligent alone," it is not surprising that they were less popular than his elegy had been. Many could not understand them; some ridiculed them; and in general they were more gazed at than tasted: but with particular readers they raised the author's poetical character to a level with that of the first poets of his country. The uniformity of his life was varied by a residence of three years, commencing in 1759, in lodgings near the British Museum, chiefly for the purpose of consulting curious books and manuscripts in that great national repository. A journey into Scotland for his health, in 1765, introduced him to the most eminent literati in that country, and fed his imagination with those scenes of natural sublimity and beauty which

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no man was better qualified to taste. The professorship of modern history at Cambridge, a place worth four hundred pounds per annum, which had fallen vacant in 1762, was modestly asked by him of lord Bute, but had before been promised to another. On a second vacancy, in 1768, it was conferred upon him "unsolicited and unexpected," in the most handsome manner, by the duke of Grafton, then in power. He made a voluntary return for the favour, by an "Ode for Music," for the installation of that nobleman as chancellor of the university, in 1769. His new professorship, while it made an important addition to his income and his academical dignity, laid him under an obligation to exertion, which caused him considerable anxiety. Though founded in 1724, it had hitherto remained a perfect sinecure. The example of his predecessors, however, did not satisfy him, and he prepared himself to execute the duties of the office. The baneful effects of habitual indolence, and a life passed without any determinate objects, were in his case singularly conspicuous; for, with a mind replete with the stores of knowledge ancient and modern, he was unable to bring his acquisitions to use on demand; and, after many uneasy struggles, he proceeded no further than to sketch out a plan for his inauguration speech. But his health was now declining; low spirits, the indolent scholar's familiar malady, seized upon him; an irregular hereditary gout made more frequent attacks than usual: at length a sudden nausea, with which he was affected while dining in the college-hall, indicated that the foe had established himself in the stomach. Convulsions followed, which carried him off on July 30, 1771, in the fifty-fifth year of his age. His remains were deposited with those of his mother and aunt in the church-yard of Stoke-Pogis, in Buckinghamshire.

Many instances may be brought to prove that poets are not, more than other men, the creatures of passion, thoughtlessness, and caprice; and that of Gray is among the number. With a warm imagination, he had cool affections, and a calm sedate disposition. He was attentive to economy, yet void of the least tincture of avarice. Delicacy with respect to pecuniary matters was, indeed, carried by him to a degree of excess; for it made him reject, with a sort of disdainful pride, those emoluments which he might honourably have derived from his literary exertions. The character of an author by profession was what he peculiarly shunned; yet (so difficult is consistency) it could have been only upon the strength of his public reputation as a writer, that he became a petitioner for a lucrative sinecure. His friend Mr. Mason attests his secret bounty, even when his circumstances were the most narrow. He was very careful of himself, and so timorous, that it is said some of the finest views in a tour to the Lakes escaped him, because he did not choose to venture to those spots whence they were to be seen. This want of personal courage singularly contrasts with the manly and martial strains of his poetry. In morals he was temperate, upright, and a constant friend to virtue. His religious opinions were not known, but he always reprobated the dissemination of scepticism and infidelity. Few men of his reputation have had less vanity, and he bore with good-humour and easy negligence all the critical attacks upon his compositions.

As the *learning* of Gray was entirely for his own use, and produced no fruits for the public, it has no claims to particular notice. From the testimony of his friends, it seems to have comprised almost every topic of human enquiry, excepting those belonging to the exact sciences. We are almost tantalised with accounts of the valuable remarks he made upon authors and subjects in the course of his reading, which, if so deep and original as they are represented, ought in some manner to have been brought to public view. If he was, as one of his admirers has asserted, "perhaps the most learned man in Europe," never was learning more thrown away. It is exclusively as a *poet* that his name deserves to be transmitted to posterity. In this capacity, the small number of his compositions, compared with the high rank he has attained, must be considered as indicative of an uncommon degree of excellence in his art. And, in reality, no one appears to have possessed more of that faculty of poetical perception which distinguishes among all the objects of art and nature what are fittest for the poet's use, together with the power of displaying them in their richest colours. That many of these objects were derived to him from the works of other writers will not be denied by a judicious admirer; and if a distinction is to be made between the poet of nature and the poet of study, he is certainly to be ranged in the latter class. It has already been remarked that his two principal odes are expressly addressed to prepared readers; and to enter into his beauties, both of diction and versification, a course of poetical study is necessary. Even with such a preparation, the delight they afford will not be the same to all, as is manifest from Dr. Johnson's derogatory strictures; in which,

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however, candid readers have discovered more ill-nature than taste. In pure invention Gray cannot be said to excel, neither is he highly pathetic or sublime; but he is splendid, lofty, and energetic; generally correct, and richly harmonious. Though lyric poetry is that in which he has chiefly exercised himself, he was capable of varying his manner to suit any species of composition. Perhaps he was best of all qualified for the moral and didactic, if we may judge from his noble *fragment* of "An Essay on the Alliance of Education and Government." But the number of his fragments indicates a want of power to support a long-continued flight; and it would be too indulgent to suppose that he *could* have performed all that he planned. As a writer of Latin verse he is perhaps surpassed by few in classic propriety, and certainly excels the ordinary tribe of Latin versifiers in novelty and dignity. The familiar letters of Gray are entertaining and instructive. They are free from all parade, and possess a fund of pleasantry, sometimes bordering upon quaintness. *Mason's Life and Letters of Gray.* —A.

GRAZIANI, ANTON-MARIA, bishop of Amelia, a learned and elegant writer of the sixteenth century, was born of a distinguished family at Borgo-san-Sepolcro, in Tuscany, in 1537. After he had acquired the knowledge of Latin under Abstemio, a celebrated master at Friuli, he was sent to Padua to study the law. In 1560 he visited Rome, where he was received into the house of Commendone, afterwards cardinal, who treated him with a kindness which laid the foundation of an unalterable attachment. He accompanied this patron in all his journeys into Germany and Poland; and refused to quit him, though solicited with great promises by Henry of Valois, at that time king of the latter country. After the death of Commendone in 1584, he was made secretary to pope Sixtus V. He had a considerable share in the election of Clement VIII., who, in 1592, created him bishop of Amelia, and sent him as his nuncio to the Italian princes and states, in order to unite them in a league against the Turks. When at Venice, he prevented that republic from declaring in favour of Cesar d'Este after the death of Alphonso II., duke of Ferrara. After the close of his nunciature in 1598, he retired to his see, where he assiduously employed himself in the duties of his function till his death in 1611. The writings of this prelate are, "De Bello Cyprio, Lib. V," 4to., *Rome*, 1624; a "History of the War of Cyprus," in elegant Latin: "De Vita Joannis Francisci Commendoni, Cardinalis," 4to., *Par.* 1669; a tribute of gratitude and affection: "De Casibus Adversis Virorum illustrium," 4to., *Par.* 1680: and a collection of "Synodal Ordinances," 1595, folio. A curious posthumous work of his was published at Florence in 1745, entitled "De Scriptis Invita Minerva, ad Aloysium Fratrem, Lib. XX," 4to., in which he not only gives an account of his own life and writings, but that of his native town and his family, of his brother's travels, and of the public affairs in which he was himself engaged, especially those of Poland. This is represented as a very curious and interesting performance. *Moreri. Tiraboschi.*—A.

GRAZZINI, ANTONY-FRANCIS, surnamed IL LASCA, an Italian writer, was born of an ancient family at Florence in 1503, and died in 1583. He wrote much both in prose and verse, and is particularly known for his light and jocose poems, among which are many of the Canti Carnascialeschi, or Carnival Songs. Of these, first invented by Lorenzo de Medici, Grazzini published a collection at Florence in 1559. Of his other works are, "La Guerra de Mostri, poema giocoso," 1584; "Stanze," &c.; "Comedie VII;" "Il Lasca, Dialogolo," &c. 1583; "Lettere;" "Orazione;" "Rime;" "Novelle XI." This last work was very popular, and as a novelist he was thought to be a worthy rival of Boccace in the elegance of his narration and purity of his style. Grazzini was one of the founders of the academy Della Crusca. *Moreri. Tiraboschi. Nouv. Dict. Hist.*—A.

GREAVES, JOHN, an eminent English mathematician and learned antiquary, was born at Colmore, near Alresford, in Hampshire, in the year 1602. His classical education he received under the instructions of his father, who was rector of his native place, and the most celebrated schoolmaster in that country. When he was fifteen years of age he was sent to Baliol college, in the university of Oxford, where he applied with great assiduity to his academic studies, and commenced B.A. in the year 1621. Three years after this he stood candidate for a fellowship of Merton college, when he was the first on the list of five who were then elected; on which occasion he discovered an uncommon proficiency in classical literature, and also in philosophy. In the year 1628 he took his degree of M.A.; and now more particularly directed his attention to the study of the mathematics and oriental learning, and contracted an intimate acquaintance with some of the most eminent scholars in the university, among whom

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were Mr. Henry Briggs, Savillian professor of geometry, Dr. John Bainbridge, Savillian professor of astronomy, and Mr. Peter Turner, senior fellow of his college, and professor of geometry in Gresham college, London. By their example he was animated to prosecute his scientific studies with indefatigable industry. Not content with reading over the writings of Copernicus, Regiomontanus, Purbach, Tycho-Brahe, Kepler, and other celebrated astronomers of that and the preceding age, he made himself familiar with the ancient Greek, Arabian, and Persian authors. In the year 1630, upon the resignation of Mr. Turner, he was elected professor of geometry in Gresham college, in consequence of the high reputation which he sustained in the university, and the friendly interest which Mr. Turner took in his success. By the same gentleman he was introduced to archbishop Laud, the chancellor of the university of Oxford, from whom he received several marks of favour. Soon after this, Mr. Greaves resolved to travel abroad for farther improvement. Accordingly, in the year 1635 he went over to Holland, and, after he had attended for some time on the lectures of the celebrated James Golius, professor of Arabic at Leyden, proceeded thence to Paris, where he conversed with the learned Claudius Hardy on the subject of Persian literature. From Paris he extended his tour to Rome, in order to view the antiquities of that city; whence he afterwards went to Florence, Padua, and other parts of Italy. During this tour, he had very advantageous offers made to him by the earl of Arundel, who was then in Italy, to engage him to enter into his lordship's suite, and accompany him in his travels into Greece; but he had at that time come to a determination to take a voyage into Egypt, which obliged him to return to England, to make the necessary preparations for visiting that country. Soon after his arrival at home he acquainted archbishop Laud with his intentions, and being encouraged in them by that prelate, set about providing for his voyage. As it was his design not only to make himself acquainted with such remains of antiquity in Egypt as are interesting to curiosity, and serve to illustrate ancient literature, but also to make astronomical and geographical observations, he furnished himself with instruments of every kind proper for that purpose, and such printed Greek and Arabic books as he thought might be advantageously exchanged in the East for MSS. and other objects worthy of collection. He also obtained from archbishop Laud a letter of recommendation to sir Peter Wyche, the English ambassador at Constantinople; and received from his grace a general discretionary commission to purchase for him Arabic and other MSS., and likewise such coins and medals as he could procure.

Mr. Greaves embarked in the river Thames for Leghorn, in the year 1637, accompanied by his friend Mr. Edward Pococke, and after a short stay in Italy, arrived at Constantinople before Michaelmas in the same year. Here he was received with great kindness by sir Peter Wyche, and became acquainted with the venerable Cyril-Lucar, the Greek patriarch, who afforded him much assistance in purchasing Greek MSS. He also promised to recommend him to the monks of mount Athos, in Macedonia, where, he says, he "would have had the liberty of entering into all the libraries in that place, to have collected a catalogue of such books, as either were not printed, or else by the help of some there might have been more correctly set out. These, by dispensing with the anathemas which former patriarchs had laid upon all Greek libraries to preserve the books from the Latins, the patriarch proposed to have presented to his grace (of Canterbury), for the better prosecution of his grace's honourable designs in the edition of Greek authors." But the tragical death of that patriarch frustrated Mr. Greaves's intention of visiting mount Athos, and occasioned his being a sufferer in another respect: for having with the patriarch's privity procured from an ignorant Greek monastery, which depended upon that prelate, fourteen good MSS. of the fathers, he was obliged privately to restore them and lose his money, to avoid a greater inconvenience. Mr. Greaves's farther stay at Constantinople became now unpleasant, and the more so, because he had not met with the assistance which he expected to find there for improving himself in the knowledge of the Arabic language; he, therefore, determined to embrace the first favourable opportunity of proceeding to Egypt. But before his departure, he gave an instance of his attention to the improvement of astronomical science, which is deserving of being mentioned. Knowing that within a few months there would be a large visible eclipse of the moon, he furnished proper persons with convenient instruments for observing it at Constantinople, Bagdat, Smyrna, and Alexandria, and also gave them the necessary instructions for that purpose. Dr. Halley observes, that a greater service could not be rendered to the science of astronomy, than by taking the phases of the moon's eclipses at those places, in order to determine their longitudes,

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since in and near them were made all the observations, by which the middle motions of the sun and moon are limited. Mr. Greaves, having finished his arrangements for this business, took leave of his fellow-traveller Mr. Pococke, who chose to continue in Turkey, and embraced an opportunity which offered of passing in company with the annual Turkish fleet to Alexandria, where, after touching in his way at Rhodes, he arrived in the month of September 1638. He had now reached the scene which was the boundary of his intended progress, and which opened a large field for the exercise of his curious and inquisitive genius. Nor did he omit any opportunity of remarking whatever the heavens, the earth, or subterraneous parts offered him, that seemed any way useful and worthy of notice; but complains of having his astronomical observations frequently interrupted by the clouds and rain, which, contrary to the received opinion, he found to be frequent and violent, especially in the middle of winter. But what particularly engaged his attention, and employed his care, were the pyramids, of which no satisfactory account was then extant, either by any ancient or modern writer. This task, therefore, he thought fit to undertake; for which purpose he went twice from Alexandria to Grand Cairo, and from thence into the deserts, where he took a careful survey and mensuration of them towards the end of the year 1638. He found few books, however, to be purchased in Egypt, and those few chiefly old and worm-eaten. But having upon the whole highly gratified his curiosity, furnished his mind with a large stock of useful knowledge, and collected some Greek, Arabic, and Persian MSS. as well as ancient coins and other rarities, he embarked at Alexandria in the month of April, 1639, and arrived at Leghorn in June following. He now spent nine months in making a second tour of Italy, in order again to view the principal remains of ancient art, and to examine more accurately into the true state of the Roman weights and measures, for which purpose he had taken care to provide himself with proper instruments. At Florence he was received with particular marks of respect by the grand-duke of Tuscany Ferdinand II., to whom he had addressed a Latin poem sent from Alexandria; and he also was permitted free access to the Medicean library, which had been refused to him as a stranger when on his former tour. From Florence he went to Rome; whence he returned to Leghorn, and embarked on board a vessel for London, with a rich cargo of MSS., gems, coins, and other valuable antiquities.

Upon his arrival in his native country about midsummer, 1640, Mr. Greaves found the kingdom distracted by the contests between the king and the parliament, and was led by principle to connect himself with the party which supported the pretensions of the king, and the episcopal constitution. And in the national troubles which ensued, he suffered much by the zeal which he displayed in the cause of monarchy, and his attachment to archbishop Laud. Having made a short stay at Gresham college, he went to Oxford, in order to digest his papers, and to prepare for public inspection such as might be useful to the world. In this design he was assisted by archbishop Usher, who had long known and esteemed him; and he now drew a map of the Lesser Asia, at his grace's request, who was writing his dissertation on that country, which was printed in 1641. In that year, archbishop Laud having presented a second collection of medals to the university, the task of arranging them was confided to Mr. Greaves, which he performed to the satisfaction of that prelate. By continuing to reside in the university, Mr. Greaves had so long absented himself from Gresham college, that the electors thought proper to eject him from his professorship; and to this measure it is not improbable but that they were in some degree instigated, by the part which he had taken in politics. About the same time, however, he was chosen Savillian professor of astronomy at Oxford, on the death of his friend Dr. Bainbridge, and also obtained a royal dispensation to hold his fellowship at Merton college, on account of the diminution in his stipend as professor, arising from the circumstances of the civil war. As in these circumstances his attention to the duties of his professorship was necessarily suspended, he proceeded in his labours on his papers; and in the year 1644 translated into Latin "The Lemmata of Archimedes," correcting the diagrams, and supplying what was frequently found defective in the demonstration itself. This piece was published by Samuel Foster in his "Miscellanies, or Mathematical Lucubrations," 1659, folio. At the same time he had compiled "A Persian Lexicon," out of such words as could be met with in the Evangelists, the Psalms, and two or three Arabian and Persian nomenclators. He now wished to obtain leave to go to Leyden, to peruse the oriental MSS. which had been procured at the expence of the states, and to publish some of the works which he had already finished; but he was obliged to relinquish that design, probably owing to the unquiet state of public affairs. In the year 1645,

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at the instance of some persons of rank and fortune, he drew up a scheme for gradually introducing the new, or Gregorian style, by omitting the intercallary days of the leap-year for forty years; which was approved of by the king and council, and would probably have been carried into execution, had the state of the times permitted it. In the year 1646 he published "Pyramidographia," or, a Description of the Pyramids in Egypt, 8vo., which does honour to his accuracy of observation; and in the following year he published his very valuable and learned "Discourse on the Roman Foot and Denarius; from whence, as from two Principles, the Measures and Weights used by the Ancients may be reduced," 8vo. While he was thus spreading his fame in the republic of letters, he became involved in troublesome lawsuits, in consequence of being executor to his friend Dr. Bainbridge; and upon the coming of the parliament's commissioners to Oxford, in 1647, several complaints against him in that capacity were laid before them, which they transmitted to the committee of the House of Commons. Upon the hearing of his cause, however, before the bar of that house, he had judgment given in his favour; for which it is probable that he was much indebted to the influence of Mr. Selden, who entertained a great esteem for him, and who was a member of that committee. In the year 1648 he published "Johannis Bainbriggii Canicularia;" to which he added "Demonstratio Ortus Syrii heliaci pro Parallelo Inferioris Ægypti;" and also, "Insigniorum aliquot Stellarum Longitudines & Latitudines ex astronomicis Observationibus Ulug Beigi, Tamerlanis Magni Nepotis," 8vo. Fresh charges were now preferred against our author by the parliamentary visitors; among which were accusations of having betrayed the interests of the college, by making a discovery to the king's agents of the money that was in the treasury, and of having exercised his influence to the prejudice and injury of individual members on account of their adhering to the cause of the parliament. By his putting in no answer to these charges, it is not unfair to conclude that some of them were not without foundation; and the result was his ejectment both from his professorship and fellowship, and his banishment from the university. After his departure, some chests in which he had packed up his papers, &c. were broken open by the soldiers, and his MSS. taken out, part of which were lost, and the rest recovered by means of his friend Mr. Selden. When Mr. Greaves was aware that it would be impossible for him to keep his professorship, his regard for the interests of science led him to form a plan for introducing a worthy and able successor; which he was enabled to accomplish by means of sir John Trevor, who procured that appointment for Mr. Seth Ward, afterwards bishop of Salisbury. This proved a fortunate circumstance for Mr. Greaves, as his successor had interest to procure for him the full arrears of his salary, amounting to five hundred pounds. After his banishment from Oxford, Mr. Greaves retired to London, where he married, and, living upon his patrimony, devoted his time to literary labours. The first piece which he published in his present situation, was "Binæ Tabulæ Geographicæ, una Nassir Eddini Persæ, altera Ulug Beigi Tartari, Commentariis ex Abulfeda aliisque Arabum Geographis illustratæ," 1648, 4to. This was followed in the next year by "Elementa Linguæ Persicæ," 4to.; to which the author subjoined "Anonymus Persa de Siglis Arabum & Persarum Astronomicis." At the same time he was engaged, in concert with Mr. William Seaman, author of a Turkish Grammar, in preparing a Turkish Dictionary, which was never finished. In the year 1650 he published, in quarto, his "Epochæ celebriores, Astronomicis, Historicis, Chronologis, Chataiorum, Syrogræcorum, Arabum, Persarum, Chorasmiorum usitatæ, ex Traditione Ulug Beigi, Arabice & Latine, cum Commentariis;" which were found of singular service in correcting a vast number of errors in our books of chronology. In the same year he produced "Chorasmiæ & Mawaralnahræ, hoc est Regionum extra Fluvium Oxum Descriptio, ex Tabulis Abulfedæ Ismaelis Principis Hamah," 4to.; and "A Description of the Grand Signior's Seraglio, or Turkish Emperor's Court, written by Mr. Robert Withers," 8vo., which had been already printed in "Purchas's Pilgrims," of which circumstance it appears that our author was not apprised. In the year 1652 he published a piece with this title, "Astronomica quædam ex Traditione Shah Cholgii Persæ, una cum Hypothesibus Planetarum: item excerpta quædam ex Alfergani Elementis Astronomicis, & Ali Kustigii de Terræ Magnitudine & Sphærarum Cœlestium a Terra Distantiis, cum Interpretatione Latina," 4to.; to which he prefixed "A short History of the Rise and Progress of Astronomy among the Arabians," and subjoined his "Binæ Tabulæ," already mentioned. He had prepared several other works for the press, and was meditating more, when he was attacked by a disorder that proved fatal to him; towards the latter end of

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the year last mentioned, when he was in the fiftieth year of his age. Of his learning, ingenuity, diligence, and perseverance in any design in which he embarked, his works, and the particulars which we have related afford abundant evidence. He was much esteemed by many of the most eminent of his contemporaries, both at home and abroad; steady in his principles, and in his friendships; and his death was deservedly lamented, as occasioning a real loss to the interests of literature and useful knowledge. In our authorities the reader may find an enumeration of his pieces which had been prepared by him for publication, some of which have been printed either in the Philosophical Transactions, or in other collections, and the rest still remain in MS. *Biog. Britan. Gen. Dict. Ward's Lives of the Professors of Gresham College.*—M.

GRECOURT, JOHN-BAPTIST JOSEPH VILLART DE, a French poet, was born of a good family at Tours in 1683. He was brought up to the church, and had a canonry in the church of St. Martin, in his native city, when he was only about fourteen. He first made himself known as a preacher, but his sermons were rather satirical than moral, and in one of them he is said to have lampooned most of the ladies of Tours. Quitting an occupation for which he was so little fitted, he became a man of the world, and made his way into company by his convivial talents, and his faculty of writing burlesque and licentious verses. He was patronised by the marshal duke d'Etrees, who often carried him to his seat, which the poet called his earthly paradise. He read in company his verses, which received great advantage from his admirable powers of recitation. His conversation abounded with pleasant sallies and malignant sarcasms, which he supported against retorts and detections by careless effrontery. Thus he passed through a joyous but little respectable life, which closed in 1743. The works of the abbé Grecourt were Tales, Epigrams, Songs, Fables, and light pieces, not rising above mediocrity in the poetry, but lively and pleasant, and often indecent. His poem entitled "Philotanus" had prodigious success, which is imputed to its subject rather than its merit. It is a satirical history of the bull Unigenitus, in burlesque verses, some of which are extremely humorous, though their general texture is mean and vulgar. *Siècle de Louis XIV. Moreri. Nouv. Dict. Hist.*—A.

GREEN, MATTHEW, a truly original poet, was born, probably at London, in 1696. The anecdotes of his life are extremely few. It is only known that his parents were dissenters in good repute; that he received his education among the sect; and that he obtained a place in the custom-house, the duties of which he discharged with great diligence and fidelity. His learning extended only to a little Latin; but from the frequency of his classical allusions, it appears that what he read when young, he did not forget. The religious austerity in which he was bred had its common effect of inspiring him with settled disgust; and he fled from the gloom of that dissenting worship in which he had been initiated, when he was no longer compelled to attend it. Thus he says,

> I never am at meeting seen,
> Meeting, that region of the Spleen;
> The broken heart, the busy fiend,
> The inward call, on Spleen depend.

Thus set loose from the opinions of childhood, he speculated very freely on religious subjects, and at length adopted the system of outward compliance with established forms, and inward laxity of belief. He seems at one time to have been much inclined to the principles of Quakerism, but he found that its practice would not suit one who lived "by pulling off the hat." With this uncertainty of speculation, it is, however, attested that he was a man of great probity and sweetness of disposition. His conversation abounded with wit, but of the most inoffensive kind. He was subject to low-spirits, as a cure for which he composed his principal poem, "The Spleen." It presents a picture of his mind and manners which implies a practical philosophy of the sober and rational epicurean cast. He lived in celibacy, and died in 1737, at the early age of forty-one, in lodgings in Gracechurch-street.

The poems of Green, none of which were published till after his death, consist of "The Spleen;" "The Grotto;" "Verses on Barclay's Apology;" "The Seeker;" and some smaller pieces. All together amount only to a small volume. In manner and subject they are some of the most original pieces in the language: they rank among the easy and familiar, but are replete with uncommon thoughts, new and striking images, and those associations of remote ideas by some unexpected similitude, in which wit principally consists. Few poems will bear more repeated perusals; and with those who can fully enter into them (who, perhaps, are not the mass of readers), they do not fail to become favourites. They have all been published in Dodsley's collection, and have been received into other collections of English poetry.

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An ornamented edition of them, with some critical remarks by Dr. Aikin, was published by Cadell and Davies in 1796, 12mo. *Dodsley's Collect. Europ. Magazz. for July*, 1785.—A.

GREENVILLE, sir RICHARD, a gallant naval officer, was the son of sir Roger Greenville, of an ancient family in the west of England, and was born probably about 1540. Being of an active and spirited disposition, he obtained leave from queen Elizabeth, in 1566, with others of his young countrymen, to serve in the imperial army in Hungary against the Turks. Upon his return he engaged in the troops employed for the reduction of Ireland, where he displayed so much courage and prudence as to obtain the appointment of sheriff of the city of Cork. In 1571 he sat in parliament as knight of the shire for the county of Cornwall. He was afterwards high-sheriff of the same county, and received the honour of knighthood. He continued to serve in parliament, but his attention was chiefly fixed upon the plans of foreign discovery and settlement proposed by his kinsman sir Walter Ralegh. When the patents for this purpose were made out and confirmed, sir Richard took the command of a squadron fitted out for the purpose, consisting of seven small vessels. With these he sailed in April, 1585, and reaching the coast of Florida in June, left there a colony of one hundred men, and then set sail homewards. In the passage, he fell in with a rich Spanish ship, which he was so eager to take, that, being unprovided with a boat, he caused one to be hastily fabricated of old chests, in which he himself, with as many sailors as she would hold, got alongside of the vessel, and boarded her. Soon after his return he took a new voyage for the relief of his colony, but he found it already broken up, all the men having entered on board the squadron of sir Francis Drake, who touched there on his return from the West Indies. Greenville left a few men on the island of Roanoke to keep possession of the country, and then made a predatory expedition homewards. On occasion of the dangers threatening the kingdom from the Spanish preparations for invasion, he was appointed one of a council of war to concert means of defence, and received the queen's commands not to quit the county of Cornwall, which prevented him from executing his intentions of making another voyage to the American coast. When in 1591 a squadron of men-of-war was fitted out for the purpose of intercepting a rich Spanish fleet from the West Indies, sir Richard Greenville was appointed vice-admiral. They proceeded to the western islands, where much time was spent in waiting for the galleons, which were kept back on intelligence of their danger. At length a powerful squadron was sent from Spain to escort them; upon the approach of which, the English admiral, lord Thomas Howard, finding himself very inferior in force, weighed anchor and put to sea. Greenville, with his ship the Revenge, staying to take on board his sick men, weighed last, and missed the wind in getting out. In this emergence he was advised to cut his main-sail and cast about; but considering this as disgraceful, he preferred taking his chance of breaking through the enemy's fleet, which soon came up and surrounded him. The Spanish admiral, with four other ships, began a close attack about three in the afternoon, and made repeated attempts to board. The engagement lasted till break of day next morning, during which the Spaniards were repulsed fifteen times with great loss. At length, the greater part of the English crew being either killed or wounded, and the ship reduced to a wreck, no hope of escape remained. The brave commander had been wounded at the beginning of the action, but caused himself to be dressed upon deck, and refused to go down, till about eleven he received a shot in the body. He was then carried below, and received another wound in the head while he was dressing, the surgeon being at the same time killed by his side. It was then his resolution to sink the ship with the remaining crew, rather than surrender; but the offers of quarter from the Spanish admiral induced the men at length to yield. Sir Richard was removed to the Spanish ship, and honourably treated, but his wounds proved fatal on the third day. His last words, spoken in the Spanish language, are his best funeral eulogy. "Here die I, Richard Greenville, with a joyful and quiet mind; for that I have ended my life as a true soldier ought to do, fighting for his country, queen, religion, and honour; my soul willingly departing from this body, leaving behind the lasting fame of having behaved as every valiant soldier is in duty bound to do." The fleet which he encountered consisted of fifty-three sail with ten thousand men on board. Two ships were sunk by the side of the Revenge, and two more were lost on proceeding to the road of St. Michael; and it is said (though probably with some exaggeration), that the Spaniards lost a thousand men in the action. It is not to be concealed, that sir William Monson, in his account of the affair, throws great blame upon Greenville for his stubbornness and rashness; and even sir Walter Ralegh says that he might have taken a better course, but

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that "out of the greatness of his mind he could not be persuaded." But excess of daring in a British seaman meets with easy pardon, and without some such examples, the English navy would never have been, as it now is, the admiration and terror of the world. *Biog. Britan.*—A.

GREENVILLE, sir BEVIL, a gentleman of distinguished worth and loyalty, grandson of the preceding, was born at the seat of his father Bernard Greenville, esq. in 1596. He was educated at Exeter college, Oxford, under Dr. Prideaux, where he acquired a large share of knowledge, together with a warm attachment to religion. When he came to his estate, he distinguished himself by all the popular qualities of a respectable country gentleman, and repeatedly sat in parliament as knight of the shire for the county of Cornwall, and burgess for Launceston. In 1638 he attended the king with a troop of horse raised at his own expence in his expedition to Scotland. He was knighted for this service; and being returned member for the county in the Long Parliament, of 1640, he adhered to the royal party, though with prudence. When the civil war broke out, he did not hesitate to declare himself; but while the king's friends were yet weak in the west, he joined sir Ralph Hopton and others, and by his interest greatly contributed to the raising of the Cornish army of loyalists. He had a command in the battle of Stratton gained by Hopton against the earl of Stamford, in May, 1643. Upon the junction of the marquis of Hertford and prince Maurice with the Cornish troops, sir Bevil was of great service in preserving unanimity by his influence. After some smaller actions, the royal forces met those of the parliament commanded by sir William Waller, at Landsdown near Bath, on July 5th, 1643. A hard-fought action ensued, in which sir Bevil, gallantly charging at the head of his Cornish men, received a fatal blow with a pole-ax. His body was afterwards found surrounded by those of his officers; and it was observed that in this battle there were more officers and gentlemen than common men, killed on the king's side. Sir Bevil was extremely lamented, as might be expected of one who deserved the following character drawn by lord Clarendon. "That which would have clouded any victory was the death of sir Bevil Greenville. He was, indeed, an excellent person, whose activity, interest, and reputation, was the foundation of what had been done in Cornwall, and his temper and affection so public, that no accident which happened could make any impression on him; and his example kept others from taking any thing ill, or at least seeming to do so. In a word, a brighter courage, and a gentler disposition, were never married together, to make the most cheerful and innocent conversation." A monument erected by his descendant lord Landsdown marks the spot where he fell. *Biog. Britan.*—A.

GREGORY, I. Pope, surnamed *the Great*, and also dignified in the Romish calendar with the title of saint, was a native of Rome, and a descendant from one of the most illustrious and wealthy patrician families in that city. He was educated in a manner suitable to his rank, and as he possessed excellent natural abilities, and a love of study, distinguished himself by his proficiency in the different branches of literature and science. Gregory of Tours, his contemporary, informs us, that none at Rome excelled him in grammar, rhetoric, and logic. He, likewise, paid particular attention to the study of jurisprudence, an acquaintance with which was indispensably necessary for the stations to which he was entitled by his birth. His parents had also taken care to have his mind early impressed with sentiments of piety, and to habituate him to the steady observance of the laws of morality and honour. He discovered such abilities, integrity, and prudence, in the exercise of different senatorial employments, that the emperor Justin the younger appointed him to the honourable and important post of governor of Rome. In this office he acquitted himself to the entire satisfaction of the emperor, and also of the Roman senate and people. How long he retained it is uncertain; but he appears to have quitted it soon after the death of his father, when he came into the possession of immense wealth. He had now become disgusted with the world, and determined to embrace the religious life. Under the influence of this disposition he devoted the greatest part of his vast property to the foundation of monasteries, in conformity with the prevalent superstition of the times, and to charitable uses. He founded no fewer than six monasteries in Sicily, and one at Rome, in his father's house, dedicated to St. Andrew, over which he constituted Valentius abbot, whom he had selected for that post from a country monastery, and to whose discipline he submitted himself. The year when he embraced the monastic state, cannot be ascertained. From the time of his taking the vows he abandoned himself to meditation, devotion, and the most rigorous abstinence and austerities. He was not permitted, however, to remain in this state of seclusion from

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the world for many years, but was obliged to quit it on the following occasion: upon the death of pope Benedict, Pelagius II. was chosen his successor; and, as Rome was at that time besieged by the Lombards, who cut off all communication between that city and Constantinople, was ordained before his election was confirmed by the emperor. As such a proceeding was contrary to law as established by custom, no sooner was the siege of the city raised, than the new pope determined to send a proper person to the emperor Tiberius, to excuse his conduct on account of the peculiar circumstances in which he had been placed; and also to apply for relief in behalf of the inhabitants of Italy, against the ravages of the Lombards. For this delicate embassy, no person seemed to him so well qualified as Gregory; and accordingly, compelling him to leave his monastery, he ordained him a deacon, and sent him his nuncio to the imperial court in the year 579. So ably did he conduct himself in this business, that the emperor appears to have been entirely satisfied, and Gregory became in a short time one of his principal favourites. Afterwards he was equally respected by Mauricius, the successor of Tiberius. Indeed, by his prudent, obliging, and modest manners, he obtained not only the esteem of the emperors, but of the principal courtiers, and even of the bishops, notwithstanding the jealousy which they generally entertained of a pope's nuncio. While he was at Constantinople he had a dispute with the patriarch Eutychius on the idle question, whether after the resurrection the bodies of the righteous should be palpable, or not? and maintained the affirmative against his opponent. The emperor Tiberius, in whose presence the debate was held, was pleased to give his sanction to the orthodoxy of Gregory's opinion, ordering the patriarch to acquiesce in his judgment, and condemning to the flames a treatise of that prelate in support of the negative side of the question. In the year 583 Gregory was recalled to Rome, and employed for some time in the capacity of secretary to pope Pelagius, until at length he obtained permission to retire again into his monastery. Soon after his return he was chosen abbot; and in that office exacted of his monks as strict an observance of rigorous abstinence and discipline, as he practised himself. While he was employed in governing his monastery, and indulging the hope that he should be suffered to spend the rest of his life in that retirement, pope Pelagius died. This event took place in the year 590; and Gregory was immediately chosen his successor, by the joint suffrages of the senate, clergy, and people of Rome. The news of this election was highly acceptable to every Roman, excepting Gregory himself, who appears to have been seriously averse to undertake so weighty a charge. At first he endeavoured to persuade his fellow-citizens to annul their choice, and fix upon any other person for that dignity. Finding, however, that they persisted in demanding him for their bishop, he wrote to the emperor Mauricius, earnestly entreating him not to confirm his election, but to command the people of Rome to choose another. His letter was intercepted by the governor of the city, who sent the decree of the election to Mauricius, with a letter, begging him, in the name of the people, clergy, and senate of Rome, to confirm the election of a person whom they had unanimously chosen, as the most capable to provide for the safety of the church and of the empire, amidst the distresses and calamities which then prevailed. To this request the emperor readily acceded, and not only confirmed the election of Gregory, but congratulated the Romans on the choice which they had made. When Gregory was informed of the result of the application to Constantinople, he resolved to adopt the only expedient left, which was to withdraw into concealment, till the patience of the people should be tired out, and they should consequently be induced to proceed to a new election. Accordingly, he found means to escape in disguise from Rome, and reached a forest, where he took up his abode in a cave. Here he believed that he was safe from discovery. But notwithstanding the utmost care and precaution of which he made use, his place of retreat was soon found out, and he was brought back in triumph by the people; when being carried to the church of St. Peter, he was immediately ordained, to prevent his making his escape a second time.

Gregory now entered upon his pontificate, the principal events of which we shall enumerate as concisely as possible. His first step was to satisfy the bishops of the chief sees, as to the orthodoxy of his faith. For this purpose he wrote to the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, declaring that he received the first four councils, as the four books of the holy gospel; that he reverenced the fifth; and that he condemned the *three chapters*. His next attempt was to reunite the Istrian bishops to the see of Rome, who remained firm in their adherence to the *three chapters*, and refused to communicate with those who condemned them. With this view

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he obtained an order from the emperor, enjoining those bishops to attend a council that was to be held at Rome; but by memorials which they presented to the emperor, they procured a revocation of his order, and assurances of protection against any violence which the pope might attempt to offer them. Defeated in this design, he spared no pains to arm the civil and ecclesiastical power against the Donatists in Africa, and all who favoured them. And though he does not appear to have been at first successful in destroying the harmony which then subsisted between the catholic and donatist parties in that country, he found means to introduce among them invidious distinctions, which by degrees renewed the animosities by which they had been formerly distracted, and terminated in the ultimate triumph of the catholic, which was the strongest party. At the same time, however, that this pope signalised his zeal against heretics, he was favourable to the Jews, and protected them from the rage of some hot-headed Christians. In the letters which he wrote to some bishops who were for forcing them to embrace Christianity, he could condemn all persecution in the strongest terms; while with no little inconsistency he recommended and enforced it in the instance of Christians who ventured to differ from the catholic creed. He was also desirous of using other arguments than those of reasoning and persuasion in converting the Jews: for he chose to tempt those who lived on the patrimony of St. Peter, in Sicily, with an offer of a remission of one third of the taxes which they paid to the Roman church, upon the condition of their becoming Christians. If, as he justly observed in one of his letters, "conversions owing to force are never sincere," might not the same objection have been made against conversions owing to bribery? Gregory's zeal was employed with more success in reforming the clergy, than in converting the Jews, or the heretics. On his accession to the papal chair, a general relaxation of discipline, as well as of piety and morals, prevailed in the clerical orders. He therefore set about the correction of these evils with the utmost diligence and perseverance. The monastic institutions he subjected to regulations, which, if they had been observed by his successors, would have rendered those establishments far less injurious to society, than they afterwards proved for a long series of ages. Such bishops as were guilty of notorious excesses he deposed; and rebuked and threatened others, according to the nature and quality of their crimes. As simony and simoniacal practices prevailed at that time in the most open and barefaced manner, he was indefatigable in his endeavours to remove this opprobrium from the church, and in a great number of letters to the bishops, to the kings and princes, and to all men in power, earnestly called upon them to concert such measures as might put an effectual stop to an evil which reflected so much disgrace on the ecclesiastical order, and on the religion which they taught or professed. He also exerted great vigilance in correcting the licentious manners, and particularly the incontinence, of the clergy. But he had not the wisdom to apply to the latter evil the only effectual remedy, which was the restoration of that order of men to the liberty of contracting marriage; and he even contributed to the extension of the evil, by more strictly enjoining the law of celibacy on the subdeacons, who had been but lately subjected to it, and by obliging those who were married to quit their wives, or their offices. While Gregory was thus enforcing reformation on the clergy, he set before them an example of the conduct which he prescribed. He was strictly attentive to the duties of piety, though his religious observances partook much of a monkish spirit, and in many instances degenerated into the grossest superstition. He was humble, mild, compassionate, hospitable and disinterested; an utter enemy to all pomp, grandeur, and shew; frequently abridged himself of the necessaries of life, to relieve the indigent; and was indefatigable in instructing his flock, both by preaching and writing. But with all his humility, Gregory was a most zealous assertor of the power and prerogatives which his predecessors had exercised, or at any time claimed. He often declared, that he had rather lose his life, than suffer the see of St. Peter to forfeit any of the privileges which it had ever enjoyed, or the prime apostle to be any ways injured, or robbed of his rights. Thus he maintained and asserted, with as much resolution and vigour as any of his predecessors, the pretended right of receiving appeals from all parts of the christian world; of re-examining the causes which had been judged and determined by the metropolitans, or the provincial synods; and of reversing their sentence or judgment by the authority of St. Peter. For particular instances in which he contended for those prerogatives, but without always succeeding in maintaining them, we refer to our authorities.

In the year 593 the emperor issued an edict, forbidding any soldiers to quit the army, under

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the pretence of embracing the monastic life, till the time of their service was expired. This edict was transmitted to the pope, who published it, in conformity with his duty as a subject, but determined to remonstrate against it, prepossessed as he was that monkery was a sure way for all, and for many the only way to heaven. The letters which he wrote to the emperor on this occasion, and to Theodorus, his physician and favourite, are chiefly worthy of notice from the acknowledgments which they contain of the paramount authority of the imperial power over ecclesiastics as well as laymen, equivalent to the supremacy which the church of England acknowledges in the king. In the year 594 the pope was wholly employed in procuring some relief for the inhabitants of Italy, who were harassed by the Lombards on one side, and by the imperial officers on the other. For this purpose he made proposals of peace to Agilulph king of the Lombards, who seemed disposed to agree to them; but the exarch, who reaped great advantages by the war, and was not affected by the miseries of the people, would consent to no terms whatever, and complained to the emperor of Gregory's conduct, as if he had suffered himself to be over-reached by the crafty Lombard king. These complaints induced the emperor to express his dissatisfaction with the steps taken by the pope, in very sharp and abusive terms; and they also proved the means of frustrating his application for redress of grievances occasioned by the cruelty and avarice of the imperial officers. The pope, however, succeeded, by applying to Theudelinda, Agilulph's queen, who as well as her husband had embraced the catholic faith, in prevailing upon that prince to withdraw his troops from the territories of Rome, and to lay aside all thoughts of besieging that city. About this time the patriarch of Constantinople assumed the title of "Œcumenical," or "Universal Patriarch." This measure alarmed Gregory, who endeavoured through the medium of his nuncio, as well as in a long letter to the patriarch himself, to persuade him to relinquish that invidious title. When he found himself unsuccessful in these applications, he wrote to the emperor and empress, inveighing against the patriarch, as one who by that ambitious assumption attempted to enthral the whole church, and proclaimed himself the forerunner of Antichrist; and he endeavoured to alarm the patriarchs of Alexandria and Antioch, and to persuade them to join in a common cause against a man who, by this new appellation, disclosed his design of engrossing to himself all ecclesiastical power and authority. All the pope's efforts, however, to deprive the patriarch of his new title were ineffectual, and, to his great mortification, as well as jealousy, he was informed of its being entailed on his rival and his successors. Upon this his nuncio, in compliance with the express orders of the pope, renounced the patriarch's communion. Considering the claim which Gregory's successors in the papal dignity made to the same title, in effect, it is curious to attend to the language in which he condemns it. He calls it vain, ambitious, profane, impious, execrable, antichristian, blasphemous, infernal, diabolical. But though zeal against any encroachment on the rights of the episcopal order in general, was the avowed motive of Gregory's opposition to this new title, from incidental expressions in his letters it plainly appears, that the honour and dignity of St. Peter and his see were primary considerations in his mind.

In the year 596, Agilulph, provoked at the exarch's rejecting the terms of peace which the pope had proposed, broke into the imperial territories with more fury than ever, laying waste the Roman dukedom and Campania, and carrying the inhabitants into captivity. On this occasion Gregory exercised the most unbounded charity, in relieving the poor, and redeeming great numbers of captives; not only applying the revenues of his see to those benevolent purposes, but large sums which he obtained by his application to the bishops, and the great men who were his friends, both in the East and West. In the same year he embarked in an undertaking on which he had for some time been intent, for the purpose of converting the Saxons in Britain to the christian faith. Several circumstances concurred at the time, to favour his design. Ethelbert king of Kent, and the most considerable of the Anglo-Saxon monarchs in Britain, had married Bertha, daughter of Cherebert king of Paris, who was a Catholic, and allowed the free exercise of her religion. This princess, partly by her own influence, and partly by the pious efforts of the clergy who had followed her into Britain, gradually formed in the mind of Ethelbert a certain inclination to the christian religion. While the king was in this disposition, Gregory sent Augustin, prior of the monastery of St. Andrew, accompanied with forty monks, into this island, in order to bring to perfection what the queen had so happily begun. Of the several circumstances attending his mission, and its success, we have already made particular mention in our Life of Augustin. In the mean time John patriarch of Constantinople, who first assumed the title of universal

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patriarch, had died, and was succeeded by Cyriacus. This patriarch, according to custom, sent his confession of faith to the bishops of the principal sees, and among others to Gregory, who acknowledged it to be orthodox, and admitted him to his communion. But when afterwards he discovered his determination to defend his right to the same title which had produced the variance between his predecessor and the pope, all harmony between the two sees was at an end. In the course of the correspondence which Gregory maintained with the patriarchs of Antioch and Alexandria, to interest them on his side in the dispute, the last-mentioned prelate gave him the title of "Universal Pope," probably with the design of trying whether he might not be able to terminate the difference between the two bishops, by attributing to both the same honorary distinction. Gregory, however, rejected it with great indignation; and indeed could not do otherwise, without being chargeable with the most glaring inconsistency. By way of a contrast also to the patriarch's conduct, he adopted the appellation of "Servant of the Servants of God," which his successors have retained to this day, and have affected to use it even when distinguished by the most shameful exercises of pride and despotism. During the years 599 and 600 Gregory was severely afflicted with attacks of the gout; but in his intervals of comparative ease busily employed himself in writing to the bishops of Spain, France, Italy, and Africa, concerning subjects of ecclesiastical discipline, and the extirpation of abuses that had crept into their respective churches. In the year 601, at the request of Augustin, he sent a fresh colony of monks into Britain, and with them directions to that apostle of the Anglo-Saxons, as he has been called, which proved the means of introducing the grossest corruptions and superstitions into the species of Christianity established through his mission. For he instructed Augustin to permit the Saxons to retain many of their pagan customs, rites, and ceremonies of worship, provided that they applied them to christian objects: a permission which, though calculated to answer political purposes, was directly contrary to the practice of the apostles, and destructive in its very nature to the spirit and design of the Gospel. A similar kind of indulgence had been granted to the Franks, who settled in the southern parts of Gaul, at the time of their conversion. They had been permitted the use of images, and insensibly brought back by that means to idolatry. For, turning the images of Christ into idols, they paid them the same kind of worship and adoration after their conversion, which they had paid to their idols before it. During the present year Serenus bishop of Marseilles, to shew his abhorrence of such abominations, and at the same time to prevent them for the future, ordered all the images throughout his diocese to be cast out of the churches and destroyed; well knowing that images cannot be allowed, and idolatry prevented. But this conduct of his was not approved of by Gregory, though he pretended to applaud Serenus's zeal, in not suffering any thing to be worshipped that is made with hands. In his letters to that prelate he acknowledged, that to worship images was indeed a heinous crime, which should never be allowed or connived at; that he should therefore call his people together, and shew them, from the testimony of Scripture, the unlawfulness of such a practice. Nevertheless he condemned his casting them out of the churches, and breaking them, as the effect of an inconsiderate and indiscreet zeal: observing, that "though images were not set up in churches to be worshipped, yet they serve to instruct the ignorant; and it is one thing to adore an image, and another to learn from an image what is to be adored." In such kind of distinction did this pontiff find apologies for a practice destructive of the purity and spirituality of christian worship, and little, if at all, better than paganism, only with a new name.

During the year 602 a revolution took place at Constantinople, in consequence of the revolt of the army at the instigation of Phocas, a centurion, who was proclaimed emperor by them, and soon obtained possession of the imperial city and throne. This usurper is represented by historians in general, as the vilest of all vile wretches. He is characterised as possessing neither virtue, birth, honour, nor merit; as a drunkard, lascivious, brutal, and sanguinary; as devoid of the least sensation of humanity, and having nothing of a man about him but his shape, which was horridly deformed. No sooner was Phocas crowned, than he sent bands of soldiers all over the country in search of Mauricius, who was discovered in the sanctuary where he had taken refuge, and most barbarously murdered, with his six sons, as well as numbers of his relations and friends. After destroying these objects of his jealousy, Phocas's next care was to cause himself to be acknowledged lawful emperor in all parts of the empire. With this view, according to custom, in the year 603 he sent his own image, and that of his wife Leontia, to all the principal cities, and among the rest to the city of Rome, where

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they were received with the utmost acclamations by the populace, who were highly exasperated against Mauricius on account of the oppressive exactions of the imperial officers. On this occasion Gregory's behaviour was such as was worthy only of the most unprincipled and infamous parasite. He expressed the utmost satisfaction and joy at the change that had taken place, without hinting that he felt the least sorrow at the execrable means by which it had been accomplished. He received the images of the emperor and empress with all possible marks of respect and loyalty, and immediately wrote letters to the new emperor, congratulating him on his accession to the imperial crown, which, he said, was effected by a particular providence, to deliver the people from the oppressions under which they had so long groaned: and he commended, flattered, and extolled the tyrant, for his justice, clemency, and piety, in the basest and most fulsome terms. At the same time the pope wrote to Leontia, applauding her virtues in exalted strains. In his letter to the latter he clearly shewed, that his view in prostituting his character as a christian bishop, was to engage the tyrant and his wife on his side, and by that means defeat the attempt of the patriarch to assume the title of universal bishop. For there he lets Leontia know, what he expected in return for the praises which he bestowed upon her and her husband; what blessings they might both expect from St. Peter in heaven, provided they took under their protection his most grievously afflicted church upon earth; that is, provided they obliged the patriarch to relinquish the title, which the pope thought derogatory to the honour, dignity, and interests of his see. In this object he succeeded; for Phocas enacted a law, by which he prohibited the bishop of Constantinople from styling himself œcumenical patriarch, declaring that this title belonged to none but the bishop of ancient Rome. But this was not the only instance in which Gregory flattered infamous characters, to secure their protection and munificence to the church. From the testimonies collected by Bayle we learn, that he shewed extreme complaisance towards Brunehaut queen of France, "who, according to most historians, was the most wicked woman upon earth; but at the same time the most artful in winning over the clergy to her interest, because that at the same time that she committed the most enormous crimes, she was excessively liberal to ecclesiastics, and founded temples and convents, not forgetting to sue very devoutly for relics to the holy father. In all the letters which this pope wrote to her, he bestowed upon her all the praises that can be lavished upon one of the most perfect princesses, so far as not to scruple to declare expressly, that no nation in the world was so happy as the French, since it had merited such a queen, endowed with virtues and fine qualities of every kind." In the year 604 Gregory was again seized with a severe fit of the gout; however, in that condition, he received the ambassadors sent by Theudelinda queen of the Lombards, with a letter, to acquaint him with the birth and baptism of her son Adaloardus. By the same ambassadors she sent a writing, drawn up by an abbot named Secundinus, in defence of the *three chapters*, which she begged the pope to answer, for her satisfaction, and the ease of her mind. But Gregory's state of health would not permit him then to undertake that task, which he promised to discharge to the queen's satisfaction, if his complaint should abate. He therefore dismissed the ambassadors, with a letter to the queen, containing commendations of her zeal for the catholic faith, and with presents to the new-born prince, of a cross, to wear at his neck, in which was inclosed a piece of the true cross, as he was pleased to say, together with the Gospels, in a Persian box, &c. Gregory's complaint, however, instead of abating, daily gained new strength, and at length put an end to his life in the month of March, 1604, after he had presided over the Roman church rather more than thirteen years and a half, and when it is supposed he was not above sixty years of age. Such were the principal transactions in the life of Gregory I., who, Bayle thinks, all things duly considered, merits the surname of *Great*. He certainly possessed extraordinary abilities, and many commendable qualities. There was, however, a strange mixture of inconsistencies in his character. In some respects he discovered a sound and penetrating judgment, but in others the most shameful and superstitious weakness. It is impossible to read the absurd and ridiculous tales inserted in his dialogues, and circulated in some of his letters, without either pronouncing him credulous and superstitious in the extreme, or accusing him of very criminal hypocrisy, and of practising the most scandalous pious frauds. To one of these conclusions we are also unavoidably led, when we read of the solemnity and liberality with which he distributed his wonder-working relics, and the gravity with which, from old women's dreams of apparitions and visions, he deduced the doctrine of purgatory, which afterwards proved such a mine of wealth to the church. He was no friend to secular and

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polite learning, as sufficiently appears from his epistles and dialogues. From Platina it appears, that he was accused of having destroyed the noble monuments of the ancient magnificence of the Romans, lest travellers and foreigners, who came to visit Rome on religious motives, by paying undue attention to them should neglect the holy places. But this accusation that author rejects as an unfounded calumny. It has also been related concerning him, that out of his hatred to profane literature, and with the view of bringing the sacred books into greater esteem, he reduced to ashes the Palatine library founded by Augustus, and committed to the flames all the copies which he could meet with of several classic authors, and particularly Livy, on account of his expatiating on the superstitious customs of the heathens. This relation cannot be said to be sufficiently authenticated to entitle it to unquestionable credit; but it is certain that the pope had a great aversion to all pagan books, and that he gave evidence of his detestation of profane learning, by very sharply reproving Didier archbishop of Vienne, a person eminent for his great erudition and virtue, on account of his employing a part of his time in teaching some of his friends grammar and polite literature, and in explaining the poets to them. We ought not to omit mentioning, that Gregory invented new offices for the service of the church, and the sacraments, in which he prescribed a vast number of rites and ceremonies that were unknown before his time; and that he took great pains in reforming the psalmody of the church, instituting an academy of choristers, whom he himself taught to chant, and for whose use he composed that music which goes by his name. It is to him, likewise, that we owe the invention of expressing musical sounds by the seven first letters of the alphabet. He left more writings behind him than any other pope from the foundation of the see of Rome to the present times. They consist of twelve books of "Letters," amounting to eight hundred and forty in number; "A Comment on the Book of Job," in thirty-six books, commonly called "Gregory's Morals on Job," and consisting rather of a collection of moral principles, than an exposition of the text; "A Pastoral," or a Treatise on the Duties of a Pastor, which was held in such high esteem by the Gallican church, that all the bishops were obliged, by the canons of that church, to be thoroughly acquainted with it, and punctually to observe the rules it contained; "Twenty-two Homilies on the Prophet Ezekiel;" "Forty Homilies on the Gospels;" and four books of "Dialogues." The above are his only genuine productions, at least in the form in which they have reached modern times. As to his "Sacramentarium," "Antiphonarium," and "Benedictionarium," they have been so curtailed in some places, and interpolated in others, that it is impossible to ascertain what part of them was, and what part was not, written by this pope. With respect to the "Commentaries" on the first book of Kings, on the seven penitential Psalms, and on the Song of Solomon, which have been frequently ascribed to him, all the best critics concur in giving them to other authors. Numerous have been the impressions of Gregory's works, separately and collectively, at Lyons, Paris, Rouen, Basil, Antwerp, Venice, and Rome. The last and best edition was published at Paris in 1705, in four volumes folio, by father St. Marthe, general of the Benedictines of the congregation of St. Maur. *Cave's Hist. Lit. vol. I. sub sæc. Eutych. Platina de vit. Pont. Dupin. Moreri. Bower. Nouv. Dict. Hist. Mosh. Hist. Eccl. sæc. vi.*—M.

GREGORY II., pope, and also a saint in the Roman calendar, was a native of Rome, and educated from childhood in the Lateran palace, under pope Sergius, who appointed him his sub-deacon, almoner, and librarian. He was afterwards ordained deacon, and selected by pope Constantine as the most learned man of his church, to accompany him when he went to Constantinople in the year 710. In that city Gregory is said to have greatly distinguished himself by the erudition and abilities which he displayed in answering certain questions put to him by the emperor Justinian, and solving his doubts and difficulties, but on what topics we are not informed. Upon the death of Constantine in the year 715, he was advanced to the papal dignity; soon after which event the Lombards made an irruption into the imperial territories, and took by surprise the city of Cumæ. As the Roman church possessed a considerable patrimony in that city, and the capture of it exposed the territories of Rome to the inroads of the Lombards, Gregory endeavoured to prevail on them to restore it; at first by threatenings of the vengeance of Heaven if they should prove so wicked as to retain it, and afterwards by the offer of a large sum of money, and the protection of St. Peter, provided that they withdrew their troops and abstained from all farther hostilities. Finding, however, that they equally despised his menaces and his offers, he had recourse to the governor of Naples, who for a stipulated reward undertook to recover the place, and succeeded in his enterprise. In the year

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717, the emperor Theodosius having resigned the imperial dignity and retired to a monastery, Leo, surnamed the *Isaurian*, was by the senate and army raised to the throne; on which occasion he wrote a letter to the pope, accompanied with his confession of faith, and his promises to maintain the catholic doctrine, as defined by the six general councils and the fathers. In return, the pope congratulated the emperor in warm expressions of respect and loyalty, upon his accession; and assured him, that he would not only receive him to his communion, and acknowledge him for his sovereign, but would use his influence to preserve peace and amity between him and all the christian princes in the West. From this time we learn nothing concerning Gregory worthy of notice before the year 721, when he held a council at Rome, in which several canons were enacted on the subject of unlawful marriages, and other points relating to ecclesiastical discipline, and the preservation of the estates of the church. While this council was sitting, Winfrid, afterwards archbishop of Mentz, and known by the name of Boniface, arrived on a pilgrimage at Rome, where he was received by the pope with extraordinary marks of kindness and esteem. Of his transactions with the pope, and subsequent missions, we have already given an account in our Life of this apostle of Germany. The next memorable circumstance in the pontificate of Gregory was the arrival at Rome of Ina king of the West Saxons, in 725, on a pilgrimage to the tomb of the apostles, after having resolved to renounce the world, and embrace the monastic life. During his stay at Rome he built a house, or college, for the education of the youth of his kingdom, and the reception of such of his subjects as should undertake pilgrimages; for the support of which he imposed a tax on every house or family in his dominions of a silver penny, known by the name of Rome-scot, or Peterpence. This tax, which about the middle of the ninth century was laid on the whole kingdom of England, was originally destined solely to the charitable uses above mentioned; but it was afterwards converted by the popes to their own use, and levied under the denomination of a tribute to St. Peter, till Henry VIII. eased the country of that burden.

In the year 726, the emperor Leo, scandalised at the superstitious veneration of images, which was now become a very serious and growing evil, resolved to put a stop to it, and to restore the christian worship to its primitive purity. With this design, after consulting with the senate and clergy, and finding several bishops ready to concur with him in the execution of it, he issued his famous edict forbidding any kind of worship to be given to images, and caused it to be immediately promulgated throughout the whole empire. No sooner was this edict published, than the monks took the alarm, and with them the populace, so that the imperial city was at once filled with confusion. But we must refer to the ecclesiastical historian for the events which it produced in the empire at large, and relate only the circumstances in which pope Gregory was concerned. As soon as Leo had published his edict, he wrote to the pope to acquaint him with the resolution which he had taken of extirpating idolatry, and to exhort his holiness to concur with him in so commendable an undertaking. In his answer, the pope declared with great warmth for the worship of images; attempted to dissuade the emperor from persevering in his design; threatened him with the indignation of St. Peter; and openly declared, that he would oppose to the utmost of his power, what by a most gross perversion of language he called so impious an undertaking. The emperor, however, steady to his purpose, ordered his edict to be published in Italy. No sooner had the exarch obeyed his commands at Ravenna, than the superstitious multitude broke out into insurrections, which the soldiery were not able to suppress without much bloodshed. When Liutprand king of the Lombards was informed of these disturbances, he resolved immediately to take advantage of them; and appearing unexpectedly before Ravenna with a powerful army, laid close siege to it. Having gained the populace by circulating reports of his great zeal for the worship of images, the city was soon obliged to surrender at discretion; and he afterwards made a rapid conquest of the whole exarchate, being received every-where by the people as one sent from heaven to defend the catholic faith. But these events filled Gregory with the utmost alarm, as he knew that if the Lombards were not checked, he should soon feel the weight of their yoke. He, therefore, made his zeal for the catholic faith give way to his interest, and sent a pressing letter to Ursus, the duke or doge of Venice, urging him, from a regard to the common safety of that republic and the empire, to assist the exarch in recovering Ravenna from the power of the Lombards. In this application he was successful, and by well-concerted measures that city was restored to the imperial dominion. Presuming upon his service in promoting this change of affairs, Gregory wrote to the emperor, again endeavouring to dissuade him from

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pursuing his design to abolish image worship, and declaring his unalterable determination to oppose it by every means within his power. Leo, exasperated at the pontiff's resistance to his edict, instructed the exarch to get possession of his person, and to send him to Constantinople, that he might be removed from a scene where his artifices could excite the people to sedition and rebellion. For this purpose the exarch drew together a considerable body of troops, with which he was marching to Rome, in order to seize the pope by force, when he found himself obliged to desist from his design, by receiving information that a superior army of Lombards was advancing to meet him, and to espouse the pope's cause. Leo determined, however, to persevere in putting his edict in force in all the cities of Italy subject to the empire, and sent orders to the exarch accordingly. Gregory, well knowing the temper of the people, and that they waited only for his signal to revolt, thundered out a sentence of excommunication against the exarch, for endeavouring to obey his master; when immediately the people of Rome took up arms, and, having overpowered the garrison, pulled down the statues of the emperor, broke them in pieces, and openly declared that they renounced their allegiance to him as their sovereign. With the view also of uniting the different states of Italy in a league against the emperor, as a common enemy, the pope sent letters to the Venetians, the Lombards, and the chief cities, exhorting them to continue stedfast in the catholic faith, and to oppose with all their might his impious edict. The Venetians and Lombards, from motives of policy, readily promised to support him; and at Ravenna, the populace, after a bloody struggle, massacred those who adhered to the emperor's cause, and among others the exarch himself. Not long afterwards a new exarch arrived at that city, with a considerable number of troops, and having obtained possession of it, prepared with great address to reduce to obedience the other revolted cities in Italy. One great object which he had in view was, to detach the king of Lombardy from his alliance with the pope, which a fortunate concurrence of circumstances enabled him to effectuate; and he even prevailed upon that prince to join his troops to the imperial army. This new coalition immediately advanced, and laid siege to Rome; when the pope, finding his cause hopeless, determined to deliver himself up into the hands of the king of the Lombards, hoping that, by an appeal to his known humanity and clemency, he might succeed in escaping the vengeance with which he was threatened. Accordingly, attended by some of the clergy, and of the chief citizens of Rome, he unexpectedly presented himself at the king's quarters, and after representing in a pathetic speech his present distress, obtained a promise of the king's protection both for him and the Romans; but in order to fulfil his engagement with the exarch, he obliged them to submit to him, and to receive him into the city after he had promised a general indemnity.

While the exarch was still at Rome, where he had connived at the practice of image worship, one Petasius, who took the name of Tiberius, seduced several cities of Tuscany from their allegiance, and was by them proclaimed emperor. On this occasion the pope, in order to regain the favour of the emperor, and to incline him to listen to his remonstrances, prevailed on the people of Rome to join the imperial troops, by which means the exarch was enabled soon to crush this new rebellion. In the year 630 the emperor held a council of the senate, the great officers of state, and the bishops who were at Constantinople, in which it was determined, that as it was found by experience that images could not be suffered to remain in the churches, and idolatry prevented, they should be all pulled down and destroyed. A new edict for that purpose was consequently issued, which was put in execution all over the East, after much opposition from some of the higher clergy, but particularly the monks and deluded populace. The emperor having succeeded thus far, resolved that the same edict should be published and observed in the West. As he did not yet quite despair of prevailing on the pope to withdraw his resistance, he wrote to him with that view, at the same time that he sent his edict to the exarch. But the pontiff's answer breathed a determined spirit of hostility, and was written in a style of arrogance and abuse, which, considering the relative situation of the parties, was at that time unexampled. Still, however, the emperor condescended to reason with the pope, in different letters, but without producing any other effect than repetitions of his insolence. Gregory, not content with writing in this manner to the emperor, assembled a council at Rome in the same year, consisting of all the neighbouring bishops, which issued a decree, not only declarative of the lawfulness of worshipping images, but commanding them to be worshipped; and condemning as heretics all who did not worship them, or taught they were not to be worshipped. According to the Greek historians of the time,

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Gregory also pronounced in this council a sentence of excommunication against the emperor; but as the Latin historians, who then lived in Italy, have made no mention of such a transaction, it is most probable that the former are not accurate in their representation. No sooner was the emperor informed of what had taken place at Rome, than, highly provoked at the pope's arroganee and presumption, but still more at his establishing in a council the superstition which the imperial edicts were designed to abolish, he seized on the rich patrimonies of the Roman church in Sicily and Calabria; dismembered from the jurisdiction of the Roman see the provinces of East Illyrium; and subjected the whole to the patriarch of Constantinople. By thus curtailing the power of the pope, and lessening the revenues of his church, he wounded him in the most tender and sensible part; but before Gregory had time to ripen any schemes of revenge, he died, in the beginning of the year 731, after he had governed the Roman church between sixteen and seventeen years. We know nothing of his character, excepting from his actions, which prove, that a zeal for exalting the power and dignity of his see, arrogance, and superstition, were among his predominant qualities. Fifteen of his "Letters," and a "Memoir" transmitted to his legates in Bavaria, containing instructions for their guidance in managing the ecclesiastical affairs of that country, are inserted in the sixth volume of the "Collectio Conciliorum;" and his "Liturgy," with a Greek version by Gregory Codinus, was printed by Morel at Paris, in 1595, and is to be found in the second volume of Fronton du Duc's "Auctuarium." *Cave's Hist. Lit. vol. I. sub sæc. Eicon. Platina. Dupin. Moreri. Bower.*—M.

GREGORY III., pope, was a Syrian by birth, and became a presbyter of the Roman church. He is said to have been eminently learned for his time; skilful as an expositor of Scripture; and much admired as an eloquent and impressive preacher. Upon the death of Gregory II. he was unanimously chosen his successor by the Roman people and clergy, and was the last pontiff whose decree of election was confirmed by the exarch of Ravenna. He had no sooner taken possession of his see, than he declared himself a determined supporter of the worship of images, and he wrote a letter to the emperor Leo, and his son Constantine, whom he had taken as a partner in the empire, exhorting them to renounce their error, and, like dutiful children, to return into the bosom of their mother the catholic church. This letter he sent to Constantinople by Gregory, a presbyter of the Roman church, on whose knowledge, firmness, and zeal, he thought that he might entirely depend. But when the presbyter arrived at Constantinople, finding that the emperors were unalterably determined to extirpate image worship, and to spare none who presumed to defend it, he thought it most prudent to return to Rome, without acquainting the emperors or their ministers with his arrival. When he unexpectedly presented himself before the pope, that pontiff was highly provoked at his pusillanimity, which he called desertion of the cause of God and his church, and summoned a council to determine on the exemplary punishment which he considered to be due to his crime. The pope was for deposing him; but moved by the intercessions of the members of the council in his favour, and the offers which he made to atone for his crime in what manner soever his holiness and the council should judge proper, it was agreed that he should return with the same letter to Constantinople, and deliver it into the emperor's own hands. In conformity to this resolution he set out a second time for the imperial city; but, having landed in Sicily, he was arrested by the imperial officers, the letter taken from him, and himself, by an order from court, sent into exile. In the mean time the pope received deputies from Boniface, giving an account of the extraordinary success of his mission, and requesting instructions on different points, some of which, from the pope's answers, appear to have been of a momentous nature truly! For his holiness gravely prohibited the eating of horse-flesh, and required Boniface to impose severe penalties upon all who should venture to taste it; and he also required him, as far as lay in his power, to prevent men from marrying more than twice. In the year 732 Gregory held a council at Rome, in which, by way of revenge upon the emperor for sending his legate into banishment, he procured a decree to be passed establishing the worship of images, and denounced a sentence of excommunication against all who should presume to pull down, destroy, profane, or blaspheme them. After the meeting of that council he attempted to send a second letter to the emperor, which, as well as the bearer, met with a similar treatment with the preceding. Gregory now, to signalise his zeal against the imperial edict, expended immense sums on the purchase of pictures and statues, with which he filled the churches at Rome, and encouraged the people in the daily worship of them; he also caused relics to be

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brought from all parts to Rome, where he built a magnificent oratory for their reception and worship, appointing them an appropriate service, and monks who were maintained at the expence of his see to perform it. In the year 733 he resolved to make one more effort towards the conversion of the emperor; and with this view persuaded the people of Italy to address a memorial to him, representing the disturbances which his edict had occasioned in the West, and earnestly entreating him to relinquish an undertaking which they thought themselves bound in conscience to oppose. This memorial, together with letters from the pope to the emperor and to the patriarch, was confided to the care of some of the chief men of the Roman church, and the city of Rome, who set out on their voyage to Constantinople. But on their landing in Sicily, they were stopped by the commander of the imperial troops in that island, who took their papers from them, confined them for some months in prison, and then ordered them to be conveyed back to Italy, threatening to treat them as rebels and enemies to the emperor and empire, if they ever set foot again in that island.

In the mean time the emperor was preparing to reduce the pope and the Romans to obedience by force. For this purpose, in the year 734, he fitted out a formidable fleet, which, when it had just entered the Adriatic Gulph, was encountered by a violent storm, by which the greater part of it was entirely destroyed, and the design of the expedition quite defeated. Upon this event, the people of Rome, at the instigation of the pope, withdrew from all subjection to the emperor, and formed themselves into a kind of republic, in which they were governed by magistrates appointed by their own authority, under the pope, not as their prince, but only as their head. From this time to the year 740, the pope and people of Rome appear to have retained their independence, without any attempts being made on the part of the emperor to bring them again under his authority. But in the year just mentioned they were involved in hostilities with Luitprand king of the Lombards, owing to the unwarrantable conduct of Gregory in receiving some rebels against that prince into his protection, and refusing either to deliver them up, or to oblige them to withdraw from Rome. Incensed at the pontiff's behaviour, and perhaps secretly well pleased that it afforded him a plausible pretence for invading the Roman territories, Luitprand drew his forces together, and immediately began to make conquests on the Roman dukedom. In this and the following year he overran and ravaged the whole country, and afterwards laid siege to the capital. In this extremity Gregory, after deliberating to what power he could apply for efficacious succour, without losing the influence which he had acquired at Rome, determined to have recourse to the celebrated Charles Martel, who at that time ruled France with an absolute sway, under the title of Mayor of the Palace. Accordingly, he sent a solemn legation by sea into France, with the keys of the tomb of St. Peter, at that time in great request, some small pieces or filings of the chain with which St. Peter was supposed to have been bound while prisoner at Rome, and other presents. Charles received the legates with great respect; but their solicitations for his interference were in vain, because Liutprand was his friend and ally, and because that Charles was satisfied that the Lombard had been sufficiently provoked to warrant his hostility against the pope. When Gregory was informed of the ill success of his legation, he wrote pathetic and moving letters to Charles, urging him, from every pious consideration, to undertake the relief of the church; but without being able to alter his determination of remaining neutral. At length, finding that pious motives had no effect upon Charles, the pope resolved to appeal to his ambition; and, accordingly, sent a second solemn legation into France, with proposals which he knew would be acceptable to Charles, and incline him, if any could, to afford him relief. The proposals were, that the pope and Roman people should solemnly renounce their allegiance to the emperor, as an avowed heretic, and persecutor of the church; that they should acknowledge Charles for their protector, and confer on him the consular dignity; and that, on the other hand, Charles should engage to protect and defend the pope, the Roman church, and the people of Rome, against the Lombards, and likewise against the emperor, should they by either be attacked or molested. To these proposals Charles readily assented, determined, no doubt, to improve the advantages which the title of protector and the consular dignity would give him at Rome. As soon as the treaty between Charles and the pope was concluded, and publicly notified, the Lombards found it prudent to raise the siege of Rome, and to retire within their own dominions. Gregory did not live to enjoy the fruits of his policy, which materially contributed to the separation of the Italian provinces from the Grecian empire, as he died in the latter end of 741, after a pontificate of between ten and eleven years. Seven "Let-

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ters" of this pope are extant in the fourth volume of the "Collect. Concil." *Cave's Hist. Lit. vol. I. sub sæc. Eicon. Platina. Dupin. Moreri. Bower.*—M.

GREGORY IV. pope, was a native of Rome, and from the situation of a presbyter of that church, was raised to the tiara on the death of pope Valentine, in the year 827. He is commended for his extraordinary piety; of which some of the strongest testimonies recorded, are his repairing and adorning churches, monasteries, and the shrines of saints, and instituting the festival of *All Souls* day. When the quarrel took place between the emperor Lewis *le debonnaire* and his sons, Lotharius persuaded the pope to accompany him into France, in order to mediate a reconciliation between him and his father. That artful prince, however, gave out that his holiness was satisfied of the justice of his cause, and, under the pretended sanction of the papal approbation, perfected the plans which he had formed for driving his father from the throne, and seizing the empire. When the prelates who were steady in their loyalty to the emperor were informed that the pope was determined to excommunicate him and his friends, they sent him a letter, containing a strong remonstrance against his countenancing the proceedings of an unnatural rebel, and firmly declared, that if he came to excommunicate, he should himself return excommunicated. Whether the pope was privy to the designs of Lotharius, or was deceived by him, it is certain that his presence with that prince reduced the emperor to the necessity of delivering himself up into the hands of the rebels. When the pope had served this purpose, he was permitted to return to Rome, where the best action performed by him, that we read of, was his rebuilding and fortifying the city of Ostia, as a protection against the descents of the Saracens. His vanity led him to give it the name of *Gregoriopolis*; but it soon resumed its ancient appellation, by which it is known to this day. This pope died in 844, after presiding over the Roman church rather more than sixteen years. Three of his "Letters" are extant in the seventh volume of the "Collect. Concil." *Cave's Hist. Lit. vol. II. sub sæc. Phot. Platina. Dupin. Moreri. Bower.*—M.

GREGORY V. pope, whose original name was *Bruno*, was a German by birth, and nephew or cousin to the emperor Otho III. That prince was encamped with his army at Ravenna, when pope John XV. died in 996, on which event the clergy and people of Rome were induced, at his powerful recommendation, to choose Bruno for their bishop. He had been educated an ecclesiastic, and is said to have been at that time only twenty-four years of age, but of an amiable disposition, exemplary life, well versed in the learning of the times, and universally esteemed for his eminent virtues. At his ordination he assumed the name of Gregory; and soon afterwards solemnly crowned Otho emperor, who had before been only styled king of Germany. According to some writers he held a council in the first year of his pontificate, at which the emperor was present, and the German electoral college first instituted; but the whole tenor of history serves to shew, that the origin of that college must be referred to a much later date. This is satisfactorily proved by Dr. Robertson, in the illustrations annexed to the first volume of his "History of Charles V." Upon the breaking up of this council, Otho returned with his army to Germany, having first made the Romans swear allegiance to him, and obedience to the pope. Scarcely had the Germans repassed the Alps, when Crescentius, a man of considerable wealth and power, who aimed at the sovereignty of Rome, by representing to the citizens, that it was unworthy of them to submit to a foreign yoke, or to accept of a pope forced upon them in opposition to their inclinations, persuaded them to revolt, renounce their allegiance to the emperor, and to choose himself for their head, under the titles of consul and prince of the republic. These events obliged Gregory to fly from Rome, in order to insure his personal safety; on which occasion Crescentius declared the see vacant, and caused one Philagathus to be raised to it, who took the name of John XVI. Gregory had taken up his residence at Pavia, where he held a council in the year 997, in which he excommunicated Crescentius, as well as the usurper of his see, and all their accomplices. This sentence was confirmed by all the bishops of Italy, France, and Germany, in the councils which they assembled for that purpose. In the course of the following year, Otho, prevailed upon by the intreaties of Gregory, returned to Italy with an army, and advanced, together with the pope, towards Rome. At their approach, John betook himself to flight; but falling into the hands of some of the pope's friends, was deprived of his sight, and otherwise cruelly mutilated. When the city, on account of a want of provision, was obliged to surrender, Crescentius with the garrison withdrew to the castle of St. Angelo, which was taken by assault, and that ambitious man and his accom-

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plices ignominiously executed. Gregory being thus restored to his see, convened a council to meet at Rome, in the same year, in which the marriage of Robert king of France, with Berta, widow of Odo count of Champagne, in conformity to a canon of the council of Trullo, was declared incestuous and null, because that Robert had been godfather to one of Berta's children! Other decrees passed by it, intended to check the ambition and avarice of the dignified clergy, are honourable testimonies to the vigilance and fidelity with which Gregory was disposed to discharge the duties of his high office. He did not long survive the meeting of this council, as he died in the beginning of 999, after a short pontificate of two years and five months. Four of his "Letters" are extant in the ninth volume of the "Collec. Concil." A fifth, concerning the privileges of the abbots of *Mons Major*, may be found in the fourth volume of Baluze's "Miscellanea." *Cave's Hist. Lit. vol. II. sub sæc. Obs. Platina. Dupin. Moreri. Bower.*—M.

GREGORY VI. pope, whose name before he assumed the papacy was *John Gratian*, was a native of Rome, and descended from one of the most opulent and powerful families in that city. He was arch-priest of the Roman church, when pope Benedict IX., who had rendered himself the object of universal contempt and abhorrence by his wickedness and debaucheries, found it necessary to resign the papal dignity, in the year 1045. This he did to John Gratian, for a large sum of money, which the latter advanced, who, without any previous election, took possession of the chair which he had purchased, under the name of Gregory VI. Some time before Benedict's resignation, his infamous conduct had provoked the Romans to insurrection, when he was driven out of the city, and John bishop of Sabina was placed in the papal chair in his stead, under the name of Silvester III. But Benedict's party prevailing again, Silvester was driven out, in his turn, after he had worn the tiara for three months, and Benedict was restored. Upon Gregory's accession, therefore, there were no fewer than three persons, who were pretenders to the honour of being successors of St. Peter. In this scandalous state of things, Henry III., king of Germany, resolved to go into Italy himself, and to enquire on the spot into the conduct of the popes, and the state of the church. He accordingly set out from Germany, and arriving at Sutri in 1046, assembled a council at that city, in which were present almost all the bishops of Italy. The king sent an invitation to Gregory to preside at this council; with which he readily complied, flattering himself that the king by that invitation tacitly acknowledged him for lawful pope. But when he made his appearance there, a charge was preferred against him of having purchased with a sum of money the pontifical dignity. As the fact was too notorious to be denied, he confessed the charge to be well founded, and quitting his chair, divested himself of his pontifical ornaments before the council, and begging forgiveness, renounced all claim to the throne of St. Peter. When Henry returned to Germany, he carried Gregory with him as a prisoner, and in that country he ended his days. *Platina. Dupin. Moreri. Bower.*—M.

GREGORY VII. pope, who by his abilities and intrepidity raised the Roman see to the highest pitch of power, according to the representations of most historians, was the son of a carpenter, and born at the small town of Soano, in Tuscany. His original name was *Hildebrand*, by which he is frequently known in history. He received his education at Rome, where he was much esteemed by Benedict IX. and Gregory VI., on the latter of whom he attended, when after his deposition he was sent prisoner into Germany. After the death of Gregory, Hildebrand embraced the monastic life in the monastery of Cluny, where his talents raised him to the post of prior. He continued in that situation till Leo IX. raised from the bishopric of Toul to the apostolic see, finding him well acquainted with the affairs of the Roman church, as he visited the monastery in his way to Italy, took him thence with him to Rome. By that pope he was created sub-deacon, and by Nicholas II. archdeacon of the Roman church, and was by them, as well as by Victor II. and Alexander II., employed with success in several negociations. Under the pontificate of the latter he was made chancellor of the holy see, and had the absolute administration of all affairs, both ecclesiastical and civil, as well as the entire disposal of the revenues of the church of Rome. The influence which he consequently acquired over the clergy and people of Rome, will readily be conceived to have been extensive and unrivalled. Upon the death of pope Alexander, in 1073, Hildebrand appointed a fast to be kept, and prayers to be offered up for three days together, before they should proceed to the election of a new pope. But while they were performing the obsequies of Alexander in the Lateran church, on the day after his death, the assembled populace tumultuously cried out with one voice, "Hildebrand

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is pope, St. Peter has chosen him:" upon which he was immediately laid hold of, and placed by force upon the pontifical throne. Such at least is the account which he himself gives of his election. But others say, that this tumult was raised by his friends, at his instigation, and that neither the cardinals, nor the clergy, nor the most considerable men among the people, had any share in his election. Be the truth, however, what it may, it is certain that his election was confirmed on the same day by the whole body of the clergy and people. His next object was to obtain the confirmation of Henry king of Germany. With this view he immediately wrote to that prince, stating, with much affected modesty, the deep sense which he entertained of his incapacity for so great a trust, which had been forced upon him greatly against his inclination; but that he should not suffer himself to be consecrated without the approbation and consent of the king. Upon this Henry dispatched count Eberhard to Rome, to enquire into the circumstances of the election; and upon receiving his representation, consented to a measure which he knew it would be fruitless to oppose, as Hildebrand's influence was much more powerful at Rome than his own. Our new pontiff was now first ordained presbyter, and then bishop; on which occasion he took the name of Gregory, out of respect to the memory of Gregory VI. He was the last pope, the decree of whose election was transmitted to the emperor or king before his consecration, or who was consecrated in the presence of the imperial envoy.

No sooner did Gregory find himself in the possession of the pontifical throne, than he engaged in the most bold and daring schemes for extending the jurisdiction of the Roman see and enriching the patrimony of St. Peter; and was enabled, by the circumstances and the superstition of the times, to succeed in them to an astonishing degree. He conceived the design, not only of emancipating the church from all subjection to princes, but of subjecting all princes to the church, and the whole church to his see; of constituting himself supreme judge and determiner of all affairs, both ecclesiastical and civil; the disposer not only of archbishopries, bishoprics, and other ecclesiastical benefices, but of kingdoms, states, and the revenues of individuals; and, in fact, sole and despotic monarch of the earth in temporals as well as spirituals. And his qualifications and character were such as were adapted to the designs which he had formed. He was, as Mosheim has well described him, "a man of uncommon genius, whose ambition in forming the most arduous projects was equalled by his dexterity in bringing them into execution; sagacious, crafty, and intrepid, nothing could escape his penetration, defeat his stratagems, or daunt his courage; haughty and arrogant beyond all measure; obstinate, impetuous, and intractable; he looked up to the summit of universal empire with a wistful eye, and laboured up the steep ascent with uninterrupted ardour and invincible perseverance; void of all principle, and destitute of every pious and virtuous feeling, he suffered little restraints in his audacious pursuits from the dictates of religion, or the remonstrances of conscience." In the first year of his pontificate, Gregory began to execute the designs which he had planned. As he was informed that great disorders prevailed in the state of ecclesiastical concerns in France, that the churches and monasteries were plundered with impunity, and that the king himself had a share in the plunder, he wrote to that prince, Philip I., reproaching him in very bitter terms as one of the principal causes of these abuses, and threatening him with the censures of the church if he did not redress them. The boldness of his letter induced Philip to send assurances to his holiness, that from that time he should have no occasion to complain of his conduct. As Landri archdeacon of Autun had by the clergy and people been unanimously chosen their bishop, and the king himself had approved of his election, but would not grant him the investiture without being paid for it, the pope, with his letter to the king, sent one to the archbishop of Lyons, and another to the bishop of Chalons, ordering them to let the king know, that if he did not allow the archdeacon of Autun to take possession of his see, without fee or reward, he would proceed against him according to the canons, and that the king should either "cease from his simoniacal conduct, or the realm of France, struck by a general anathema, should withdraw from his obedience, unless they rather chose to renounce their Christianity." In this instance, likewise, Philip found it prudent to give way.

Among the various plans which Gregory had formed for raising the church to a state of supremacy and independence, were that of compelling the clergy to the strict observance of celibacy, which several of his predecessors had attempted without success, and the entire extirpation of simony. In order to carry them into execution, he held a council at Rome in the year 1074, in which the laws of former pontiffs against simony were renewed and con-

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firmed, and the buying or selling of ecclesiastical benefices prohibited in the severest manner. It was also decreed in the same council, that the sacerdotal orders should abstain from marriage; and that such of them as had already wives or concubines, should immediately dismiss them, or quit the priestly office. The former of these decrees, however called for by equity and good policy, had to encounter much opposition from the laity; and the latter was every-where strenuously opposed by the clergy. When the law enjoining celibacy on the priests was published, they complained loudly of its cruelty and severity. They did not scruple even to call the pope a heretic, for insisting on a practice inconsistent with the doctrine of our Saviour and his apostles. Many of the ecclesiastics, and especially of the Milanese priests, chose rather to quit their benefices than their wives. And the proceedings of Gregory appeared, to the wiser part of those who approved of the celibacy of the clergy, "unjust and criminal in two respects," says Mosheim; "first, in that his severity fell indiscriminately and with equal fury upon the virtuous husband and the licentious rake; that he dissolved, and that with a merciless hand, the chastest bonds of wedlock, and thus involved husbands and wives, with their tender offspring, in disgrace, perplexity, anguish, and want. The second thing criminal in the measures taken by this pontiff was, that instead of chastening the married parties with wisdom, moderation, and according to the laws of ecclesiastical discipline, whose nature is wholly spiritual, he gave them over to the civil magistrate to be punished as disobedient and unworthy subjects, with the loss of their substance, and with the most shocking marks of undeserved infamy and disgrace." As, however, none of the European kings and princes concerned themselves so much about the marriages of the clergy as to maintain their cause, they were forced to submit, and thus became formed into a body with interests entirely distinct from those of society at large, and devoted to the aggrandisement of their head, the pontiff. The decree which was levelled against the extirpation of simony, however, had to struggle with more formidable obstacles. Besides sending circular letters to all the European bishops, enjoining the strictest obedience to that and the former decree on the subject of celibacy, under the severest penalties, Gregory determined to send legates to Henry IV., king of Germany, to engage that prince to summon a council in that country, for the trial and punishment of such ecclesiastics as had been guilty of simoniacal practices. Accordingly four prelates were dispatched into Germany with powers to hold such a council, and were received by the king with all the respect that was due to their character; but neither he nor the German bishops would permit them to assemble a council, though they applauded his holiness's zeal for the extirpation of simony, and promised to concur with him in preventing that evil for the future. The pontiff was highly exasperated at this restraint on the execution of his designs, but had the art to dissemble for the present, and wrote an obliging letter to the king, thanking him for the kindness and respect with which he had received his legates. At the same time he acquainted him with his design of assembling a numerous council at Rome in the following year, and begged that he would oblige the German bishops to repair to it. At the time appointed that council assembled, when Gregory proceeded in the execution of his grand projects with greater impetuosity and vehemence than ever. For besides confirming the law of celibacy under still severer penalties, he not only excommunicated several German and Italian prelates and five of the king's ministers for simony, but proceeded to a more daring measure, and procured a decree to be passed, which pronounced an anathema against all who should receive the investure of a bishopric, abbacy, or any other ecclesiastical dignity from the hands of a layman, and also against those by whom the investiture should be performed. This decree was a declaration of war against all christian princes. The custom of investiture had belonged to them by immemorial prescription, and they claimed it as their undoubted right. It was one of the most valuable jewels in their crown, and what no pope had ever disputed. But Gregory, though he could not imagine that they would tamely part with this right, thought it a point well worth contending for; well worth all the confusion, civil wars, and bloodshed, which such a decree might occasion; since he should, by carrying it into execution, engross to himself the disposal of the whole wealth of the church, and thus make the clergy every-where independent of their princes, and dependent upon himself alone. Gregory took care immediately to acquaint the king with this decree, reproaching him at the same time with still employing those ministers whom he had excommunicated, and with suffering the bishops whom he had deposed to continue in their sees. At the close of his letter on this occasion, in insolent language, he forbad,

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the king from that time to meddle at all with ecclesiastical preferments, to grant investitures, or dispose of vacant churches, upon any pretence whatsoever, and threatened him with excommunication, if he did not comply with the decrees which banished such practices from the church. Henry felt high resentment against the pontiff for the arrogance and ambition which he discovered, but thought it prudent to dissemble for a while, as he was engaged in war with the Saxons, and upon the point of marching against them. He therefore wrote to the pope, acknowledging that he had done amiss in exposing ecclesiastical benefices to sale, but promised amendment in that respect; that he would cause the decrees against simony and the marriages of the clergy to be punctually complied with; and that upon his return from Saxony he would send an embassy to Rome, to settle every matter in dispute between his holiness and himself, to their mutual satisfaction.

In the mean time a conspiracy was formed at Rome against the pope, from which he narrowly escaped with his life. It is supposed to have been projected by Guibert archbishop of Ravenna, who, from the favour in which he stood with Henry, had reason to expect that he should be appointed to the pontifical chair, if Gregory could be removed out of the way. The person employed to put it in execution was Cincius, son of the prefect of Rome, who on some account had been excommunicated and imprisoned by the pope. Having made his escape, he became the willing instrument of a scheme which promised him the sweets of revenge. He therefore secretly raised a body of armed men, with whom he suddenly rushed into the church where Gregory, in his pontifical robes, was performing mass on the night of Christmas-day, and falling upon him, beat him unmercifully, gave him a large wound in the forehead, and dragged him by the hair out of the church, whence he was carried to the house of Cincius, with the design, as was supposed, of conveying him out of Rome. But the magistrates being immediately informed of what had happened, the alarm was spread over all the quarters of the city, and the house of Cincius was soon surrounded by an enraged populace, who threatened to put him and his accomplices to the sword, if he did not immediately give the pope his freedom. Intimidated at their menaces, Cincius threw himself at the pontiff's feet, and upon receiving a promise of forgiveness on condition of visiting, by way of penance, the holy places at Jerusalem, he set the pope at liberty, who was received by the people with loud shouts of joy, and at his request attended by them, covered as he was with blood, to the church whence he was taken, to end the service which he had begun the night before. The king had hitherto carefully avoided coming to an open rupture with the pope, lest he should raise new disturbances in Germany before the Saxons were reduced; but having this year gained a complete victory over them, he resolved to put a stop to the papal encroachments on the rights of his crown. Accordingly, he named several bishops to such sees as were vacant, and even expelled from their sees some prelates whom the pope without his knowledge had appointed to fill them, nominating others in their room. Had Henry been properly seconded by the German princes, he would, doubtless, have succeeded in curbing the ambition of the pontiff; but unfortunately this was not the case. A considerable number of those princes, and among others the states of Saxony, were his declared or secret enemies. This circumstance was favourable to Gregory's designs, and determined him not to lose the opportunity which their discords and jealousies afforded, to extend his own authority, and to depress that of the king. After writing to him, therefore, letters of remonstrance and exhortation, to which Henry paid no regard, in the year 1076 the pope sent legates into Germany, to summon him to appear at Rome, in order to give an account of his conduct, and to clear himself from the crimes laid to his charge. The legates added, that if he did not obey the summons, and appear on the appointed day, he should immediately be cut off by an anathema from the body of the apostolic church. Such arrogant treatment the high spirit of the king could not brook, nor the haughtiness of the legates who brought the insolent message, whom he ordered to be driven from his presence with ignominy. He next determined to assemble a council of German bishops, at Worms, without delay, in order to concert, as he informed them in his summons, proper measures against a man, whose whole conduct shewed that he aimed at nothing less than to subject church and state to his lawless and arbitrary will. The council met at the time and place appointed, when a charge of numerous flagitious practices being preferred against Gregory, a decree was passed deposing him from the pontificate, of which he was declared unworthy, and an order was issued out for the election of a new pontiff. The sentence of the council of Worms was, by the king's order, immediately transmitted to the

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bishops of Lombardy, and of the marche of Ancona, who, assembling at Pavia, not only confirmed it, but swore upon the Gospels that they would no longer acknowledge Gregory for pope. This sentence, together with letters from the king and council of Worms, were by a trusty agent sent to Rome, where they were delivered into the pope's hands while presiding at the opening of a council which he had summoned to meet in that city. Gregory received this sentence, of which the purport was proclaimed by the agent aloud, so as to be heard by the whole assembly, with wonderful calmness and self-possession, and by his interference prevented the agent from falling a sacrifice to the fury of some of his zealous friends. But the next day, having caused the king's letter, and that of the council of Worms, to be read, and excited the highest resentment of the council by an inflaming speech against the king and the bishops, he thundered out, with great solemnity, a sentence of excommunication against the king; declared him deposed from the throne of his ancestors; and impiously took upon him to dissolve the oath of allegiance which his subjects had taken to him as their lawful sovereign. At the same time he excommunicated by name some of the bishops who had been most active at the council of Worms, and the other bishops, both German and Lombard, he cut off from the communion of the church, and threatened with an anathema, if they did not within a limited time repent of their wickedness, and return to their duty. Upon the rising of the council, Gregory took care to acquaint the whole world with the decree, and within a few days afterwards wrote a long letter to the bishops, lords, and faithful of the *Teutonic* kingdom, in justification of his conduct towards the king, and exhorting them to join him against the enemies of St. Peter and his church, declaring all excommunicated who should side with the deposed prince.

War being thus declared on both sides, Gregory omitted no measures necessary to strengthen his party, and, aided as he was by the superstition of the times, as well as the resentment of several princes whom Henry had disobliged, or who wished to shake off his authority, soon created a formidable body of confederates in his support. He first brought over three princesses to his party; one of whom was the king's mother, and the others his aunt, the duchess Beatrix, and his cousin-german the countess Mathilda. The two last were very powerful in Italy, where they had large estates, and were entirely devoted to the interests of the pontiff. The letters also which Gregory wrote to Germany, produced all the effects that he could wish from them. Several of the bishops, even some who had assisted at the council of Worms, withdrew from the king's communion as soon as they heard that he had been excommunicated by the pope in council. The Suabian princes, with duke Rodolph at their head, the duke of Bavaria, the duke of Carinthia, and the bishops of Wurtzburgh and Worms, revolted against Henry; and the Saxon princes, whose former quarrels with the king had lately been terminated by their defeat and submission, followed their example. This formidable confederacy encouraged the pope to think of raising some other person to the throne, in the room of Henry; and he accordingly wrote another letter to the princes, bishops, and people of Germany, empowering them to choose another king, if Henry did not, by a sincere repentance, render himself worthy of being replaced on the throne, which he had forfeited by his disobedience to the apostolic see. Upon the receipt of this letter, the confederate princes and bishops held a numerous diet at Tribur, near Mentz, when they came to a resolution to refer all matters in dispute to a diet of the whole empire, to be assembled at Augsburg in the following year, at which the pope should be present in person, who, after hearing both sides, should pronounce definitive sentence. In the mean time they declared the king suspended from his royal dignity, and added, that if he did not obtain absolution before the anniversary of his excommunication, he should be for ever excluded from the throne. Henry now found himself so generally deserted in Germany, that he was obliged to submit to the ignominious terms prescribed by the diet, and was advised by his friends to go into Italy, to implore in person the clemency of the pontiff, and to procure his absolution at any rate, before the meeting of the diet at Augsburgh. To this degrading advice Henry yielded, and with his wife and infant son, after sustaining uncommon hardships in the passage of the Alps amidst the rigours of an extremely severe winter, arrived in Italy. He was there speedily attended by the counts and bishops of Lombardy, who encouraged him to revenge the treatment which he had received from the pope, and offered to assist him with men as well as money. In the mean time Gregory had proceeded as far as Lombardy in his way to Augsburg, attended by the countess Mathilda, whose close intimacy with Gregory afforded too much reason for propagating many scandalous reports. Upon

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hearing of the king's arrival, and of the reception which he had met with from his Italian subjects, the pope retired, by the advice of Mathilda, to the strong hold of Canosa, in the diocese of Reggio, which belonged to her, where he was guarded by her troops. While Gregory continued in this fortress, many German bishops, as well as laymen, who had been excommunicated for taking part with the king, repaired to him barefooted, clothed in haircloth, to pray for absolution and forgiveness, which they did not obtain without submitting to severe penance and mortification. The pontiff also soon enjoyed the malignant pleasure of seeing the king added to the number of his humiliated suppliants. For Henry, instead of putting himself at the head of the troops which the Italian lords had assembled to assist him in revenging his injuries on the pope, went with a small retinue to a place in the vicinity of Canosa, and from thence sent deputies to Gregory, to acquaint him with his arrival in Italy; and also humbly to implore his holiness's absolution, declaring his willingness to keep his crown or resign it, as he should by him be found guilty or innocent of the crimes laid to his charge. After much difficulty the pope was prevailed upon to admit the king to his presence; but not before he had passed through a scene of humiliation, which displayed as much meanness on his part, as it did hardheartedness, pride, and unmanly tyranny, on the part of the pontiff. For upon Henry's arrival at the outer gate of the fortress, he was told by the guards that he must dismiss all his attendants, and enter alone. At the next gate he was required to divest himself of the ensigns of royalty, and to put on a coarse woollen tunic; in which dress, and barefooted, he was suffered to stand for three whole days at a third gate, exposed to the severity of the weather, fasting from morning till night, and imploring the mercy of God and the pope. At length, the persons of distinction who were with Gregory, greatly affected at the sufferings of the king, began to complain of the unparalleled severity of the pope, which they justly said was more becoming a tyrant than an apostolical father or judge. These complaints the countess Mathilda freely reported to the pope; when he thought proper to consent that the king should be admitted to him on the fourth day. At that meeting between Gregory and Henry, the lordly pontiff with much difficulty granted the king absolution, after he had subscribed to very degrading terms, and among others, that he would submit to the judgment which the pope, at a time and place appointed, should give upon the accusations made against him; and that in the mean time he should not assume the title of king, or wear the ornaments or exercise the functions of royalty. When the Lombard lords heard of the treatment which the king had met with, and his opprobrious convention, they were highly incensed not only against the pope, but against Henry, whom they accused of cowardice and treachery, in forsaking his best friends, and submitting meanly to beg absolution of a man whom they were determined no longer to acknowledge as their spiritual head. They would even have proceeded to depose him, and to place his son, yet an infant, on the throne, had he not appeased their resentment by breaking his convention with the pope, resuming his title and other marks of royalty which he had laid down, and putting himself at the head of their forces to support his injured rights, and check the pope's immoderate ambition. When the confederate German princes heard of this change of conduct in Henry, they assembled at Forcheim, in the beginning of the year 1077, and elected Rodolph, duke of Suabia, king in his place. In the mean time Gregory, sensible that the forces of Mathilda alone would not enable him to make head against those of the king in the approaching contest, left Canosa, and returned to Rome; whence he afterwards undertook a journey into Apulia, where he entered into a treaty with Robert Guiscard, and the other Norman chiefs, whom he engaged to defend the pretensions of the Roman see. With the assistance of his new allies, and the troops of Mathilda, the pontiff was enabled successfully to maintain his cause in Italy against the Lombards, while Henry was carrying on the war in Germany against Rodolph, and the confederate princes. In the years 1078 and 1079, Gregory held councils at Rome, in which several bishops were excommunicated and deposed, for supporting the cause of Henry, and Berenger's opinion relating to the Eucharist was condemned, as we have already noticed in the Life of that celebrated man. In the mean time the war was proceeding between Henry and the confederates in Germany, with various success; until the latter having gained an important victory, Gregory, in a council held at Rome in 1080, excommunicated anew the vanquished prince, and sending a crown to Rodolph, declared him the lawful king of Germany. Henry, however, was soon in a capacity again to take the field with a powerful army, and having gained several advantages over his rival, resolved that the new insult which the pope

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had passed upon him should not go unpunished. Accordingly he summoned a council of German bishops to meet at Mentz, who adjourned their sessions to Brixen, in the Tirol, where they were joined by many of the Italian bishops, and German and Italian princes. In this council Gregory was accused of oversetting the hierarchy, and making himself sole monarch of the church; encouraging sedition and rebellion; persecuting, excommunicating, and deposing a peaceable king, and placing a rebel on the throne. For these crimes they unanimously decreed that he should be deposed, and another chosen in his room; and they were equally unanimous in electing Guibert archbishop of Ravenna to that dignity, who on his subsequent consecration took the name of Clement III.

This election was followed soon afterwards by an event which gave an advantageous turn to the affairs of Henry, and threw the Romans, and such of the Italians who adhered to Gregory, into no little consternation. This was the entire defeat of Rodolph, in an obstinate and bloody battle, in which the usurper received a mortal wound, of which he soon died at Mersberg. But Gregory remained unshaken even by this disastrous event, and determined to persevere in his measures at all hazards. With this resolution he wrote to his adherents in Germany, exhorting them to continue firm in their attachment to the apostolic see, and to proceed, after they had deliberately fixed upon a proper person, to the election of a new king; while he also applied to Robert Guiscard, and the Normans, to remind them of their engagements, and to claim their assistance if it should be wanted. From the answers which he received he flattered himself that he had nothing to fear from the king, and, assembling a council at Rome in the year 1081, again excommunicated Henry and his adherents. In the same council he thundered out a sentence of excommunication and anathema against Guibert, and such as received or owned him as pope. Henry's victory over Rodolph, however, enabled him to change his scene of action, and to march to Italy, to revenge the treatment which he had received from Gregory, whose subjugation he imagined would effectually contribute to put an end to the troubles in Germany. He was joined, upon his entering Italy, by most of the Italian princes, no less provoked against the pontiff than the king himself was, as they saw a war kindled by his wild ambition and obstinacy, in the bowels of their country. He met with no opposition till he approached Rome, when the countess Mathilda, at the head of a considerable army, offered him battle. Henry proved conqueror, and immediately laid siege to the city. Owing to the heat of the climate, and the resolute defence made by the garrison, he was twice obliged to withdraw, in order to recruit his forces; but in a third attempt he made himself master of the greatest part of the city, in the year 1084, when Gregory retired for safety to the strong castle of St. Angelo. On the next day after his entrance the king caused Guibert to be enthroned in the papal chair, and consecrated; after which he received the imperial crown from the hands of the new pontiff, and was acknowledged emperor by the Romans. Henry now laid close siege to the castle of St. Angelo, and hoped speedily to have his grand enemy in his power; but he was disappointed through the valour of Robert Guiscard, whom Gregory had created duke of Apulia and Calabria. That prince, finding that the pope was reduced to the last extremity, collected a numerous army, with which he marched expeditiously into the neighbourhood of Rome. At his approach the emperor found it necessary to retire towards Lombardy, and Robert, after an ineffectual resistance from the Romans, forced his way into the city, and carried Gregory in triumph to the Lateran palace. But by this time the Romans were so incensed against the pope, whom they considered as the author of the many calamities which they suffered, that apprehensions were entertained of his safety at Rome, and he thought it prudent to place himself under the protection of duke Robert at Salerno. In that place he died, in 1085, having held the see of Rome a little more than twelve years, and leaving Europe involved in complicated calamities to which his wicked ambition gave rise. His character is sufficiently developed in the features which we have already described, and the uniform tendency of all the grand measures of his pontificate. He was the first pope who claimed the power of deposing princes, and absolving subjects from their oaths of allegiance. He also laid claim to most of the kingdoms and states of Europe, and by the boldness of his pretensions, and his menaces of exercising his ecclesiastical authority, terrified many of their sovereigns and rulers into acknowledgments of their being feudatories and vassals of the apostolic see. We shall mention some instances of this nature, which we have reserved for this place in order not to interrupt the thread of the preceding narrative. The kingdoms of Spain, he pretended, had from time immemorial belonged to the Roman church; and when the

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count de Ronci applied to him for permission to retain the lands he might conquer from the Saracens, Gregory granted his prayer, on condition that he should hold them in the name of St. Peter; observing, that he "had rather that they should remain in the hands of the Infidels, than that Christians should possess them, who might refuse to do homage to the holy see." From the kings and princes of Castile and Arragon he also demanded tribute, as their sovereign lord; which they were mean enough to pay. As to France, Gregory ordered his legates to exact the sum of a penny a year from every house in that kingdom, in token of their subjection to St. Peter and his see. The right to this tribute he pretended to found on a statute of Charlemagne, which he said was lodged in the archives of St. Peter; but as such a statute is to be found no-where else, it is universally looked upon as a forgery. It appears to have answered Gregory's purpose, however, and to have placed this kingdom among his tributaries. He sent a legate to William the Conqueror, king of England, to complain of a neglect which had taken place in the payment of the money which was yearly sent to Rome, under the name of Peter-pence, and to require the king to take an oath of fealty to the sovereign pontiff. The king promised in a letter to the pope, that more regularity should be observed in remitting the money to Rome; "but as to the oath," said he, "I neither have nor will take it, because I have never promised it, nor do I ever find that it was taken by any of my predecessors to yours." This resolute answer the pope highly resented, and threatened that he should be made sensible that he had provoked the wrath of St. Peter; but as William remained unmoved by his menaces, knowing the bold spirit of the man, Gregory did not venture to proceed to an open rupture with him. Solomon king of Hungary he arrogantly reprimanded, for having dared to accept the investiture of his realm from the emperor; and upon his being driven from his throne by his cousin Geisa, acknowledged the usurper, because he consented to hold his dignity as a fief of the Roman see. Ladislaus, Geisa's successor, was obliged to submit to the same humiliation, in order to prevent the disturbances which he knew the pope would raise and foment among his subjects, if he attempted to resist the apostolic yoke. The two islands of Corsica and Sardinia Gregory claimed as a patrimony of St. Peter; and by threatening the magistrates with invasions from the Normans, Tuscans, Lombards, and even some ultramontane princes, who, he said, offered to yield one half of those countries to him, and to pay homage for the other, succeeded in bringing them to acknowledge his sovereignty. He claimed the power of setting up, as well as deposing, kings; and in order to subject Dalmatia to his see, conferred the title of king upon Demetrius, duke of that country, upon his taking an oath to pay a yearly tribute, and on all occasions to behave as a faithful vassal of St. Peter. He even pretended to extend his jurisdiction to Russia; and when the son of the czar Demetrius came to Rome, to visit the tombs of the apostles, he made him partner with his father in the kingdom, requiring him, on that occasion, to take an oath of fealty to the pope and his successors. "Your son," says he, in a letter to Demetrius, "has been with me, requesting that I would make over your kingdom to him, in the name of St. Peter. His petition appeared just, and I granted it." As the Poles had from the time of their conversion sent a yearly present in money to St. Peter, in testimony of their zeal for the support of the catholic faith, Gregory exacted this from them as a tribute due to him and his successors, as sovereign lords of the country; and the dread which that nation entertained of the apostolic thunders led them to acquiesce in the ignominious claim. To the kings of Denmark, Sweden, and Norway, he sent haughty admonitory letters, and orders for the government of their political conduct in the style of a sovereign to his vassals, as well as legates to regulate the ecclesiastical affairs of their countries, and to teach them how they ought to demean themselves towards the holy see. In Italy, the Normans, masters of Apulia, Calabria, and Sicily, and the dukes of Benevento, Capua, and Aversa, and almost all the other princes, the country being divided into several small independent principalities, were obliged to acknowledge themselves vassals of the pope, and to swear allegiance to him, in order to prevent their dominions from being invaded by their more powerful neighbours, whom Gregory never failed, whenever occasions offered, to excite against them, till he had brought them into subjection to him and his see. He also exercised the same supreme, unlimited, uncontroulable authority over bishops, and the ministers of the church, in spiritual matters. In Spain, in Germany, in France, and in all other countries but England, he reigned with despotic authority. But William would not suffer any of the English, nor indeed of his Norman bishops, to submit to his commands, or to go to Rome when summoned thither by the pope,

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either to receive their palls, or to assist at his councils. And Gregory, who was unwilling to exasperate that monarch, thought it prudent to suffer the Norman and English bishops to enjoy their ancient privileges, and former liberty, while all the bishops around them were forced, through the bigotry, neglect, or incapacity of their princes, to submit to the pope's usurpations. We ought not to omit mentioning, that Gregory, in the second year of his pontificate, animated and inflamed by the complaints which the Asiatic Christians made of the cruelties of the Saracens, had formed the romantic design of undertaking in person a holy war for the deliverance of the Eastern church; and that it appears from a letter of his to Michael Ducas, emperor of the East, that more than fifty thousand men were preparing to follow him as their leader to the very sepulchre of our Lord. His quarrel with Henry IV., however, and other unforeseen occurrences, obliged him to lay aside that projected expedition. As to the writings of this pope, three hundred and fifty-nine "Letters" have reached our time, which are divided into nine books, and part of another, and are inserted in the tenth volume of the "Collect. Concil." He is also generally supposed to have been the author of "A Commentary upon the Seven Penitential Psalms," which some writers have improperly ascribed to Gregory *The Great*; and of "A Commentary upon the Gospel of St. Matthew," which is said to be preserved in MS. in the archiepiscopal library at Lambeth. *Cave's Hist. Lit. vol. II. sub sæc. Hildeb. Platina. Dupin. Moreri. Bower. Mosh. Hist. Eccl. sæc. xi. par.* 2.—M.

GREGORY VIII., pope, originally known by the name of *Albert de Mora*, was a native of Benevento, and created cardinal by pope Adrian IV., in the year 1155. Pope Alexander III. appointed him chancellor of the Roman church, and sent him his legate into Spain, and in the year 1172 into Normandy, where he absolved Henry II., king of England, from the censures which he had incurred by being supposed in some degree accessory to the death of Thomas a Becket, but not before that monarch had submitted to a severe and disgraceful penance. Upon the death of Urban III., in 1187, cardinal Albert was unanimously chosen his successor, when he took the name of Gregory VIII. A short time before his election intelligence had arrived at Rome of the advantages gained by the brave and victorious Saladin over the Christians in the East, and his capture of the city of Jerusalem. No sooner, therefore, was Gregory consecrated, than he wrote a long and pathetic letter to all the Christians in the West, exhorting them to contribute all in their power to the relief of their distressed brethren, and for the recovery of the holy city. He also enjoined a five-years' fast, in order to appease the anger of Heaven, by abstaining from meat on Wednesdays and Saturdays, as well as Fridays, throughout the year. As the Genoese and the Pisans were at this time very powerful at sea, but at war with each other, the pope repaired to Pisa, to mediate a peace between the two states, and to persuade them to join against the common enemy. His labours were on the point of proving successful, when he was suddenly taken ill, and died, after a pontificate of not quite two months. He is praised for his learning, eloquence, humane disposition, and exemplary manners. Three of his "Letters" are extant in the tenth volume of the "Collect. Concil."

There was another pope, or antipope, who took the same name of GREGORY VIII. He was a native of the Limousin, named Maurice Bourdin, and was taken with Bernard archbishop of Toledo into Spain, in the year 1095, who made him his archdeacon; from which situation he was promoted to the bishopric of Coimbra, in Portugal. In the year 1110 he was translated to the archbishopric of Braga. Having occasion to visit Rome, in order to bring to an issue some disputes between himself and the archbishop of Toledo, concerning the jurisdiction of their respective sees, pope Paschal III., who had confidence in his abilities and address, sent him in the capacity of his legate, to negociate a peace with the emperor Henry V. During his stay with that prince he was prevailed upon to crown him emperor, without the leave of the pope; on which account he was excommunicated, as a traitor and rebel to the apostolic see. In our Life of Gelasius II. we have given the particulars of his elevation by the emperor to the pontifical throne, and of the subsequent events till Gelasius was obliged to withdraw into France. From that period Bourdin's party appears to have been predominant at Rome, until the arrival of pope Callixtus II. in Italy, whose reception in every place alarmed Bourdin, and induced him to retire to Sutri, where the Imperialists were stronger than in the capital. He was soon besieged at Sutri, by the Normans, whom Callixtus had engaged to espouse his cause, and being delivered into their hands, was treated by them with barbarous and unfeeling cruelty. For carrying him with them to Rome, they placed him on the back of a camel, with his face turned to

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the tail, which they made him hold instead of a bridle, put a bloody sheep-skin over his shoulders, to represent him as pope in his scarlet mantle, and conducted him in this manner, amidst the insults of the populace, into Rome. Afterwards he was immured for some time in a cell in the monastery of Cava, near Salerno; whence he was removed, first to a strong castle in the neighbourhood of the city of St. Germano, and then to the castle of Fumo, near Alatri, where he died. He was decked with the papal honours nearly three years. *Cave's Hist. Lit. vol. II. sub sec. Wald. Platina. Moreri. Bower.*—M.

GREGORY IX., pope, whose former name was *Ugolin*, was a descendant from the counts of Segni, and born at Anagni, in Campania. In the year 1198, he was created cardinal bishop of Ostia, by pope Innocent III., to whom he was nephew, and was afterwards employed on different legations to Germany and elsewhere, chiefly to preach up the virtue of engaging in the crusades. Upon the death of Honorius III., in 1227, cardinal Ugolin was elected pope, when he took the name of Gregory IX. Immediately after his consecration he notified his election by circulatory letters to all the western bishops, and commanded them to exert their authority, and oblige such as had taken the cross to set out without delay to the Holy Land. At the same time he wrote to the emperor Frederic II., exhorting him to fulfil the solemn promises which he had repeatedly made to embark with a sufficient army for the relief of the Christians in the East; adding menaces, that if the emperor, under any pretences, should decline that undertaking, he would exert the power which Heaven had put into his hands, and proceed against him as guilty of a breach of his vows. Frederic was not long before he collected a numerous body of German crusaders, with whom he embarked at Brundusium; but on the third day after his departure he returned, alleging that the ill state of his health unfitted him for immediately prosecuting his voyage. No sooner was the pope informed of the emperor's return, than he convened the cardinals and bishops who were then at Anagni, and without deigning to enquire whether the emperor was really or pretendedly indisposed, denounced a sentence of excommunication against him. In the mean time Frederic, who had repaired to the baths of Puzzuolo, dispatched some noblemen of high rank to the pope, requesting that he would revoke, or at least suspend, his sentence, as the emperor was firmly determined to put to sea again when he had recruited his strength. The haughty pontiff, however, would not listen to any thing that was advanced in his vindication, but on his return to Rome assembled all the cardinals and bishops in that city, in whose presence he excommunicated the emperor anew. Immediately afterwards he sent copies of the sentence to all the christian princes, accompanied with letters filled with invectives against Frederic, which, as well as the sentence, were drawn up in the most outrageous and indecent language. On the other hand, the emperor wrote letters to most of the christian princes, in which he maintained that the reasons for his delay were solid and just, and accused the pope of pride, ambition, tyranny, and other crimes. At the same time he ordered the ecclesiastics in his dominions to perform divine service as usual, without paying any attention to the papal interdict. When Gregory was informed of the steps which the emperor had taken, he was provoked to fury; and was preparing to excommunicate him a third time, with still more solemnity, when several of the Roman nobility who had been gained over by the emperor, and the populace of their party, broke out into an insurrection, which proved so formidable that the pope was obliged to quit the city, and retire to Viterbo, whence afterwards he removed to Perugia. At length the emperor embarked for Palestine, on which occasion the pope's conduct was such as cannot be sufficiently execrated. Because that prince had not humbly sued for absolution before his departure, thinking the sentence pronounced against him unjust and null, Gregory, notwithstanding the great zeal which he affected for rescuing the Holy Land from the yoke of the Infidels, shewed that he entertained no scruples about sacrificing even that object, in order to gratify his resentment, pride, and ambition. In the Life of Frederic we have seen how the pope made use of all his influence with the commanders of the military orders, to render his expedition fruitless; and what advantages he took of the emperor's absence in the East, to excite civil wars in his Italian dominions, and to subjugate them to the authority of the church and its allies. After the emperor had by treaty secured possession of the city and kingdom of Jerusalem, as we have formerly seen, and was preparing for his coronation there by the patriarch, he found that the prelate had been terrified by the papal emissaries from taking any part in that ceremony, and had also laid the city, and the church of the sepulchre, under an interdict, that no divine service might be performed in them during Fre-

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deric's stay there. And even the German bishops who attended the emperor partook so much in the patriarch's alarms, that they refused to perform any religious function, or even to be present at the coronation; so that Frederic was obliged to take the crown from the altar, and place it upon his head with his own hands.

Upon the emperor's return to Italy in 1229, and sending to the pope for absolution, as he had performed his vow, Gregory, provoked at his having made peace with the Infidels on any terms, excommunicated him anew; absolved his subjects from their allegiance; and forbad them, on pain of excommunication, to acknowledge or obey him as emperor. Frederic, however, was not tardy in inflicting vengeance for this new insult: for, assembling numerous forces, he quickly recovered those parts of his dominions which the pope had seized during his absence, and entering into the territories of the church, destroyed all before him with fire and sword. The emperor was now become so formidable, that the pontiff began to be alarmed for the consequences to himself; and upon new Imperial ambassadors arriving at Rome in 1230, to propose an accommodation, thought it prudent to abate of his insolence, and to agree to terms, upon which the emperor received absolution. In the following year, a dreadful earthquake, which is said to have lasted a whole month, having thrown down many buildings at Rome and in its environs, the pope retired to Rieti, and does not appear to have returned to his capital before the year 1237, during which interval nothing occurred which is deserving of particular notice. In the year 1238 a new rupture took place between the emperor and the pope, originating in the latter's offering his mediation to save from punishment some rebellious subjects, whom Frederic was pursuing with his troops, and was likely soon to reduce to complete submission. In a letter to the pontiff, after expressing his astonishment at his holiness's interference between rebels and their justly offended sovereign, the emperor declared that he should not lay down his arms, till he had brought them to comply with such terms as he should think proper to prescribe. The pope, finding his pride offended with this answer, waited only for a pretence again to involve all Italy in the horrors of war. Such a pretence soon offered, in consequence of the emperor's sending his natural son Entius to recover the island of Sardinia, which he maintained had formerly belonged to the empire. Upon this the pope wrote to Frederic, pretending that the greater part of that island belonged to the church; haughtily ordering him to recal Entius; and threatening both with excommunication, if they gave any farther trouble to the vassals of the apostolic see. Many letters passed between Gregory and Frederic on this occasion; but as the latter could not be prevailed upon, either by exhortations or menaces, to yield, but on the contrary created his son king of Sardinia, as a fief of the empire, the pope resolved to proceed against him as an avowed enemy to the church, and usurper of the inheritance of St. Peter. Accordingly, he thundered out a sentence of excommunication against him, with great solemnity, absolving his subjects from their oath of allegiance, and forbidding them to obey him any longer as their sovereign. The emperor now found, that it was impossible any longer, without the sacrifice of his independence and honour, to keep any measures with the ambitious and headstrong pontiff. He therefore mustered his forces, and marched against Rome; which he found himself incapable of subduing, owing to the resistance of the citizens, great numbers of whom were prevailed upon by the pope's promise of a plenary indulgence, and the forgiveness of all their sins, to take the cross, and to fight boldly for the pretended rights of St. Peter and his see. The emperor, however, reduced many other important places belonging to the church, and laid waste the whole country in the neighbourhood of Rome. Gregory had appointed a general council to meet at Rome in the year 1241, and had sent legates with letters to all the christian princes, entreating them to oblige the prelates in their respective kingdoms to repair to it. At first Frederic had consented to the holding of that council, and promised not to molest the bishops who might come to attend it. But afterwards finding that the pope was resolutely bent upon his ruin, and intended, by obtaining the general council's confirmation of the sentence of excommunication, to arm the whole christian world against him, he revoked his promise of granting the bishops a safe conduct. At the same time he published a declaration throughout the empire, and sent copies of it into France, England, Scotland, and most other kingdoms; in which he stated that he could not suffer a council to be held at which a public enemy to the empire was to preside; and that he should consider all persons as enemies of the empire who should assist, either in person or by their deputies, at such an assembly. But notwithstanding this declaration, great numbers of bishops from the above-mentioned

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kingdoms assembled at Genoa, whence the Genoese, who were in alliance with the pope, had undertaken to convey them on board their fleet to Rome. But the emperor found means to disconcert that project: for, by engaging his son Entius, and the Pisans, who were steady in their attachment to him, to unite their fleets, he obtained a maritime force superior to that of the Genoese, which the confederates attacked, and entirely destroyed or captured. Two cardinals, and a vast number of bishops, with all their treasures, thus fell into the emperor's hands, and the reverend fathers were sent to Naples, where they were committed to close confinement. This disappointment, together with the approach of the emperor with his victorious army, gave such a shock to the mortified, and now despairing pontiff, that he was seized with a dangerous illness, to which he fell a victim in a few days. He had presided over the Roman church nearly fourteen years and a half, which were distinguished by the calamities in which Italy was involved, chiefly owing to his immoderate ambition, injustice, arrogance, and obstinacy. Many of his "Letters" are to be found in the eleventh volume of the "Collect. Concil.," and Waddingus's "Annal. Minor." ad an. 1228, &c. They are written with more spirit, and in a better style, than those of any other of the popes about that age. Some fragments of his "Decretal Letters," are inserted in the five books of "Decretals," collected under his inspection by Raymond de Pennafort, which were ordered by Gregory to be alone read in the schools, and quoted on trials. *Cave's Hist. Lit. vol. II. sub sæc. Schol. Platina. Dupin. Moreri. Bower. Mosh. Hist. Eccl. sæc. xiii. par.* 1. *and* 2.—M.

GREGORY X., pope, whose name was *Theald*, or *Theobald*, was a descendant from the illustrious family of Visconti, and born at Placentia. After being a canon in the church of Lyons, he was appointed archdeacon of Liege in the year 1250, and, taking the cross, accompanied Edward prince of Wales in his expedition into Syria. After the death of pope Clement IV. in 1278, the Roman see was vacant for nearly three years, owing to the intrigues of the cardinals, assembled at Viterbo, who though only fifteen in number could not agree, each of them aspiring at that dignity, and opposing the election of any other. At length the magistrates of the city, tired out by their delay, ordered them to be closely confined in the bishop's palace, where they subjected them to many inconveniences, and began daily to lessen their allowance of provisions. Finding that they should thus be reduced to the necessity either of starving or agreeing, they left the election, by compromise, to six of their number, who, in 1271, chose Theobald, then with the crusaders in the East. Immediately some friars were dispatched to notify to him his election, and to entreat that he would hasten to Viterbo, whence the cardinals were not to depart until his arrival. The friars found him at Ptolemais, now Acre, waiting for an opportunity of passing to Jerusalem; but upon receiving the decree of his election, he resolved to embark with all possible expedition for Italy. Before his departure, however, he preached to the Christians at Ptolemais from Ps. cxxxvii. v. 5 and 6. "If I forget thee, O Jerusalem, "let my right hand forget her cunning, "&c.;" and in his sermon assured them of all the assistance which he could possibly procure for them. He arrived at Viterbo in the beginning of the year 1272, attended by Charles king of Sicily; whence he proceeded to Rome, where he was consecrated, and took the name of Gregory X. Before his consecration he began to make good the promise which he had made to the Christians in Palestine, by writing to most of the christian states and princes, earnestly exhorting them to send, without delay, supplies of men and money into the East, and by way of example raised at his own expence a considerable body of troops, and hired Venetian galleys to convey them thither. After his consecration, this object was still one of the nearest to his heart; and with the view of promoting it, he resolved to attempt bringing about an union between the Greek and Latin churches, that the Eastern and Western empires might be induced cordially to concur in making war upon their common enemy. With this design he wrote letters addressed to the christian princes and prelates, signifying his intention of convening a general council at Lyons, in 1274, and requesting that they would be ready to attend it at the appointed time. He likewise dispatched four friars to Constantinople, to invite the emperor Michael Palæologus to meet it, with able and well-disposed persons, in order to complete a work so necessary for the harmony and security of Christendom. In the year 1273, while Gregory was at Orvieto, Edward, who was now king of England, arrived at that city on his return from the Holy Land, and was received by the pope with all possible marks of esteem and affection. On the king's complaining of the cruel murder of his cousin Henry, son of

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the earl of Cornwall, by Guido, and another son of the earl of Leicester who was now dead, Guido, who was at this time in Italy, was summoned to appear before the pope within a limited time. Upon his paying no regard to this summons, he was not only excommunicated, but declared infamous, with all his descendants to the fourth generation, and all were anathematised who should receive, favour, or admit him into their houses. Finding himself thus driven, like a wild beast, out of all human society, he embraced the opportunity of the pope's travelling from Orvieto to Florence, unexpectedly to make his appearance before him, stripped of his garments to his shirt, with a rope about his neck, begging for mercy, and submitting himself entirely to the will of his holiness. Gregory granted him his life; but delivered him up to the king of Sicily, to be kept in close confinement until his death. Gregory's journey to Florence was undertaken with the pious design of producing a reconciliation between the Guelfs and Ghibellines, whose mutual animosity and outrages had long kept that city involved in the utmost confusion. He succeeded so well with the leading men of both parties, that he brought them to agree to a peace; which, however, proved but short lived. When Gregory found that hostilities had recommenced between them, and that his remonstrances were no longer attended to, he put the whole city under an interdict, which was continued during the remainder of his pontificate. Not long afterwards he interdicted the city of Milan, when he found that his efforts there were ineffectual to reconcile the opposite factions, in order to restore peace to the country. The next memorable act of Gregory which we have to notice, was his sending threatening letters to the ecclesiastical and secular electors of the German empire, upon the death of the earl of Cornwall, king of the Romans elect; in which he took upon himself to set aside the pretensions of Alphonsus king of Castile to that dignity, though he had an equal number of votes with the late earl, and commanded them to proceed to the election of another person, assuring them, that if they did not do it immediately, he would do it for them. These imperious letters produced their intended effect, and Rodolph count of Hapsburg, from whom the present house of Austria is descended, was unanimously elected king of the Romans. This election, without paying any regard to the pretensions and remonstrances of Alphonsus, was afterwards confirmed by Gregory. In the year 1274 the general council which Gregory had summoned met at Lyons, and was by far the most numerous of any that had ever been held. The principal points which occupied its attention were, the procuring relief for the Christians in the East, the union of the Greek and Latin churches, and the restoration of ecclesiastical discipline. To the first object Gregory persuaded the dignified ecclesiastics to devote a tenth of their income, for the space of six years. The union of the Greek and Latin churches, though it proved of very short continuance, was assented to by ambassadors from the emperor Palæologus, who were instructed to acknowledge the primacy of the Roman church, and to subscribe to the articles of faith as worded by the Latins. While the council was sitting, Gregory deposed the bishop of Liege, on account of his irregularities and profligacy. This council was rendered remarkable by the new regulations that were introduced into the manner of electing the Roman pontiff, and particularly by the establishment of the famous constitution which provides that the cardinals shall be shut up in the conclave, during the vacancy of the pontificate. After the termination of the council the pope returned to Italy, having had an interview at Lausanne with Rodolph, who restored to the apostolic see the province of Romagna, and the exarchate of Ravenna. But Gregory had scarcely arrived at Arezzo, in the beginning of the year 1276, when he was taken ill, and died in a few days, after he had held the Roman see four years and a little more than four months. He is highly spoken of for his extraordinary sanctity, and appears to have been influenced by a milder spirit than many of his predecessors: yet that he was not indisposed to carry his pretensions to power as far as any of them, is sufficiently manifest from the part which he took in relation to the election of a king of the Romans. Several of his "Letters" are extant in the eleventh volume of the "Collect. Concil." and Waddingus's "Annal. Minor." ad an. 1272, &c. *Cave's Hist. Lit. vol. II. sub sæc. Schol. Platina. Dupin. Moreri. Bower. Mosh. Hist. Eccl. sæc. xiii. par.* 2.—M.

GREGORY XI., pope, whose former name was *Peter-Roger*, was a native of France, and born at the castle of Maumont in the Limousin, which belonged to his father, the count de Beaufort. He was the nephew of pope Clement VI., who in 1348 created him a cardinal, before he had completed his seventeenth year, and accumulated on him a number of rich benefices for the support of his new dignity. He was

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made prior of Angers, archdeacon of Sens, dean of Bayeux, and a canon of the church of Paris. At the time of his preferment to the rank of cardinal, he could not have made much proficiency in any branch of literature; but he afterwards applied himself closely to study, under the instructions of the learned Baldi and other eminent tutors, and became one of the ablest civilians, canonists, and divines, of his time. Upon the death of pope Urban V. he was chosen his successor, and was consecrated and crowned at Avignon, which was then the seat of papal residence, in the beginning of the year 1371, when he was about forty years old. Soon after his consecration, he sent legates to mediate a peace between the kings of France and England, and wrote to those princes, pathetically exhorting them to spare the blood of their subjects, and to compose their differences in a christian and amicable manner; but unfortunately without success. In the same year he created twelve cardinals at once; and in 1372, upon the cession of Sicily to Frederick of Arragon, by Joan queen of Naples, Gregory erected that island into a separate kingdom, under the name of Trinacria, on condition that its kings should do homage to him and his successors, in acknowledgment of their holding their crown of the apostolic see. In the year 1374, the Romans sent an embassy to Gregory, inviting him, with great promises of obedience and subjection, to come and reside with his court at Rome. Gregory sent in return a letter to the Romans, in which he expressed a strong desire of complying with their request, and his hope that he should soon be able to carry it into execution. Afterwards he fixed the time for his departure during the course of the following year; but having undertaken to mediate a peace between the kings of France and England, he was led to defer it to a later period. In the mean time he issued a constitution, levelled at the growing abuse of non-residence, by which all archbishops, bishops, abbots, and heads of orders, were obliged to reside at their churches, under pain of being excluded from all farther preferment. During the year 1374, the Florentines, having entered into an alliance with the Visconti of Milan, invaded the territories of the church, making themselves masters of several cities, and encouraging the people to shake off the papal yoke, and resume their liberty. At their instigation, Bologna, Perugia, and several other cities in the pope's dominions, openly revolted. The consequence was, that the whole of Italy became involved in confusion and civil war, and the most dreadful enormities were committed both by the confederates and insurgents. Gregory's remonstrances with them proving fruitless, and being treated with the grossest insults, as well as followed by renewed aggressions, in the year 1376, he issued out a terrible bull of excommunication against the Florentines, which, besides subjecting them to the usual anathemas, prohibited, under the penalty of excision from the church, all traffic, commerce, or intercourse with any of that state, in any place whatsoever; declared their estates, in all parts of the world, forfeited, and the property of the first who should seize them; and also allowed, and even exhorted and encouraged, all to seize on their persons, wherever found, and to reduce them to slavery. This bull had at first the effect only of exasperating the people of Florence, and leading them to commit more dreadful ravages than ever; at the same time that they obliged their ecclesiastics regularly to discharge their clerical functions, on pain of capital punishment. Gregory, therefore, determined to try the effect of temporal as well as spiritual arms, and having raised a body of ten thousand men in France, he sent them into Italy under the command of the cardinal of the twelve apostles, who was enabled with these troops to put a stop to the ravages and incursions of the enemy, but had not force sufficient for the reduction of the places which they had seized. In the mean time the Florentines, whose strength and importance were founded on their commerce, feeling that it was almost entirely ruined by the effects of the pope's bull, thought it prudent to attempt a reconciliation with the apostolic see, and employed for that purpose the mediation of the celebrated St. Catherine, of Sienna, whom they knew to be held in great esteem with the pope for her eminent sanctity. At her request, Gregory consented to an accommodation, on the Florentines giving satisfaction to those whom they had injured, and yielding up the places on which they had seized; but as they refused to submit to these terms, all negociation was broken off, and hostilities recommenced on both sides. While Catherine was at Avignon, a second embassy arrived from Rome to the pope, to invite him to remove to Italy, and to assure him that his presence alone was wanting to put a stop to the calamities of the country, and to restore the so long wished for peace and tranquillity. This invitation was strongly enforced by Catherine, whom he looked upon not only as a saint, but as a prophetess; and her intercession and visions proved decisive in

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determining him to prepare for his departure. But as he put it off from time to time, the Romans dispatched a third embassy to him, who were empowered to represent to him, that if he did not come and reside with his court in the city of which he was bishop, they were resolved to provide themselves with a pope who would; and they therefore earnestly entreated him, as he regarded the peace and unity of the church, to hasten his departure, and by that means prevent the scandal which would certainly attend any farther delay. No means of persuasion were left unattempted by the king of France, most of the cardinals, and all his own relations and connections, to detain him at Avignon; but the representation made to him by the last embassy from Rome had more weight with him than their intreaties, and he set out in order to re-establish the apostolic seat in that city, during the autumn of the year 1376. Gregory arrived at Rome in the beginning of the year 1377, where he was received with great marks of joy by persons of all ranks; but notwithstanding these temporary demonstrations of respect, he soon found them regardless of the promises which they had made in order to entice him to settle amongst them. For though their magistrates at first resigned their power into his hands, within a short time they resumed it again, and governed all things with an absolute authority, which he found himself in no condition to oppose. At the same time the Florentines continued their hostilities against the ecclesiastical state, and would not submit to any of the terms of accommodation which Gregory proposed; and even the Romans, instead of giving him the assistance which they had promised against those invaders, added injury and insult to the breach of their word; for their magistrates took possession of Viterbo and some other cities belonging to the patrimony of St. Peter. In these circumstances Gregory thought it most prudent to withdraw to Anagni; but before he left Rome, he wrote several letters to England, against Wickliff and his doctrines, commanding the imprisonment of that reformer and the suppression of his opinions. Wickliff, however, was so much respected and beloved by the English nobility, and people at large, that the bishops, to whom the pope's letters were addressed, dared not to attempt his arrest, but contented themselves with issuing an injunction of silence against him, to which he paid no regard. Towards the end of the year, Gregory having come to some terms with the citizens of Rome, returned to that city; but he continued to receive so many mortifications from them, that he seriously entertained the resolution of again removing the papal seat to Avignon. Before he could execute that resolution, however, he was taken off by death, in 1378, after a pontificate of seven years and about three months. He is highly praised for his piety, benevolence, humanity, generosity, and general excellence of character; and is spoken of as very respectable for his learning, particularly in civil and canon law. He is also commended as a generous patron of men of letters. His warmest panegyrists, however, charge him with too great attachment and partiality to his relations, whom he kept constantly about him, and whose advice he followed in most matters of moment, frequently paying more regard to their recommendation, in the disposal of ecclesiastical benefices and preferments, than to the merits of the persons whom they recommended. The greatest part of the "Letters" of this pope have been published by Waddingus, in his "Annal. Minor," ad ann. 1372; and in other collections referred to in *Cave's Hist. Lit. vol. I. sub. sæc. Wickl. Platina. Dupin. Moreri. Bower. Mosh. Hist. Eccl. sæc. xiv. par.* 2.—M.

GREGORY XII., pope, originally called *Angelo Corario*, was descended from an ancient and noble family at Venice, and preferred to the bishopric of that city by pope Urban VI. By Boniface IV. he was made titular patriarch of Constantinople; and by Innocent VII. raised to the dignity of cardinal in 1405, when he was turned of eighty years of age. At this time the Latin church was divided into two great factions, and governed by two contending pontiffs, one at Rome, and the other at Avignon. In France the papal dignity was claimed by Peter de Luna, a man of unbounded ambition, but of great parts and learning, who was created cardinal by Gregory IX. Upon the death of the anti-pope Clement VII. in 1394, Peter was chosen his successor by the cardinals assembled at Avignon, when he took the name of Benedict XIII. Before and after his election he took an oath, that for the sake of redeeming the church from her unhappy schism, he would at any time willingly lay down his dignity, when circumstances might arise that should render such a measure expedient in the judgment of the majority of the sacred college. But our attention in this place is due only to such of the events of his pontificate as have any connection with the subject of our present article. Upon the death of pope Innocent VII. in 1406, the cardinals of his party who were present at Rome, deliberated at first whether they should

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immediately proceed to a new election, or suspend it for a time, as Benedict had promised to resign upon the death of Innocent, provided that his cardinals elected no other person in his room. But not being able to trust him, and apprehensive that commotions would take place in the city if the see should remain long vacant, they resolved to fill it as soon as possible, subjecting the person elected to an oath, that he would lay down his new dignity, if his competitor should do so likewise. In pursuance of this resolution they proceeded to the election, and unanimously raised Angelo Corario to the chair of St. Peter, who at his consecration took the name of Gregory XII. He was not a man of very shining parts, but esteemed a person of the strictest probity; and as he was at the same time far advanced in life, the cardinals thought that he would rather choose to resign his dignity than hold it, during the short remainder of his days, by a breach of his oath. Soon after his election he wrote to Benedict; and both competitors agreed to hold a congress at Savona, in the year 1407, accompanied with their respective cardinals, in order by an amicable agreement to restore unity to the church. Neither Gregory nor Benedict, however, entertained any real wish for such an interview, and both were secretly determined to use every possible means in order to retain their dignities. To the surprise of his friends, Gregory was the first who, in the eyes of the world, sacrificed his reputation and conscience to his ambition, by declining, under various frivolous pretences, to repair to the place of congress. No sooner was Benedict informed that Gregory had changed his mind, than he immediately proceeded to Savona, whence he wrote to all the princes who acknowledged him, informing them of his faithful adherence to the agreement which had been made, and of his readiness to make every sacrifice which might be required when the assembled cardinals should meet, in order to restore peace to the church. But no persuasions could induce Gregory to follow his rival's example; and even when obliged by some commotions at Rome to retire from that city, and take shelter at Sienna, he could not be prevailed upon to approach nearer to the appointed place than Lucca. While he continued in that city, several letters and embassies passed between him and Benedict, who had removed to Porto Venere; but the sole intent of them was to impose upon their respective partisans, as their subsequent conduct sufficiently proved. The cardinals of Gregory's party were now become so disgusted with his conduct, and particularly with his creation of some new cardinals, in direct breach of another oath which he had taken at his election, that they determined to desert him; and accordingly, notwithstanding his prohibitions and threatenings, withdrew privately to Pisa in the year 1408. There they immediately published a manifesto in justification of their procedure, and an appeal to a general council; of which they sent copies to all the christian princes and states. In France, a decree of neutrality had been published, by which the kingdom was forbidden to obey either of the pretenders to the papacy, till an end was put, by some means or other, to the present schism; and Benedict, apprehensive that measures were taking by the governor of Genoa to lay him under an arrest, embarked on board the galleys that attended him, and withdrew to Perpignan, in Spain. On this event, the cardinals of his party determined to repair to Leghorn, where they formed an union with Gregory's cardinals, and both agreed on the necessity of assembling a general council, in order to heal the divisions and factions which had so long rent the papal empire. They accordingly summoned a council to meet at Pisa in 1409, to which they invited both the popes, informing them, that if they did not either assist at it or send proper persons to represent them, they would proceed against them according to the canons. Before the meeting of the council of Pisa, Benedict appointed a council of Spanish bishops to assemble at Perpignan, who approved of the measures which he had taken, and charged the continuance of the schism upon Gregory; but they also advised him to send legates to the council to be assembled at Pisa, with a renewal of his promise to resign the papacy for the sake of union, upon the condition that his competitor also resigned. On the other hand, Gregory appointed a council of the bishops who adhered to him to be held at Udine, in the year 1409. In the mean time the council summoned by the united cardinals assembled at Pisa in March, 1409, and was attended by a numerous body of ecclesiastics, and ambassadors from the kings of France, England, Sicily, and many other princes. Ambassadors also appeared from the emperor Rupert; but as he still adhered to Gregory, they were instructed to protest against the legality of a meeting which had been assembled without the imperial authority, and then to withdraw.

The council of Pisa, after fifteen sessions, passed sentence of deposition against both Benedict and Gregory, who were declared

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guilty of heresy, perjury, and contumacy, unworthy of the smallest tokens of honour or respect, and cut off from the communion of the church; and also a decree, empowering the cardinals to proceed without delay to the election of a third person, who should be acknowledged as the only true and lawful pope. The election fell upon Peter de Candia, known in the papal list by the name of Alexander V.; but this election and the decrees of the council produced no other effect on either Benedict or Gregory, than that of giving a spur to their exertions for the preservation of their respective claims. The latter met the council which he had summoned to assemble at Udine, whither but very few bishops had repaired; and after thundering out a sentence of excommunication against Peter de Luna and Peter de Candia, and renewing the declarations of his willingness to resign his dignity, provided that both his competitors did the same, began to entertain apprehensions for his personal safety. For Udine being subject to the Venetians, who had received the decrees of the council of Pisa, he was afraid that they would arrest him, and, in conformity to the directions of the council, treat him as a schismatic and rebel to the church. He therefore privately withdrew on board galleys belonging to Ladislaus king of Sicily, who acknowledged him for lawful pope, and placed himself under that prince's protection at Gaieta. In the year 1410, pope Alexander died, and was immediately succeeded by John XXIII., one of Gregory's most inveterate enemies, at whose instigation chiefly the other cardinals forsook him, and who had been one of the principal promoters of the council of Pisa. In the year 1412, Ladislaus, in consequence of an agreement with the pope John, abandoned Gregory, who was obliged precipitately to remove to Rimini, where he was favourably received and protected by his steady friend Charles Malatesta, lord of Rimini, who supported his pretensions as lawful pope to the last. Thus was the papal church divided into three great factions, and its government violently contended on by three contending chiefs, who loaded each other with reciprocal maledictions, calumnies, and excommunications. So numerous were the calamities which their rivalry, and the dissensions of their respective partisans, brought on the christian world, that at length no other method of terminating these evils appeared to remain than that of calling a general council, which should finally determine on their pretensions, and restore peace to the church. To this object the emperor Sigismund, the king of France, and several other European princes, directed their attention; and by their influence, as well as the peculiarity of the circumstances in which he was placed, pope John was induced to summon such a council to meet at Constance, in the year 1414. With the proceedings of this famous council we have at present no farther concern than as they relate to Gregory; who, being rendered sensible, by the energy of their proceedings and the universal submission paid to them, that all resistance on his part must prove utterly unavailing, determined to send in to them a formal resignation of his pontifical dignity. This he did by the hands of his friend Charles Malatesta; and the council was so well satisfied with the submission and resignation of Gregory, that they decreed that he should retain the dignity of cardinal bishop so long as he lived; and that he should be perpetual legate of the marche of Ancona, and enjoy undisturbed all the honours, privileges, and emoluments annexed to that appointment. When Gregory heard of the reception which his resignation met with in the council, he assembled the bishops and clergy who still adhered to him, and divested himself in their presence of his pontifical robes, declaring that he would never resume them, but laid them down with greater joy than he had ever worn them. He had so completely lost his character, however, by repeated breaches of his oaths, and his scandalous duplicity, that little credit was given to his latter declaration. He died at Recanati in 1417, when about ninety-two years of age. Some of his "Letters" are extant in the eleventh and twelfth volumes of the "Collect. Concil." Waddingus's "Annal. Minor," ad ann. 1406, &c. and other collections referred to in *Cave's Hist. Lit. vol. II. sub sæc. Synod. Platina. Dupin. Moreri. Bower. Mosh. Hist. Eccl. sæc. xv. par.* 2.—M.

GREGORY XIII., pope, whose former name was *Hugh Buoncompagno*, was descended from an ancient and respectable family, and born at Bologna, in the year 1502. Having spent several years in the study of the civil and canon law, he made uncommon proficiency in it, and taught that science in his native city for eight years, with distinguished reputation. When he was twenty-eight years of age he took his degree of doctor, and was afterwards appointed judge of the court of commerce at Bologna, erected for the trial of mercantile causes. Rightly judging, however, that Rome was the scene where he might expect to arrive at the greatest preferments, he removed to that city, where he was constituted assistant to the

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senator who was judge in the court held in the capitol, and soon afterwards was made clerk of the signet for dispensations. On account of his great skill in the law, he was employed by pope Paul III. at the council of Trent, and under Julius III. he was made secretary apostolical, and sent vice-legate into the Campania. By Paul IV. he was ordained priest, and nominated bishop of Veste; and was then sent a second time to the council of Trent, with which he continued till its prorogation. Upon his return to Rome he was by the same pope constituted assessor of the papal chapel, created cardinal of St. Sixtus in 1565, and sent legate into Spain. In these different employments he acquitted himself with great ability and integrity, and gave general satisfaction. Upon the death of Pius V. in 1572, he was unanimously elected his successor, and at his coronation took the name of Gregory XIII. One of the first objects of his care, after that event, was to continue, and render more efficacious, the league formed between his predecessor and the king of Spain and the Venetians, against the Turks. For this purpose he held frequent conferences with the Spanish and Venetian ambassadors; and he also sent nuncios to different christian princes, to exhort them to unite in a general alliance against the Infidels. But though he succeeded in bringing about a junction between the naval forces of the coalesced powers, yet they could not be prevailed upon to unite in a plan of conduct, till all opportunity for action was lost; and a truce afterwards taking place between the Venetians and the Turks, the confederacy was dissolved. When, in the year 1573, intelligence arrived at Rome of the infamous massacre of the protestants at Paris, accompanied with letters from Charles IX., in which he pretended that it was only the punishment of a conspiracy formed by the Hugonots for the murder of himself and all the catholic princes of the royal family, Gregory gave public thanks for the preservation of the king from the protestant conspiracy! And he certainly gave a sanction to the horrible measure, by solemnly publishing a jubilee over all Christendom, among other reasons, on account of the great blow which had been given to the heretics. In the second volume of Misson's "New Voyage to Italy," the reader may find a particular description and engraving of a medal which on this occasion Gregory ordered to be struck at Rome, with a half-length profile of the pope on the face, and on the reverse a destroying angel, holding in one hand a cross, and in the other a sword, with which he is in the act of thrusting at a discomfited multitude. The motto on the reverse is, "Ugonotorum Strages, 1572," or the slaughter of the Hugonots, 1572. In the year 1574 Gregory sent a nuncio into Poland, who, upon the arrival of Henry de Valois in that kingdom, dissuaded him from confirming to the protestants the promises by which they had been induced to support his election to the crown: but whatever were the apprehensions which they might be led to entertain of a prince who thus commenced his reign with the forfeiture of his honour, they were soon removed by his succeeding to the crown of France. Gregory now devoted his zeal to the assistance of Henry III. against his protestant subjects in France, and besides sending him large sums of money, confirmed the bull given by pope Pius V. for the sale of church lands in that kingdom, the proceeds of which were to be applied to the pious purpose of extirpating heretics. On Christmas-eve 1575, the pope commenced the festival of a jubilee, which he had ordered to be celebrated during the following year at Rome, whither incredible multitudes resorted, to expiate their crimes and purchase Paradise, to the no little emolument of the holy see. While this festival was celebrating, Gregory very commendably employed his mediation in terminating the differences which had arisen between the ancient and new nobility in Genoa, and which threatened the ruin of that republic; and when he found that Don John of Austria had projected a scheme for making himself master of Genoa, founded on its intestine disorders, he honourably stepped forwards in support of its independence, by declaring that he would arm all Italy against the prince, if he should attempt to carry his design into execution. In the year 1580 his influence was less honourably employed; for it engaged Philip II. of Spain to send troops to the assistance of the rebels in Ireland, where the combined champions of the catholic church were obliged to submit to the prowess of the heretical troops of queen Elizabeth.

When the royal line was become extinct in Portugal, in consequence of the mad expedition of don Sebastian into Africa, and the subsequent death of his successor cardinal Henry, different competitors appeared who laid claim to the succession, among whom were Philip king of Spain, and pope Gregory; the latter of whom maintained that Portugal was a fief of the church; that as such it was devolved on the apostolic see, and that, consequently, he was at liberty to keep it, or to dispose of it to whom

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he pleased. But when king Philip, paying no regard to his claims or remonstrances, sent the duke of Alva into that kingdom at the head of thirty thousand men, who soon reduced it to his obedience, Gregory was too prudent to quarrel with so powerful a prince, and ordered cardinal Riario, whom he had sent to divert the king from that undertaking, to congratulate him, in his name, upon the success that had attended his arms. The most important event in his pontificate, however, took place in the year 1582. That was the reformation of the calendar, according to a method suggested by Lewis Lilio, a Calabrian astronomer, which after his death was presented to the pope by his brother Anthony. This method, which consisted simply in throwing out ten days from the common reckoning of time at that period, and introducing proper regulations of the bissextiles, was submitted to the examination of the most celebrated universities of Europe, and then to a congregation deputed to examine it, consisting of the ablest astronomers and mathematicians, foreigners as well as Italians; and having met with the approbation of all competent judges, was ordered to take place in the month of October, 1582. It was immediately received in all catholic countries, but was rejected by the Protestants, and by the Greeks, who chose rather to continue in error than to be set right by the pope, and it was not admitted in this country before the year 1752. At present the Russians and the Greeks are the only Europeans who oppose its reception. In the year 1584 Gregory incurred the suspicion of having encouraged the assassination of Elizabeth queen of England, by sending his benediction to, and maintaining a correspondence with, one Parr, an English catholic, then in France, who informed the pope that he intended to go over to his native country in order to perform some signal service to the Roman church. This Parr, not long after his arrival in England, was detected in a conspiracy against the queen's life; but all the letters from Italy found among his papers, were expressed in such general terms, that they did not afford any direct proof of Gregory's being privy to his intentions. During this year Italy, and Rome in particular, was distressed by a severe famine, chiefly owing to the avarice and rapacity of the pope's relations, who, instead of distributing the corn in the magazines to the people, sold it in the country at an extravagant price, and harassed the poor by the most shameful extortion. At the same ime the country, and even the capital, was infested by numerous banditti, who carried their depredations to an enormous pitch, presuming upon the lenity, or, more properly speaking, weakness of the papal government. The last year of Gregory's life was distinguished by an embassy from three princes or kings of the islands of Japan, where the labours of Xavier and other Jesuits were reported to have been crowned with amazing success. The ambassadors, who were four in number, were received in the most honourable manner, and great rejoicings were ordered to be made in the city, on account of the prospect which their appointment seemed to open of triumphs to the catholic faith in a rich and populous empire. In the midst of these rejoicings, however, Gregory was seized with a quinsey, which carried him off in the eighty-fourth year of his age, and about a month after he had completed the thirteenth of his pontificate. He was not undeservedly accused of nepotism; for as soon as he was preferred to the popedom he created his natural son a cardinal, and raised him, as well as the rest of his relations, to the first honours both in the state and in the church. He was much beloved by the Romans on account of the mildness of his government, which, by degenerating into weakness, gave occasion to numerous irregularities, and a general corruption of manners in the ecclesiastical state. He was a great friend to the Jesuits, to whom he granted many privileges, and built for their use, and richly endowed, the Roman college, and no fewer than twenty-seven other seminaries in different parts of the world. In the article GRATIAN, we have already noticed his patronising the grand Roman edition of "The Decretals." Moreri says that several of his "Letters," "Harangues," &c. are still preserved in the cabinets of the curious. *Rycaut's Cont. of Platina. Dupin. Moreri. Bower. Mod. Univers. Hist. vol. XXIII.*—M.

GREGORY XIV., pope, whose original name was *Nicholas Sfondrati*, was the son of a senator of Milan, who after his wife's death embraced the ecclesiastical life, was made bishop of Cremona, and appointed cardinal with the same title. Nicholas received an education equal to his rank in life, and pursued his studies first at Perugia, and afterwards at Pavia, where he took his degree of doctor in civil law. Having entered into orders, pope Pius V. nominated him bishop of Cremona, under which title he remained three years at the council of Trent. By pope Gregory XIII. he was promoted to the purple. Upon the death of pope Urban VII., in the year 1590, the conclave was for more than two months divided by the

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pretensions of no fewer than sixteen candidates for the papal chair, who were all rejected upon the different scrutinies which took place. At length the Spanish party unexpectedly proposed our cardinal, and having succeeded in obtaining a legal majority of votes, he was acknowledged pope, and upon his consecration took the name of Gregory XIV. As soon as he was settled in his new dignity, he made large presents to each of the cardinals; provided against the dearness of corn and other provisions; and restored those Romans to their places and offices, whom Sixtus V. had deprived. His next object was to signalise his zeal for the catholic faith: with which view, at the instigation of the Spanish ambassador, he declared for the catholic league in France, and promised to furnish them with a monthly sum of fifteen thousand crowns, as long as he should see it necessary for their defence. He even raised an army for the assistance of the league, and sent it, under the command of his nephew Hercules Sfondrati, whom he had created duke of Mont Marcian, into France, where it was quickly beaten and dispersed by the king's forces. He also sent bulls into France, in which he declared Henry IV. excommunicated, and threatened the nobles with ecclesiastical censures if they did not desert his cause, and the clergy with excommunication and deposition, if they did not declare against him. In France these bulls were declared scandalous and seditious, and ordered to be burnt by the common hangman. The pope had not time to display his farther resentment against Henry, for he died of the stone in 1591, when in the fifty-seventh year of his age, and after a pontificate of ten months and ten days. He created one of his nephews a cardinal, and raised six other persons to the same dignity; and he also granted the investiture of the duchy of Ferrara to duke Alphonsus, who, as he had no son, endeavoured to obtain the renewal of his fief in favour of some of his relations, but without success. He is said to have led a very devout and abstemious life, and to have practised austerities which shew him to have been better adapted to the cloister, than the seat of sovereign power. *Rycaut's Cont. of Platina. Moreri. Nouv. Dict. Hist. Bower. Mod. Univers. Hist. vol. XXIII.*—M.

GREGORY XV., pope, called before his election *Alexander Ludovisi*, was descended from a noble family at Bologna, and born in the year 1554. He received his education in the Jesuits' college at Rome, whence he afterwards returned to Bologna to study the civil law, in which faculty he took the degree of doctor. He then settled at Rome, where he acquired the friendship of three popes, Gregory XIV., Clement VIII., and Paul V., the last of whom nominated him archbishop of Bologna, and appointed him his nuncio to adjust some differences which had taken place between the Spaniards and the duke of Savoy. In this business he conducted himself so ably and prudently, that on his return to Rome, in 1616, he was promoted to the rank of cardinal. From this time he appears to have resided on his diocese till the death of Paul V. in 1621, when he repaired to Rome, and entered with the other cardinals into the conclave. After repeated intrigues, in which the principal factions failed of carrying the election of their favourite candidates, Ludovisi was proposed, as a person not obnoxious to any party; and meeting with almost unanimous approbation, was raised to the papal chair, when he took the name of Gregory XV. He is represented in history to have been a man of a mild disposition, and yet the whole of his papacy was marked by an excess of zeal and bigotry against the Protestants. As the Hugonots in France had by the violation of the edict of Nantz been driven to take up arms in their own defence, he wrote to Lewis XIII. exhorting him to root them out and destroy them; and accompanied his letter with a bull, intended to animate the Papists to assist him in that iniquitous and sanguinary undertaking. While his agents were fomenting the civil dissensions in France, he published a bull prescribing a new form in the election of a pope, by which the cardinals were allowed to give their suffrages secretly, by way of scrutiny: a method which would prevent the chiefs of parties from having so great an influence in future elections. He supported to the utmost of his power the emperor Ferdinand II., and Maximilian duke of Bavaria, against the elector palatine of the Rhine, son-in-law of our James I., and by the reinforcement of troops which he sent them, enabled them to conquer the Palatinate; which event gratified him at once by the injury which it did to the interests of the reformed religion in Germany, and the share which it gave him in the spoil of the valuable library of Heidelberg, a part of which was transferred to the Vatican. He also attempted the destruction of Calvinism, by endeavouring to persuade Lewis XIII. to allow the duke of Savoy to seize upon Geneva, the grand nursery of that system; but in this object he was disappointed. He was equally unsuccessful in an attempt which he made to reinstate the Jesuits at Venice, from which city they had been banished during the

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pontificate of Paul V. He had not the mortification, however, to see all his grand efforts miscarry: for when, in the year 1622, the Turks invaded Poland with a formidable army, the great supplies in money which the pope sent to Sigismund III. enabled that prince to make a vigorous resistance, and at length to gain a signal victory over the enemy. About the same time Gregory instituted the famous college *De propaganda Fide*, and endowed it with ample revenues for the maintenance of persons educating for foreign missions. As James I. of England discovered great earnestness to conclude a match between the prince of Wales and an infanta of Spain, Gregory laid hold of that circumstance to promote the interest of the catholic religion in this country. With this view he refused to grant a dispensation for the marriage, unless it were to be celebrated in Spain, according to the rites of the Romish church; and that the ecclesiastics of the infanta should be all Spaniards, and subject to a bishop; and that, besides the queen's chapel, the Papists should be allowed to build a church in London. After king James had agreed to these conditions, Gregory granted the dispensation, and wrote to the prince, exhorting him to enter into the bosom of the church. But before the dispensation was expedited he added some new articles, one of which was, that the king of England should immediately give security to the Papists in his dominions for the quiet possession of their estates, and for liberty of conscience. These articles occasioned some difficulties, which the king was attempting to remove, when the affair was suspended by the pope's death. While this business was negociating, the pope's troops were placed by the Spaniards in the forts in the Valteline, which country he was to hold in trust, till the claims of different pretenders to it should be discussed and settled. Soon after this transaction he died, in 1623, in the seventieth year of his age, having filled the papal see two years and not quite six months. He is commended for his great piety and learning, particularly in canon law, and for his charity to the sick and to the poor. He is also said to have been the encourager of literature in others, and when his nephew cardinal Ludovisi had formed a kind of literary academy in his palace, to have frequently honoured the meetings with his presence, with the intention of giving a sanction to such associations as might contribute to the extension of science and useful learning. He was the author of some productions of which we have not seen the titles, excepting those of "Epistola ad Regem Persarum Schah Abbas, cum Notis Hegalsoni," 1627, 8vo.; and "The Decisions of the Rota." He was a great friend to the Jesuits, and canonised Ignatius, their founder, Francis Xavier, and others; and by him the see of Paris was withdrawn from subjection to that of Sens, and constituted an archbishopric. *Rycaut's Cont. of Platina. Moreri. Nouv. Dict. Hist. Bower. Landi's Hist. de la Lit. d'Italie, vol. V. Mod. Univers. Hist. vol. XXIII.*—M.

GREGORY OF NEO-CÆSAREA, usually styled saint, and surnamed *Thaumaturgus*, or wonder-worker, from the miracles which it was pretended he had performed, flourished in the third century. He was descended from Gentile parents, eminent for their birth and fortune, and born at Neo-Cæsarea, in Pontus. His original name, before his conversion and baptism, was *Theodorus*. His father, who was a zealot for paganism, took care to have him educated in his own religious principles, at the same time that he was initiated in the elements of useful and ornamental learning. Having lost his father when not more than fourteen years of age, his mother placed him, together with his brother Athenodorus, under a rhetorical tutor, in order that he might become qualified for the bar. He was also attended by a tutor in the Latin tongue, that he might not be ignorant of the language of the empire. This tutor was well skilled in the Roman laws, and earnestly recommended the study of them to his pupil, as what might prove highly advantageous to him in his future pursuits in life. With this advice he complied, and sedulously attended the lectures which his master read to him in that science. Having thus laid the foundation of learning at home, he designed still farther to improve himself by foreign travel. From the particulars related concerning him by different writers, we shall select such circumstances as are supported by unquestionable or probable testimony, without noticing the silly tales and fabulous legends which credulity or pious fraud have connected with his history. Designing to go to Berytus in Phœnicia, to improve his knowledge of law under the celebrated professors of that science who resided there, he met with a favourable opportunity for proceeding towards that part of the empire. He had a sister married to a lawyer in high esteem with the governor of Palestine, and chosen by him to be one of his assessors or counsellors. This lady was sent for by her husband to Cæsarea: and as the officer who came to conduct her had brought with him a greater number of carriages than were sufficient for her and her necessary

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attendants, Gregory was induced to accompany his sister, partly with the view of rendering her journey more agreeable to her, and partly for the convenience which it afforded him of travelling to Berytus. He and his brother Athenodorus accordingly attended their sister to Cæsarea, where they met with a circumstance which induced them to reside for some time in that city. For Origen had lately settled at Cæsarea, where he had opened a school of philosophy. So great was the fame of that master, that they were desirous of profiting by his instructions, and having been introduced to him, were persuaded by his arguments, and the charms of his conversation, to devote themselves to the study of philosophy. According to some writers Gregory, before he attended the school at Cæsarea, had studied at Alexandria, Athens, and Berytus; but we are inclined to conclude with Lardner, that there is no satisfactory evidence of his having studied at either of the two former places; and that if he studied at all at Berytus, it must have been at some interval between his first placing himself under Origen's instructions, and his final departure from Cæsarea to his native country. For five years, at least, Gregory and his brother were the disciples of Origen, who instructed them in logic, physics, geometry, astronomy, and ethics. He encouraged them, likewise, in reading all sorts of ancient authors, poets, and philosophers, restraining them from none but such as denied a Deity or a Providence; and during this period he made them firm converts to the christian faith, introducing them to an intimate acquaintance with the sacred Scriptures, and explaining to them obscure and difficult passages. But as a term of eight years intervened between their arrival at Cæsarea and their return to their native country, it is not improbable that a part of this time was spent by Gregory at Berytus, in the study of the law. At length, about the year 239, being obliged to return home, he took leave of Origen with great regret, but not before he had pronounced before a numerous auditory a panegyrical oration in praise of his tutor, which Dupin calls one of the finest pieces of rhetoric in all antiquity, and which affords at once a proof of the writer's eminent abilities, and of Origen's excellent method of educating those who are placed under his care. Soon after his return to Neo-Cæsarea, Origen wrote him a letter, commending his excellent parts, which, he said, qualified him either to become a Roman lawyer of the first rank, or a philosopher of eminence among the Greeks; but he rather advised him to employ them in the service of the christian religion, which might be essentially benefited by his exertions. The fame of his abilities and learning had reached his native city, where he was much importuned to open a school of philosophy; but his modesty and diffidence led him to resist such applications, and to withdraw into retirement, where he devoted himself to the study of religion, and to pious contemplation. By his christian friends he was strongly solicited to undertake the office of a christian bishop; and though for a long time he could not be prevailed upon to accept of such a charge, at length he yielded to their wishes, and was ordained by Phædinus bishop of Amasea, not before the year 243, according to Lardner, who is rather disposed to place this event under the year 245. The place recommended to his charge was his native city, which was large and populous, but immersed in superstition and idolatry, and containing very few Christians. By his learning, zeal, and prudence, however, he soon made numerous converts to Christianity, and established a church at Neo-Cæsarea, which appears to have been truly apostolic both with respect to doctrine and discipline, and to have retained its simplicity and purity long after the surrounding churches had admitted novelties and innovations which were a disgrace to their religion, and insensibly led the way to the grossest corruptions and abuses. This church went on flourishing and increasing under his care until the Decian persecution in the year 250, when he thought it prudent to withdraw into retirement till the storm was blown over. Afterwards he returned to his flock, among whom, during the remainder of his life, he discharged the duties of a faithful and vigilant pastor, and was instrumental in bringing almost the whole city and its dependent district into the profession of Christianity. He was present at the first council of Antioch in 264, when the case of Paul of Samosata was the subject of enquiry, and concurred with Firmilian, and the other leading members, in preventing any harsh measures from being adopted against him. It is most probable that he did not long survive the meeting of this council; and that he died in the year 265. Upon the whole, he appears to have been a learned, great, and good man, eminent for purity and simplicity of manners, zealous for the interests of the christian faith and profession, and anxious to preserve them unadulterated with unscriptural notions and superstitious practices. The only works of his extant, which may be pronounced unquestionably genuine, are his "Panegyrical Oration in Praise of Origen,"

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already noticed; "A Paraphrase on the Book of Ecclesiastes;" and "A Canonical Epistle," consisting of eleven canons, of which the last is rejected by the ablest critics, and considered to have been added by some modern Greek. The pieces above mentioned have been separately printed, in Greek and Latin, at different periods, and also collectively in one volume folio, at Paris, in 1626. Gerard Vossius also published an edition of them at Mentz, in 1604, in quarto. As for the "Creed" which has been attributed to him, and its marvellous history as detailed by Gregory of Nyssa, no notice is taken of them either by St. Jerome or St. Basil, in their catalogue of our author's writings; and there is the strongest reason for concluding them to have been inventions of the fourth century, when the christian world was divided on the doctrine of the trinity. For further particulars concerning the real or supposititious works attributed to this father, we refer to *Fabrici. Bibl. Græc. vol. V. lib. v. cap.* 1. *Cave's Hist. Lit. vol. I. sub sæc. Novat. & Apostolici. Dupin. Moreri. Lard. Cred. part II. vol. IV. b. i. ch.* 42.—M.

GREGORY, NAZIANZEN, saint, who flourished in the fourth century, was born at Arianzum, a village near Nazianzum, in Cappadocia, but in what year is uncertain, some writers fixing the date of his birth in 324, others at an earlier, and others at a still later period. His father, who was a man of rank and property, originally belonged to a sect called *Hypsistarians*, whose religion was a species of deism; but having married a Christian, he was by his wife's persuasion, and that of some pious clergy to whom she introduced him, converted to the christian faith. Not long afterwards his learning, piety, and virtues, pointed him out as a proper person for sustaining the episcopal character; and he was accordingly ordained, and elected bishop of Nazianzum, where he officiated as pastor for the space of forty-five years. His son Gregory afforded early proofs of excellent natural abilities, and a serious turn of mind, and enjoyed all the advantages of a liberal and pious education under his own immediate superintendence. Having distinguished himself by his extraordinary proficiency at home, he was sent for farther improvement to different public seminaries of learning. He was first placed at Cæsarea in Cappadocia, whence he afterwards removed to Cæsarea in Palestine, where he studied under some of the most celebrated masters of that age, and among others Thespesius, a famous rhetorician, to whose instructions and example he paid particular attention. From Cæsarea he went to Alexandria, where he spent some time in attending on the professors in that city, and then proceeded to Athens, where he intended to finish his academic studies. At Athens he became acquainted with Basil, afterwards so famous in the annals of the church, and with Julian, who was afterwards emperor. With the former he entered into the strictest intimacy of friendship. They lived together in the same house, united in the same studies, and embraced a similar mode of thinking in religious matters. Basil quitted Athens before his friend, who was prevailed upon by the importunity of the students to undertake the office of rhetorical professor, the duties of which he discharged for a short time with eminent success and reputation. Feeling, however, a strong desire to visit his parents, from whom he had now been long absent, he privately took leave of his friends at Athens, and set out for Constantinople, on his journey homewards. At that city he met with his brother Cæsarius, who had just arrived from Alexandria, where he had accomplished himself in all the polite learning of the age, and particularly in physic; to the study of which he had closely applied. He was strongly solicited to settle in the metropolis; but by the influence of his brother Gregory was led at that time to decline the flattering offers which he received, and to accompany him to Nazianzum. Not long after his return Gregory was baptized, being then about thirty years of age; from which time he appears to have chiefly devoted himself to a studious and ascetic life, practising the austerities of monkery, and mixing no farther in the business of the world than was necessary for the management of his father's affairs. Having been repeatedly pressed by his friend Basil, who had embraced the monastic life among the mountains of Pontus, to visit him in his retirement, he joined him about the year 359, and subjected himself to the same severe discipline which he professed. He had not been long in this retirement, however, before his presence was required at Nazianzum, to allay a ferment which had broken out in the church of that place. For his father having, for the sake of peace, received the formulary of faith drawn up by a synod of bishops at Constantinople, in which, among other unscriptural terms, the word *consubstantial*, as applicable to the nature of the Son, was omitted, and having also received those to communion who adopted it; the bigotted monks of Cappadocia raised an outcry against him, as a patroniser of heresy, and not only withdrew themselves from his communion, but prevailed on great numbers

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of his flock to desert the aged bishop. While this breach was daily growing wider, Gregory returned to Nazianzum, and having prevailed upon his father to retract the measures which he had taken, succeeded, by the influence of his own high reputation for orthodoxy, in reconciling the disaffected to their diocesan. On this occasion, by the importunity of his father, though much against his own inclination, he was prevailed upon to enter into orders, and was ordained presbyter. Soon afterwards he withdrew again into retirement with his friend Basil, from which he occasionally returned, and preached to the people at Nazianzum.

The emperor Julian had now ascended the throne, and among other methods of expressing his hatred towards Christianity, and its professors, had published a law intended to prevent Christians from being instructed in learning and the sciences, by prohibiting them from the use of the Greek and Roman classics in their schools. This malignant effort of his to barbarise the hateful Galileans, was partly defeated by the two Apollinarii, as we have already seen in their Lives, and partly by Gregory Nazianzen, who wrote a number of poems, in all kinds of verse, on divine and serious subjects, by which the loss of the heathen authors was in a considerable degree compensated to christian students, on account of their excellencies and beauties as compositions. These poems were chiefly written in retirement; but the growing infirmities of his father rendering it necessary that he should have more permanent assistance than what his son's occasional visits afforded him, Gregory was persuaded to become more stationary at Nazianzum, where for some years he officiated as assistant to his father in the pastoral office. While he continued in this situation, he was instrumental in promoting the election of his friend Basil to the see of Cæsarea his native place, in the year 370; which circumstance eventually proved the occasion of much inquietude to Gregory, and of a coolness, nearly approaching to a rupture, between the two friends. For the emperor Valens, having divided Cappadocia into two provinces, by which means a considerable part of Basil's metropolitan jurisdiction was transferred to Anthimus bishop of Tyanea, the capital of the new moiety, Basil, with the design of making up his loss, determined to erect some new bishoprics. Among other places he appointed Sasima, a small town on the line of separation between the two provinces, to be an episcopal see; and being desirous of placing a trusty person in that situation, nominated his friend Gregory its bishop. With this nomination Gregory was highly displeased, and considered it as little better than an insult, both on account of the meanness and unhealthfulness of the place, and the perpetual contests in which his residence there might involve him with Anthimus. He, therefore, for some time strongly resisted Basil's wish to place him in that see; and in a correspondence which took place between the two friends on the subject, various irritating sentiments were interchanged, which had nearly proved the termination of their intimacy. But Basil would not relinquish his object; and by gaining over Nazianzen's father to his side, at length, through his interference, obtained Gregory's very reluctant consent to be ordained bishop of Sasima. After that ceremony, however, he never entered on the duties of his new see, on account of Anthimus's taking possession of the place, by which means he was prevented from residing there with any comfort, or even safety. Finding himself thus circumstanced, he withdrew once more into retirement, where he hoped to be suffered to spend his time in study and religious contemplation; but by his father's earnest entreaty and commands he was induced to become his coadjutor in the episcopal office at Nazianzum, on the express condition, that after his father's death he should be perfectly free from all obligation to that charge. Accordingly, when that event took place about the year 374, he quitted Nazianzum, and retired to Seleucia, where he continued for a long time in a monastery, before he returned to his native country.

At this period the arian party was predominant in the empire, and as they enjoyed the favour of the court, they harassed the Catholics with incessant persecution, driving them from their churches, and inflicting on them the same calamities and cruelties which they themselves had suffered from the orthodox in the days of their power. But an imperial edict having passed for tolerating the Catholics, Gregory was summoned to a synod held at Antioch, in the year 378, for the purpose of consulting about proper measures for reviving the catholic interests. In this synod it was determined to select men eminent for their talents and zeal, and to send them into particular districts, where they might prove serviceable in encouraging and assisting the orthodox, and in defending the catholic cause against the Arians. Among others Gregory, on account of his superior parts and learning, though contrary to his own inclination, was deputed to go to Constantinople, where the enemy maintained their head-

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quarters. Having arrived at that city, he found the catholic cause reduced to the lowest ebb, the Arians being possessed of all the churches, and so insolent in their exercise of power, that scarcely any of the Catholics durst venture to avow their opinions. He took up his abode at the house of a relation, and preached in his lodgings to those who were disposed to attend. In a short time the fame of his eloquence drew after him a considerable congregation, when being presented with the house in which he resided, he converted it into a church, which he entitled the church of Anastasia, or the Resurrection, because that the catholic faith which had for some time been suppressed in this city, seemed to have its resurrection on this spot. His great success in gaining converts quickly excited the jealousy of the Arians, who instigated the populace to attack him and his flock with clubs and stones, both when passing along the streets and in his church; and they also dragged Gregory as a malefactor before the magistrates, accusing him of being the cause of tumult and sedition. The magistrates soon acquitted him of the malignant charge; and the opposition which he met with served only to increase his reputation, and the number of his followers and admirers. His fame even attracted disciples from distant parts, who placed themselves under his instructions, and among others St. Jerome and Evagrius Ponticus; the former of whom frequently gloried in having had the honour and happiness of studying under so great a master.

In the mean time the number of Catholics at Constantinople was grown very considerable, who were earnestly desirous of having the episcopal office re-established among them, and expressed their unanimous wish that Gregory would undertake it. Their election of him met with the approbation of almost all the catholic bishops in the East, particularly of his friend Meletius, of Antioch, and Peter, the successor of Athanasius at Alexandria, who gave their suffrage for his confirmation in this see. But he met with a rival in one Maximus, an Egyptian cynic philosopher, whom he had himself baptised, and admitted to the lower orders of the church. This person confederated with one of Nazianzen's presbyters, and contrived a scheme for supplanting him in the episcopal throne by intrigue and boldness. For this purpose he made interest with Peter, who had lately given his suffrage for Nazianzen, and privately engaged him, and three other Egyptian bishops to favour his views, under the pretence of Gregory's having been uncanonically elected. The three Egyptian bishops repaired to Constantinople, where they were favourably received by Gregory, who considered them as his auxiliaries in the catholic cause, without entertaining the most distant suspicion of the plot in which they had engaged against him. As he was soon after their arrival obliged by indisposition to quit the city for the sake of the country air, the confederates determined to lose no time in carrying their measures into execution; and accordingly, during the first night of his absence they broke into his church, and placed Maximus upon the episcopal throne. No sooner, however, had the report of their proceedings spread through the city, than persons of all descriptions, magistrates, clergy, and populace, and even the Arians themselves, assembled in a body, and with great fury drove the intruders out of the church, before they had finished the business of the usurper's consecration, which was completed in a private house; after which the agents in this scene were obliged to consult their safety by flight. But Maximus, notwithstanding the irregularity of the proceedings by which he had attempted to seize upon the episcopal throne at Constantinople, had sufficient art to represent circumstances in such a light to the bishops of Italy, then assembled in synod at Aquileia, that they approved of his ordination, and wrote to the emperor in his favour. He also went himself to solicit his cause at court, then kept at Thessalonica, entreating the emperor to restore him by an imperial edict; but without success. This attempt to supplant him, however, produced much uneasiness to Gregory, especially as he found that even a presbyter of his own church had been concerned in it, who by his insinuations had weakened the attachment of some of the catholic party to his cause. He found also, that several of his catholic friends, irritated at the recollection of the sufferings which they had undergone from their enemies, began to exclaim against the moderation and candour with which he uniformly conducted himself, and to complain that he did not improve his influence with the great, and his interest at court, to retaliate their injuries on their oppressors. The uneasiness which these circumstances created made him sigh for that retirement from which he had been reluctantly drawn by the persuasion of his friends, and his concern for the interest of the catholic faith; and at length determined him to resign a charge which threatened to involve him in increasing troubles. This determination he announced to the people in a farewel discourse, at the close

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of which he pathetically exhorted them to persevere in the orthodox faith which he had taught them, and to be mindful of the labours and sufferings which he had undergone for that cause among them. No sooner had he finished his discourse, than he was surrounded by persons of all ages, sexes, and qualities, who were so importunate in their earnest entreaties that he would recal his resignation, that at length, in order to pacify them, he promised not to desert them till the eastern bishops, who were expected soon to assemble at Constantinople, should release him, by choosing a more worthy person to supply his place.

At this period a material change was operating in the eastern empire in favour of the Catholics. For Theodosius, surnamed the Great, who had been created a partner in the imperial dignity, avowed himself a zealous supporter of the orthodox cause. In the year 380 he raised the secular arm against the Arians, by publishing an edict, commanding all his subjects to receive the catholic doctrine on the subject of the Trinity, under the penalty of being treated as heretics and infamous persons, and subjecting themselves to civil as well as divine punishments. Towards the end of this year he came to Constantinople, where he treated Nazianzen with all possible kindness and respect, and told him among other things, that God had sent him to give him possession of the church, which he was ready to deliver up into his hands, as a reward of his labours. A day was soon afterwards appointed for his instalment; but at Gregory's request that ceremony was for the present deferred. Theodosius now determined to convene a council, to meet at Constantinople early in the following year. Accordingly, in pursuance of writs which he issued out, a great number of bishops from the eastern empire assembled at that city in 381, and constituted what is called by the Catholics the second œcumenical or general council. With the transactions of the council we have no farther concern in this place, than as they relate to Gregory, and the affairs of the Constantinopolitan see. Their first business was to determine on the pretensions of the claimants of that bishopric; which they did by condemning the proceedings of Maximus, as well as his irregular consecration, and by confirming Nazianzen in his episcopal seat. It is true that there were individuals who objected to such confirmation, maintaining that as he had been ordained bishop of Sasima, his translation to any other place was prohibited by the ecclesiastical laws; but their objections were overruled through the influence of Meletius, the venerable bishop of Antioch, who presided in the council. While establishing rules for the external polity and discipline of the church, the council fixed the limits of the greater eastern churches, and placed all the dioceses of Thrace under the metropolitan see of Constantinople; and they also passed a canon which gave to that see the precedence, next to Rome, over all christian churches. While this council was sitting Meletius died, when an end was put to the harmony of their meeting. The choice of a successor to that prelate at Antioch was the first subject of contention, a considerable party being for the election of Flavianus, a presbyter of his church. They were opposed, however, by others, among whom was Nazianzen, who contended for the observance of an agreement to which Flavianus himself had formerly sworn, that after the death of Meletius, or of Paulinus, who had been ordained bishop of Antioch by Lucifer of Cagliari, no election of a successor should take place during the survivor's life, that the schism which existed in that church might be terminated. But Flavianus's party carried the day, and out of resentment to Nazianzen for his opposition, determined again to bring forwards the question respecting the legality of his appointment to the Constantinopolitan see. Gregory, finding that the faction against him was daily increasing, and that his enemies were resolutely bent on formally deposing him from his bishopric, determined to prevent them by a voluntary resignation. Accordingly, after having with some difficulty obtained the emperor's consent, he abdicated his episcopal throne, and retired to his paternal estate near Nazianzum, with the resolution of spending the remainder of his days in studious retirement, and the exercises of devotion.

When after an adjournment the eastern bishops had assembled a second time at Constantinople in the year 382, Nazianzen received a summons to join them; on which occasion he displayed a degree of spirit and manly sincerity, which reflects great credit on his memory. For he not only refused to attend that or any other council, but plainly told the fathers that experience had taught him how little good was to be expected from any such assemblies, in which pride and ambition chiefly predominated, and which were rather calculated to widen than to conciliate differences among Christians. Indeed he censured the proceedings of their last session with so much freedom and severity, that, as Jortin observes in his remarks on ecclesiastical history, "it is

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a wonder that he hath not been stigmatised, degraded, and stripped of his saintship, for having treated those venerable prelates and fathers with so little ceremony." After his return to his native country he was strongly importuned to undertake the charge of the see of Nazianzum, which had continued vacant from the time of his father's death; but no entreaties could prevail upon him to quit his retirement, where he died in 389, when probably about sixty-five years of age. He was in many respects a great and a good man, and an ornament to the age in which he lived. His piety was ardent and sincere, though not untinctured with superstition; and his morals strict and regular, but partaking too much of the unnatural severity enjoined by monastic discipline. His benevolence and charity were boundless, and led him to devote almost the whole of his income, whether arising from his public situations or his paternal estate, to the relief of the poor and afflicted. He was a zealous, and one of the most able champions in defence of the orthodox doctrine of the Trinity, whence he obtained among the Catholics the title of "Ο Θεολογος," or the Divine, by way of distinction; but excepting in the instances of the Apollinarists, against whom he excited the enmity of his successor Nectarius, and his invectives against Julian, he can scarcely be said to have transgressed the laws of candour and moderation towards those who differed from him in opinion. He possessed great quickness of apprehension, clearness of judgment, liveliness of imagination, brilliancy of wit, and ease and readiness of elocution. His learning was profound, and entitled him to the character of being the best scholar of his age. The prize of eloquence he certainly won from all his contemporaries, excelling them, to use the language of Dupin, in "the purity of his words, the nobleness of his expressions, the ornaments of his discourse, the variety of his figures, the justness of his comparisons, the beauty of his reasonings, and the sublimity of his thoughts. St. Jerome and Suidas say, that he was an imitator of Polemon, but we may say, that his style approached very near to that of Isocrates. How lofty soever it be, it is natural, flowing gently and pleasantly; his periods are full, and well sustained to their close; he has a wonderful copiousness of words, an unparalleled ease of expression, and a most agreeable turn of wit. His orations are composed with much art and method, for in them he always adopts the style best suited to his subject and his auditory; so that we may venture to class him with the most perfect orators of Greece; yet he affected too many antitheses, allusions, similitudes, comparisons, and other rhetorical embellishments, which sometimes render his oratory effeminate." Erasmus confesses, that he was altogether discouraged from attempting the translation of Nazianzen, on account of the acumen and smartness of his style, the grandeur and sublimity of his matter, and those somewhat obscure allusions which are frequently interspersed among his writings. Most, if not all of the works of this father are still extant, and have undergone a variety of impressions, in collective and separate forms. They consist of "Orations," or Sermons; "Letters;" and "Poems." They were first published together at Basil, in 1550, in Greek; but the best edition of them is that published by Frederic Morel, in two volumes folio, 1609, at Paris, in Greek and Latin, which is an improved edition of the abbé Billy's, first printed with a version, annotations, and scholia, in 1569, and afterwards enlarged by Genebrard, in 1583. For particular information concerning the different impressions of the unquestionably genuine productions of this father, and the few doubtful, or supposititious pieces which have been attributed to him, we refer to *Fabricii Bibl. Græc. vol. VII. lib. v. cap.* 13. *Cave's Hist. Lit. vol. I. sub sæc. Arian. & Ecclesiastici. Dupin. Moreri.*—M.

GREGORY, surnamed NYSSEN, saint, and a father of the church in the fourth century, was a younger brother of St. Basil, and born in Cappadocia about the year 332. He enjoyed the advantages of a liberal education, under able masters, and distinguished himself by his proficiency in literature and science, particularly excelling in the rhetorical art, which he practised for some time as a professor and pleader, with great success and applause. Before this, however, he appears to have officiated as reader in a church, and to have been originally intended for the ecclesiastical life. Through the persuasion of Gregory Nazianzen he was induced to relinquish his secular pursuits, and to apply with great diligence to the study of theology and of the Scriptures. Having taken orders, he became as eminent in the pulpit as he had been formerly at the bar. About the year 372 he was ordained bishop of Nyssa, in Cappadocia, by his brother Basil, when he was about forty years of age. In this see he signalised himself by the zeal which he displayed in defence of the catholic faith, and in opposition to the Arians; in consequence of which he drew on his head the vengeance of that party, and was banished from his see by the emperor

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Valens, about the year 374. On this occasion he met with much cruel usage, being subjected to heavy fines, and harassed from place to place, exposed to the insolence and rage of the populace. On the death of Valens in 378, he was recalled by the emperor Gratian, and restored to the possession of his episcopal see, which had been filled during his exile by a person appointed in a convention of the bishops of Pontus and Galatia, at the instigation of the lieutenant to the pretorian prefect. He was present at the synod held at Antioch in 378, of which notice has been taken in the preceding article, and was deputed to visit the catholic churches in Arabia, which had suffered, in common with the other eastern churches, during the arian persecution under the emperor Valens. On his journey home he paid a visit to Jerusalem, at the same time to gratify his wishes to view the scenes of Christ's ministry, death, and resurrection, and to endeavour to allay the factions and quarrels which existed among the Christians in that city. In his charitable efforts to produce peace and order there, however, he was entirely unsuccessful, and complains bitterly in his letters, that instead of finding the virtues which might have been expected from the inhabitants of the Holy Land, he found the place to be a sink of iniquity and debauchery, the seat of envy, malice, adultery, robbery, murder, idolatry, poisoning, and bloodshed, where men assassinated each other for a trifling reward, so that in no place were murders so frequently and so easily committed. "Such," exclaims Jortin, "were the Christians of Jerusalem in the fourth century, a century so abundant in saints and in miracles! Thus he learned from experience to have no favourable opinion of pilgrimages. I was convinced, says he, that that there was much less devotion and goodness to be found in the Holy Land, than in Cappadocia." Pilgrimages to Jerusalem were at this time become very common among the Christians, and were strongly recommended by many of the clergy, particularly the monks, as an essential part of religion. It is therefore deserving of being recorded to Gregory's honour, that, satisfied as he was not only of their inutility, but baneful tendency, he ventured to expose himself to the odium of the superstitious, by dissuading his friends from undertaking such expeditions.

Not long after his return from his Arabian progress, he was summoned to the council that met at Constantinople in 381, where his learning and talents were conspicuously displayed, and his advice followed in many of their most important determinations. To him they confided the task of drawing up a creed explanatory of the Nicene, which was adopted, and is the same as has been received into the English liturgy, under the name of the *Nicene Creed*, excepting the words "and the Son," in the article relating to the Holy Ghost, which were added at a later period. Upon the death of Meletius, he was appointed by the council to deliver a funeral oration for him, and was nominated one of the commissioners for visiting the dioceses of Pontus. He is said to have been present at the council held in the same city in 383, and to have delivered before it his discourse against the *Anomæans*, entitled "A Discourse concerning the Faith of Abraham, and the Deity of the Son and Holy Spirit." In the year 385 he was appointed to deliver at Constantinople a funeral oration for the empress Flaccilla, as he had done a little before for her daughter the princess Pulcheria. His name also appears in the lists of the prelates who were present at the synod held at Constantinople in the year 394, for the purpose of adjusting the controversy between Agapius and Bagadius, and of the fathers who in the same year assisted at the dedication of a church built by the consul Rufinus. How long he lived after this date cannot be ascertained with any exactness. He had entered early into the marriage state, and continued to live with his wife after he had been advanced to the episcopal rank. He is highly extolled for the extent of his learning, the quickness of his parts, the persuasiveness of his eloquence, and the piety and sanctity of his life. That he was not exempt from credulity, however, is abundantly manifest from the marvellous relations which he has introduced into his eulogies of eminent characters, particularly his Life of Gregory of Neo-Cæsarea, surnamed Thaumaturgus. From several expressions in his works he appears to have entertained the same opinion with Origen concerning future punishments, that they will be temporary, and terminate in the amendment of the sufferers. Photius speaks in high terms of the nobleness, perspicuity, and elegance of his style; but in the judgment of the greater part of modern critics it is much inferior to that of St. Basil, or of St. Gregory Nazianzen. The following is Dupin's character of his compositions: "his way of writing is affected, and his style by no means natural. He speaks more like a declaimer than an orator. He is always rendered abstruse either by allegories, or abstracted reasoning. He mingles philosophy with divinity, and makes use of the principles

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of the philosophers, both in his explication of mysteries, and in his discourses of morality: upon which account his works are more like the treatises of Plato and Aristotle, than those of any other Christians." They consist of "Commentaries" on different parts of Scripture; dogmatical and controversial treatises; "Sermons" and funeral "Orations;" "Lives" and "Panegyrics" of distinguished characters; "Letters," &c. They have been published separately and collectively, at a variety of places and periods, which are particularised in the first three of our subjoined authorities. The best edition of them was published at Paris in 1615, in two volumes folio, which was followed by an Appendix in 1618, in Greek and Latin, with the version and notes of Fronton du Duc, and under the superintendence of Claude Morel. This edition was reprinted in 1638, in three volumes folio, but with less neatness and correctness than that of 1615. For further particulars, concerning such pieces of this father as are no longer extant, or such spurious works as have been attributed to him, we refer to *Fabricii Bibl. Græc. vol. VIII. lib. v. cap.* 20. *Cave's Hist. Lit. vol. I. sub sæc. Arian. & Ecclesiastici. Dupin. Moreri. Jortin's Rem. on Eccl. Hist. vol. III.*—M.

GREGORY, George-Florence, commonly known by the name of Gregory of Tours, a saint in the Roman calendar, and, notwithstanding all his faults, the father of Gallic history, flourished in the latter part of the sixth century. He was descended from an illustrious family in Auvergne, and born in the year 544. He received his early education under the care and instructions of his uncle Gallus, bishop of Clermont, and after his death under those of his successor Avitus. When he had become a proficient in the learning of the times he was admitted to deacon's orders, and acquired considerable reputation by his talents as a preacher. Being attacked by a dangerous illness, he paid a religious visit to the tomb of St. Martin at Tours, which proved the occasion of his introduction to the nobility, clergy, and inhabitants of that city, whose good opinion he conciliated by his behaviour among them, and by the exercise of his professional functions. So strong was the impression made in his favour, that on the death of Euphronius bishop of Tours, in 573, he was unanimously elected his successor. He is spoken of as having secured the respect and esteem of all ranks, by the fidelity and diligence with which he discharged his episcopal duties. In the year 578 he was present at a council held at Paris, where he distinguished himself by the firmness and integrity with which he defended Pretextatus bishop of Rouen, against the unjust accusations of king Chilperic. He is said to have afterwards converted Chilperic from his attachment to the opinions of Pelagius, and to have gained the victory in different public disputations with two arian ambassadors from Spain to the court of France, whom he brought to embrace the catholic doctrine. In the year 585, with equal zeal and firmness, he defended Theodore bishop of Marseilles, against the oppressive proceedings of Gontran king of Orleans and Burgundy. But notwithstanding the spirit which he uniformly displayed in resisting the attempts of the kings of his time to trample on the rights of the clergy, so high was the opinion entertained of his wisdom and integrity, that he possessed their respect and confidence. As a proof of it Gontran, in the year last mentioned, sent him in the quality of his ambassador to his nephew Childebert II. king of Austrasia, to settle some matters of moment and delicacy, of a civil as well as ecclesiastical nature; and three years afterwards he was employed by Childebert on an embassy to his uncle Gontran. In the year 594 he took a journey to Rome, to visit the tombs of the apostles, and to pay his respects to pope Gregory the Great, who received him with the highest marks of esteem. He died soon after his return to his diocese, in 595, in the fifty-second year of his age. He was not unlearned for the age in which he lived; but deficient in judgment, and deeply tinctured with credulity and superstition. He was the author of "A History of the Franks, in ten Books," containing the profane and ecclesiastical history of the Gauls and Franks, from the first planting of Christianity among the Gauls by Photinus bishop of Lyons, to the year 595. The style and language of this history are exceedingly harsh and inelegant, and it frequently leaves us in the dark with respect to the dates of the events which it details. But notwithstanding these faults, it supplies us with facts, which serve to fill up chasms in the annals of the dark ages, and carry with them strong internal marks of authenticity. On this account it is valuable to historians, and has been frequently quoted by the most respectable in modern times. Gregory was also the author of eight other books, "concerning Miracles, or the Lives of the Saints," in which his simplicity and credulity are amply displayed, and a collection of spiritual romances is exhibited, suited only to the taste of the most barbarous and superstitious times. The pieces above

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mentioned are inserted in the second volume of the "Biblioth. Patr." Some fragments of "A Commentary on the Psalms," by the same author, are preserved in the first volume of father Mabillon's "Analecta." Among the different editions of Gregory's works, the best is that published at Paris in 1699, entitled "S. Gregorii, Turonensis, Episcopi, Opera omnia, necnon Fredegarii Scholastici Epitome, &c. ex Editione Theodorici Ruinart, Benedictini," folio. *Cave's Hist. Lit. vol. I. sub sæc. Eutych. Vossii de Hist. Lat. lib. ii. cap.* 22. *Dupin. Moreri. Dict. Bibl. Hist. & Crit.*—M.

GREGORY OF RIMINI (in Latin *Gregorius Ariminensis*), one of the most subtile schoolmen in the fourteenth century, was born in the city whence he took his surname, and became a monk of the order of the Hermits of St. Augustine. For some time he taught with great applause in the university of Paris, where he was admitted to the degree of doctor of divinity, and attached himself more to the party of the Nominalists, than to that of the Realists. He was appointed principal professor in the convent at Rimini, in 1351, and made general of his order at Montpellier, in 1357. He died at Vienna in the following year. He approached more nearly to the doctrine of St. Augustine respecting free-will, than most of the divines of his time, and strongly opposed those who asserted that, "by the almighty power of God two contrary propositions, concerning one and the same thing, might be true at the same time." But did he not by receiving as an orthodox Catholic the doctrine of transubstantiation, actually admit the position which he controverted? Those of our readers who may have the curiosity to see specimens of his metaphysical subtilties, we refer to Bayle. He was the author of "Commentaries on the four Books of Sentences," folio; "Commentaries on the Epistles of St. Paul," and on "The Canonical Epistle of St. James;" "A Treatise on Usury;" "Sermons," &c. *Cave's Hist. Lit. vol. II. sub sæc. Wickl. Bayle. Moreri. Dupin.*—M.

GREGORY OF ST. VINCENT, a respectable Flemish geometrician who flourished in the seventeenth century, was born at Bruges, in the year 1584. When he was twenty years of age, he became a member of the society of Jesus at Rome, and studied the mathematics under the learned Clavius. Afterwards he became a professor of those sciences himself, and acquired such high reputation, that his instructions were desired by several princes. He was sent to Prague, at the request of the emperor Ferdinand II.; and Philip II. king of Spain chose him mathematical tutor to his son, prince John of Austria. Father Gregory is highly spoken of for his virtues, as well as skill in the sciences. So great was his zeal for performing what, according to his religious principles, were considered to be meritorious acts of piety, that during an entire campaign he followed the army in Flanders, in order to confess the wounded and dying soldiers in the field of battle, in which dangerous service he received several wounds himself. He died of an apoplexy at Ghent, in 1667, when about eighty-three years of age. He was a diffuse and voluminous writer, but at the same time an excellent geometrician. He published, in Latin, three learned mathematical works, of which the principal, and that most generally known, is entitled "Opus Geometricum Quadraturæ Circuli, & Sectionum Coni, decem Libris comprehensum," 1647, in two volumes folio. Notwithstanding that he has not demonstrated in this work the quadrature of the circle, as he pretended to have done, his performance, nevertheless, contains a number of truths and important discoveries. Among others it shews, that if one asymptote of an hyperbola be divided into parts, in geometrical progression, and from the points of division ordinates be drawn parallel to the other asymptote, they will divide the space between the asymptote and curve into equal portions; whence it was demonstrated by Mersenne, that by taking the continual sums of those parts, there would be obtained areas in arithmetical progression, and which therefore were analogous to a system of logarithms. *Moreri. Hutton's Math. Dict.*—M.

GREGORY, JOHN, a learned English divine in the seventeenth century, was born at Agmondesham, in Buckinghamshire, in the year 1607. He early discovered a strong inclination for learning, but his parents were in too restricted circumstances to give him a liberal education. They were so much respected, however, for their piety and honesty, that some of the gentry in that place were induced to interest themselves on young Gregory's behalf, and to send him in the capacity of servitor to Christ-church college, Oxford, in 1624, where he was placed under the tuition of Dr. George Morley, afterwards bishop of Winchester. In this situation he applied to his studies with the greatest assiduity, and had made an uncommon progress in learning when he took his degree of B.A. in 1628. He commenced M.A. in 1631; and having been admitted into orders, was appointed one of the chaplains of his college by the dean, Dr. Brian Duppa. In the year 1634 he published

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a second edition in quarto, of sir Thomas Ridley's "View of the Civil and Ecclesiastical Law," with notes; by which he acquired much reputation, on account of the civil, historical, ecclesiastical, and ritual learning, and the skill in ancient and modern languages, Oriental as well as European, displayed in it. When, in the year 1638, Dr. Duppa was promoted to the see of Chichester, he appointed Mr. Gregory his domestic chaplain, and not long afterwards collated him to a prebend in that church. Upon the translation of our prelate to the bishopric of Salisbury, in 1641, he gave a farther proof of his regard for our author's merits, by appointing him also a prebendary of his new see. But our author did not long enjoy the advantages arising from his preferments: for being zealously attached to the royal cause, upon the breaking out of the civil war between the king and parliament he was deprived of both his prebends, by which means he was reduced to great distress. In this condition he took up his abode at an obscure ale-house on Kidlington Green, near Oxford, where he lived in great privacy, devoting his hours to literary studies. In the year 1646 he published "Notes and Observations on some Passages of Scripture," quarto, which were reprinted at different periods, and afterwards translated into Latin, and inserted in the "Critici Sacri." For many years he had been the victim of an hereditary gout, which, in the year last mentioned, attacked him in the stomach, and proved fatal to him in the thirty-ninth year of his age. He was honoured with the acquaintance and favour of many of the greatest men of that age, and maintained a correspondence with several eminent persons abroad, among the Catholics and Jews, as well as Protestants. In the year 1650, a collection of his learned tracts was published in quarto, under the title of "Gregorii Posthuma, &c." the subjects of which are enumerated in our authority. Mr. Gregory also left behind him three translations from the Greek into Latin, which in 1665 were published at London, by Edward Byshe, esq. in his own name, in quarto. They consist of "Palladicus de Gentibus Indiæ, & Brachmannibus;" "S. Ambrosius de Moribus Brachmannorum;" and "Anonymus de Brachmannibus." *Biog. Britan.*—M.

GREGORY, James, one of the most eminent mathematicians of the seventeenth century, was the son of the rev. Mr. John Gregory, minister of Drumoak, in the county of Aberdeen, in Scotland, and was born at Aberdeen in the year 1638. His mother was the daughter of Mr. David Anderson of Finzaugh, a gentleman who possessed a singular turn for mathematical and mechanical knowledge. This mathematical genius was hereditary in the family of the Andersons, and from them seems to have been transmitted to their descendants of the name of Gregory. The mother of James Gregory inherited the genius of her family; and observing in her son, while yet a child, a strong propensity to mathematics, she instructed him herself in the elements of that science. He received his education in the languages at the grammar-school of Aberdeen, and went through the usual course of academical studies in the Marischal college, with credit to his application and proficiency; but his greatest pleasure was in philosophical researches, into which a new door had lately been opened by the key of the mathematics. Galileo, Kepler, Des Cartes, &c. were the great masters of this new method; their works, therefore, became the principal study of young Gregory, who soon began to make improvements upon their discoveries in optics. In the year 1663, when only twenty-four years of age, he published his "Optica Promota, seu abdita Radiorum Reflexorum & Refractorum Mysteria, Geometrice enucleata, &c." quarto. This work, which announced the invention of the reflecting telescope, immediately attracted the notice of mathematicians, both at home and abroad, who were soon convinced of its great importance to the sciences of optics and astronomy. Mr. Gregory's manner of placing the two specula upon the same axis, however, appearing to Newton to be attended with the disadvantage of losing the central rays of the larger speculum, he proposed an improvement on the instrument, by giving an oblique position to the smaller speculum, and placing the eye-glass in the side of the tube. But it is deserving of mention, that the Newtonian construction of that instrument was long abandoned for the original, or Gregorian, which is at this day universally used where the instrument is of a moderate size; though Dr. Herschel has preferred the Newtonian form for the construction of those immense telescopes, which he has of late years so successfully employed in observing the heavens. In the year 1664, or 1665, Mr. Gregory came to London, in order to get his instrument executed by some able hand. In that city he became acquainted with Mr. John Collins, who recommended him to the most expert optical glass-grinders in the metropolis; but as their skill proved unequal to the task of grinding a plate of metal for the object speculum into a true parabolic concave,

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which the design required, Mr. Gregory was much discouraged with the disappointment. After a few imperfect trials made with an ill-polished spherical speculum, he was induced for the present to suspend his attention to his telescope, and resolved to make the tour of Italy, which was then esteemed the mart of mathematical learning. As the university of Padua was at that time in high reputation for mathematical studies, he fixed his residence there for some years, and in 1667 published at that place "Vera Circuli & Hyperbolæ Quadratura, &c." 4to. In this work he announced another of his discoveries, that of an infinitely converging series for the areas of the circle and hyperbola, by which they may be computed to any degree of exactness. He sent home a copy of this work, to his friend Mr. Collins, who communicated it to the Royal Society, where it met with the commendation of lord Brounker and Dr. Wallis. In the year 1668 he reprinted that treatise at Venice, with an answer to such objections as either had been, or such as he conceived might be, made against it. This answer was inserted in the preface to another piece, annexed to the former, and entitled "Geometriæ Pars Universalis, inserviens Quantitatum Curvarum Transmutationi & Mensuræ," 4to.; in which he is allowed to have shewn, for the first time, a method for the transmutation of curves. These works engaged the notice, and procured the author the correspondence, of the most eminent mathematicians of the age, Newton, Huygens, Halley, Wallis, and others. An account of the piece last mentioned was also read by Mr. Collins before the Royal Society, of which our author, upon his return from his travels, was chosen a member; soon after which he communicated to that body an account of the controversy carried on in Italy concerning the motion of the earth, which was denied by Riccioli and his followers, and he also enriched the Philosophical Transactions by the contribution of other excellent papers.

In the mean time Mr. Huygens had published some animadversions on our author's treatise on the Quadrature of the Circle, in the Journal des Sçavans, to which Mr. Gregory replied through the channel of the Philosophical Transactions. The controversy between these two great men, though carried on at first with temper, afterwards produced an unbecoming warmth, particularly on the part of Mr. Gregory, who thought his reputation injured by his antagonist, but at the same time availed himself of his objections to produce some improvement of his series. In the opinion of Leibnitz, who allows Mr. Gregory the highest merit for his genius and discoveries, Mr. Huygens has pointed out, though not errors, some considerable deficiencies in the treatise of our author, and shewn a much simpler method of attaining the same end. About this time also Mr. Gregory received letters from Mr. Collins, giving an account and some specimens of a series invented by Newton, in which he had actually effected what our author maintained in opposition to Mr. Huygens to be impossible; viz. the ratio of the diameter of a circle to the circumference, expressed in a series of simple terms independent of each other, and entirely freed from the magic vinculum of surds, in which they had, till then, been indissolubly held. In the year 1668, lord Brounker having produced his "Series for Squaring the Hyperbola," a demonstration of it was soon afterwards given by Mr. Mercator, in the "Logarithmo-technia." These papers induced Mr. Gregory, before the end of the same year, to publish his "Exercitationes Geometricæ," 4to.; in which he improved and enlarged Mercator's discovery, and gave a geometrical demonstration of it by means of summing up the secants of a circular arch. In this treatise he likewise, for the first time, demonstrated the meridian line to be analogous to a scale of logarithmic tangents of the half complements of latitude, and extended his method of infinite series to the mensuration of some mechanical curves, as the conchoid and cissoid of the ancients. About this time he was appointed professor of mathematics in the university of St. Andrews, an office which he held for six years. During his residence there he married, in the year 1669, Mary, the daughter of George Jameson, the celebrated painter, whom Mr. Walpole has termed the Vandyke of Scotland, and who was fellow disciple with that great artist in the school of Antwerp. In the year 1672, Mr. Gregory published a small satirical tract, entitled "The Great and New Art of Weighing Vanity; or, a Discovery of the Ignorance and Arrogance of the Great and New Artist, in his Pseudo-philosophical Writings. By M. Patrick Mathers, Arch-beadle to the University of St. Andrews. To which are annexed, some Tentamina de Motu Penduli & Projectorum," 8vo. In this piece, under an assumed name, he exposed, with much keenness and humour, the ignorance of Mr. Sinclair, a professor of Glasgow, in his hydrostatic writings, who wrote against Mr. Boyle, and behaved ill towards a colleague of Mr. Gregory. During the same year, our

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author partook in the universal astonishment which struck the learned world upon the first news of Newton's discoveries concerning the nature of light; and though he was sensible of the change made by it in every branch of optics, yet he readily yielded to the experimental evidence on which that great man's theory was founded. But as, in consequence of these discoveries, Newton had contrived a new reflecting telescope, and made several objections to Mr. Gregory's, this circumstance gave rise to a dispute between these two philosophers, which was carried on during this and the following year, in the most amicable manner on both sides: Mr. Gregory defending his own construction, so far as to give his antagonist the whole honour of having made the catoptric telescopes preferable to the dioptric; and shewing that the imperfections in these instruments were not so much owing to a defect in the object speculum, as to the different refrangibility of the rays of light. In the course of this dispute, Mr. Gregory suggested the first idea of a burning concave mirror, which was approved by Newton, and afterwards came into common use among philosophical experimentalists. Several of the letters that passed in this amicable controversy were published by Dr. Desaguliers, in an appendix to the English edition of Dr. David Gregory's "Elements of Catoptrics and Dioptrics." In the year 1674, Mr. Gregory was called to Edinburgh, to fill the mathematical chair in that university. This place he had held for little more than a year, when, in October, 1675, being employed in shewing the satellites of Jupiter through a telescope to some of his pupils, he was suddenly struck with total blindness, and died a few days afterwards, at the early age of thirty-seven.

Mr. Gregory possessed a very acute and penetrating genius. His temper seems to have been warm, as appears from the manner of his conducting the controversy with Huygens; and, conscious perhaps of his own merits as a discoverer, he seems to have been jealous of losing any portion of his reputation, by the improvements of others upon his inventions. From the satirical piece already noticed it also appears, that he had a strong natural turn for humour and pleasantry. At the same time he possessed one of the most amiable qualities of a true philosopher, that of an easy unambitious mind, contented with the advantages of his situation as professor, which constituted the only pecuniary reward of his eminent talents. At one time several French academicians proposed to recommend him to their monarch for an honorary pension, and a correspondence took place between them and Mr. Oldenburg, secretary of the Royal Society, in which they intimated his majesty's disposition to grant pensions to one or two distinguished Englishmen, whom the society should recommend. But as the Royal Society declined taking any concern in relation to that proposal, our author heard no more about the projected pension. Indeed he considered the proposal only in the light of a compliment; and in a letter to Mr. Collins observed, "I have sufficient experience of the uncertainty of things of that nature before now, which maketh me, since I came to Scotland, however mean and despicable my condition may be, to rest contented; and satisfy myself with this, that I am at home in a settled condition, by which I can live. I have known many learned men, far above me upon every account, with whom I would not change my condition." The most brilliant part of his character, however, is that of his mathematical genius as an inventor, which was of the first order. Besides the discoveries which have been already mentioned by us, he invented, and demonstrated geometrically, by the help of the hyperbola, a very simple converging series for making the logarithms, which is recommended by Dr. Halley, as very proper for practice; he sent to Mr. Collins the solution of the famous Keplerian problem by an infinite series; he discovered a method of drawing tangents to curves geometrically, without any previous calculations; a rule for the direct and inverse method of tangents, which stands upon the same principle (exhaustions) with that of fluxions, and differs not much from it in the manner of application; a series for the length of the arc of a circle from the tangent, and *vice versa*; as also for the secant and logarithmic tangent and secant, and *vice versa*; and he likewise sent to Mr. Collins methods for measuring the lengths of the elliptic and hyperbolic curves, in which he followed the elegant example of Newton, in delivering his series in simple terms, independent of each other. To the above particulars it may be added, says Dr. Reid, "that he was led by analogy to the true law of refraction, not knowing that it was discovered by Des Cartes before; and that in 1670, having received, in a letter from Collins, a series for the area of the zone of a circle, and as Newton had invented an universal method by which he could square all curves, geometrical and mechanical, by infinite series of that kind; Gregory after much thought discovered this universal method, or an equivalent one. Of this he perfectly satisfied

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Newton and the other mathematicians of that time, by a letter to Collins, in February, 1671. He was strongly solicited by his brother David to publish his universal method of series without delay, but excused himself upon a point of honour; that as Newton was the first inventor, and as he had been led to it by an account of Newton's having such a method, he thought himself bound to wait till Newton should publish his method. I have seen the letters that passed between the brothers on this subject." Such of Mr. Gregory's inventions as are not contained in his works already enumerated, are the subjects of several letters and papers printed either in the "Philosophical Transactions," vol. III.; the "Commercium Epistolicum," 1715, 8vo.; the appendix to Dr. Desaguliers's English edition of Dr. David Gregory's "Elements of Optics," 8vo.; the "Exercitatio Geometrica," of the same author, 1684, 4to.; or his little piece upon "Practical Geometry." *Biog. Britan. Gen. Dict. Martin's Biog. Phil. Account of the Life and Writings of Dr. John Gregory, prefixed to his works. Hutton's Math. Dict.*—M.

GREGORY, David, nephew of the preceding, and like him a very eminent mathematician, was born at Aberdeen, in the year 1661. He was the eldest son of Mr. David Gregory of Kinnairdie, a gentleman who had the singular fortune to see three of his sons all professors of mathematics, at the same time, in three of the British universities, viz. David at Oxford, his second son James at Edinburgh, and his third son Charles at St. Andrews. The subject of this article received the early part of his education at his native place, but completed his studies at Edinburgh, where he took his degree of M. A. Being possessed of his uncle's papers, he soon shewed that he was also the heir of his genius, by the ardour and success with which he applied to the study of the mathematics. He became so distinguished for his proficiency, that in 1684, when only in the twenty-third year of his age, he was elected professor of mathematics in the university of Edinburgh. In the same year he published, from his uncle's papers, with considerable and important additions of his own, "Exercitatio Geometrica de Dimensione Figurarum, sive Specimen Methodi generalis dimetiendi quasvis Figuras," quarto. In this treatise, assuming the doctrine of indivisibles, and the arithmetic of infinites, as already known and received by geometers as sufficiently demonstrated, he explained a method which not only suited his uncle's examples, left by him without any way of finding them, but discovered others, by which an infinite number of curve lines, and the areas contained between them and right lines, might be measured. He soon perceived the excellence of the Newtonian philosophy, and was the first who had the merit of introducing it into the schools, by his public lectures at Edinburgh. "He had," says Mr. Whiston, in the memoirs of his own life, "already caused several of his scholars to keep acts, as we call them, upon several branches of the Newtonian philosophy; while we at Cambridge, poor wretches, were ignominiously studying the fictitious hypotheses of the Cartesian." He continued to fill the mathematical chair at Edinburgh with great applause till the year 1691, when, on hearing a report of Dr. Bernard's intention to resign the Savilian professorship of astronomy at Oxford, he went to London. There he was introduced to sir Isaac Newton, who soon conceived a high opinion of his abilities and merit, and recommended him to the Royal Society, of which he was chosen a member. Newton also introduced him to the acquaintance of Mr. Flamsteed, the astronomer-royal, who concurred in furthering the design on which he had come into England. With their recommendations he went to Oxford, where, in the year last mentioned, he was incorporated in the degree of M. A. and accumulated those of physic; soon after which he was elected to the vacant chair of Savilian professor of astronomy, though Mr. afterwards Dr. Halley was a competitor. Their rivalship, however, instead of animosity, laid the foundation of friendship between these eminent men; and Halley afterwards became the colleague of Gregory, by obtaining the professorship of geometry in the same university. In the year 1693 Dr. Gregory published, in the Philosophical Transactions, a resolution of the Florentine enigmatical problem "de testudine "veliformi quadrabili;" and afterwards communicated to the public through the same channel several ingenious mathematical papers, of which an account may be seen in the first of our subjoined authorities. In 1695 he published at Oxford, "Catoptricæ & Dioptricæ "Sphericæ Elementa," 8vo.; which, the preface informs us, contains the substance of some of his public lectures, read eleven years before at Edinburgh. In this treatise he considers these branches of optics chiefly with a view to the construction of telescopes, and particularly the two reflecting ones of his uncle James Gregory and sir Isaac Newton, giving the preference to the latter. His design is brought into a narrow

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compass, and the demonstrations being very neat and easy, the book met with a very favourable reception from the public. In the year 1705 it was re-published by Dr. William Brown, with the addition of several geometrical demonstrations, as well as analytical calculations that had been omitted for the sake of brevity; and again in 1735 by Dr. Desaguliers, with an appendix, containing an account of the Gregorian and Newtonian telescopes, together with Mr. Hadley's tables for constructing both those instruments. But with all its merits this work contains some of the rubbish of the old method of philosophising, which the reader may see particularly pointed out and exposed in the "Biographia Britannica." It is worthy of remark, that, in the conclusion of this treatise, there is an observation which shews that the construction of achromatic telescopes, which Mr. Dollond has carried to such great perfection, had suggested itself to the mind of David Gregory, from reflecting on the admirable contrivance of nature in combining the different humours of the eye. The passage is as follows: "Perhaps it would be of service to make the object lens of a different medium, as we see done in the fabrick of the eye; where the crystalline humour (whose power of refracting the rays of light differs very little from that of glass) is by nature, who never does any thing in vain, joined with the aqueous and vitreous humours (not differing from water as to their power of refraction), in order that the image may be painted as distinct as possible upon the bottom of the eye."

In the year 1697, Dr. Gregory was the first who gave to the public the demonstration of that curve, which is well known since by the name of *catenaria*, or that curve which is formed by a chain fastened at each end. In considering the properties of this curve, by which all the parts support each other, he discovered that, when inverted, it gave the form of a true and legitimate arch, or *fornix*; whence he observes, that when arches of other forms are supported, it is because in their thickness some *catenaria* are included. His paper on this curve was inserted in the "Philosophical Transactions," and in the "Miscellanea Curiosa," as one of the noblest discoveries that had at that time been presented to the Royal Society. It is true that Leibnitz and John Bernoulli soon afterwards laid claim to the merit of having solved the problem at an earlier period than our author; but since their inventions were communicated by them without any demonstrations, he maintained his right of precedence at least on that point. But Dr. Gregory's most celebrated performance appeared in the year 1702, entitled, "Astronomiæ Physicæ & Geometricæ Elementa," folio. This excellent work was written chiefly with the design of explaining sir Isaac Newton's geometry of the centripetal forces, as far as his discoveries in astronomy are built upon it, and to throw the astronomical part of his *Principia* into a new and more intelligible form. The author's merit in it received the most distinguished lustre from the particular approbation given to it by that incomparable man himself, who communicated to Dr. Gregory his theory of the moon, after he had improved it to so much exactness, as to be able to correct by it Mr. Flamsteed's best observations. It was afterwards translated into English, of which the second edition appeared in 1726, in two volumes 8vo., entitled "The Elements of physical and geometrical Astronomy, by David Gregory, M.D. &c.; to which is annexed Dr. Halley's Synopsis of the Astronomy of Comets. The Whole newly revised, &c. by Edmund Stone, F.R.S." In the year 1703 Dr. Gregory published his splendid folio edition of "The Works of Euclid," in Greek and Latin; an undertaking which had been begun by his predecessor Dr. Bernard, in compliance with the directions of Savile, who left it in charge to the two professors on his foundation to print the works of all the ancient mathematicians. This edition contains all the pieces which have been attributed to Euclid; but in the preface Dr. Gregory has been careful to point out such as he found reason, from internal evidence, to believe to be the productions of some inferior geometrician, as well as the grounds on which he formed his judgment. The next work to which Dr. Gregory devoted his attention, in compliance with Mr. Savile's injunction, was to prepare, conjointly with Dr. Halley, a new edition of "Apollonius's Conics;" but he had not proceeded far in this undertaking before he was cut off by death, in 1710, when only in the forty-ninth year of his age. To his genius and abilities the most celebrated mathematicians of the age, Newton, Halley, and Keill, have given ample testimonies. Besides the works of our author published during his life-time, two posthumous pieces of his made their appearance: one, "A short Treatise of the Nature and Arithmetic of Logarithms," which was printed at the end of Dr. Keill's translation of Commandine's Euclid; and the other "A Treatise of practical Geometry," which was translated and published in 1745, by Mr. Maclaurin, in 8vo. He also left behind

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him several MSS. still inedited, and among others "A Commentary on Newton's Principia," which that great man is reported to have valued, and to have kept by him for many years after the author's death.

Before we close this article, we shall just introduce a brief notice of such other branches of the family of Gregory as have sustained a respectable rank in the mathematical world, though they have not signalised their names by their scientific productions.

JAMES GREGORY, the brother of the preceding, and the second son of Mr. David Gregory of Kinnairdie, inherited the genius of his family, and rose to eminence in his time as a mathematician. Upon Dr. David Gregory's obtaining the Savilian professorship of astronomy at Oxford, he succeeded him in the professorship of mathematics at Edinburgh; which office he held for thirty-three years with great reputation, and retiring in 1725, was succeeded by the celebrated Maclaurin.

CHARLES GREGORY, brother of the two preceding professors, and the third son of Mr. Gregory of Kinnairdie, was created professor of mathematics at St. Andrews by queen Anne, in 1707. This office he held with reputation and ability for thirty-two years, and resigning in 1739, was succeeded by his son DAVID GREGORY. This gentleman possessed great worth, agreeable manners, and was remarkably endowed with the talents of communicating the knowledge of his science to his pupils. He died in 1763. He published, in Latin, a very good compendium of arithmetic and algebra, with the title "Arithmeticæ & Algebræ Compendium, in Usum Juventutis Academicæ," *Edinb.* 1736. *Biog. Britan. Gen. Dict. Martin's Biog. Phil. Account of the Life and Writings of Dr. John Gregory, prefixed to his works. Hutton's Math. Dict.*—M.

GREGORY, JOHN, M.D. a medical and miscellaneous writer, was born in 1724, at Aberdeen, where his father, Dr. James Gregory, was professor of medicine in King's college. He received his education in the grammar-school and university of that place, and in 1742 removed to Edinburgh for the study of physic, which he afterwards pursued at Leyden. The degree of M.D. was sent him from Aberdeen in 1745, and upon his return from Holland he was elected professor of philosophy in that university. He lectured on mathematics, on experimental and moral philosophy, till the end of 1749, when he resigned his post, in order to devote his attention solely to physic. In 1752 he married Elizabeth, daughter of lord Forbes, a lady celebrated for personal and mental accomplishments. Two years afterwards, he settled in London, where he contracted several respectable acquaintances, was made fellow of the Royal Society, and might probably have succeeded in practice, had he not, in 1755, chosen to accept the chair of medicine in King's college, Aberdeen, vacant by the death of his brother. His reputation, both professional and literary, gradually extended itself, and some discourses which he read at a literary society became the foundation of a work which made him advantageously known to the public, entitled "A comparative View of the State and Faculties of Man with those of the Animal World," 12mo. It was printed in 1764, at the solicitation of lord Lyttleton, without the author's name, and by an anonymous editor. This piece came short of the extent of subject proposed in the title; but it contained many ingenious remarks upon human nature and the cultivation of its distinguishing faculties, and particularly displayed great taste and knowledge on the topic of musical expression. It was well received, and went through a third edition in 1766. Dr. Gregory in 1764 removed to Edinburgh; and upon the resignation of Dr. Rutherford, in 1766, was elected to the chair of the practice of physic in that university. He was now placed in a situation where his abilities could be justly appreciated and adequately rewarded. His two preliminary lectures, "On the Duties and Offices of a Physician, and on the Method of prosecuting Enquiries in Philosophy," were published in 1769, in a separate volume, and were universally admired for their elegance of style, and the spirit of benevolence, sound sense, and true philosophy, which they breathed. After lecturing some years in his proper branch, he made an agreement with Dr. Cullen (see his Life) for alternately interchanging the lectureship on the theory and on the practice of physic; by which arrangement the students had the benefit of the whole medical system of both these eminent professors. In 1772 he published "Elements of the Practice of Physic," being an enlarged syllabus of his lectures. This volume, however, terminated with the febrile diseases. He did not long survive; for having gone to bed in apparent health, on February 9, 1773, he was found dead in the morning without the least discomposure of feature or limb. In the next year, a piece which he had composed soon after the death of his wife was published, under the title of "A Father's Legacy to his Daughters," 12mo. It contains several heads of advice for

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the conduct of young females, on all of which are given many valuable and judicious observations, displaying much knowledge of the world. Indeed, his precepts may be thought in some respects too much founded on worldly prudence, and too little indulgent to the native feelings of the heart. All the works of Dr. Gregory were published together in four volumes 8vo., 1788. In private character he was highly worthy and amiable, and much beloved by his friends. Dr. Beattie, one of the most intimate of them, has concluded the second book of his beautiful poem "The Minstrel," with a very pathetic apostrophe to his memory. *Life, prefixed to his Works.*—A.

GRENADA, Lewis de, a Spanish dominican monk in the sixteenth century, whose writings are held in much estimation by devout Catholics, was born at the city whence he derived his surname, in the year 1504. He was educated in the family of the marquis de Mondejar, and afterwards embracing the ecclesiastical life, acquired a high character for sanctity and virtue, and was chosen to fill the most honourable posts in his order. He was also much admired for his pulpit talents, and was held in high consideration by the kings of Portugal and Castile. He was confessor to queen Catharine of Portugal, sister to the emperor Charles V., who was desirous of appointing him to the archbishopric of Braga; but he resolutely declined the proffered honour, and, with much persuasion, prevailed on his celebrated friend Bartholomew, of the Martyrs, to accept of that dignity. Indeed he uniformly refused all the offers of ecclesiastical preferment which were made to him, and devoted his days to the austerities of monastic discipline, and the composition of pious and devotional treatises. St. Charles Borromeo and St. Francis de Sales held his writings in high esteem, and strongly recommended the perusal of them to their flocks. And pope Gregory XIII., under whose pontificate they were composed, was lavish in his encomiums on them, declaring that the author, by sending them into the world, had shewn himself as great a benefactor to the church, as he could have done by giving life to the dead, and eyes to the blind. The piety which they enforce, however, is deeply tinctured with superstition and fanaticism; and the moral discipline which they recommend, too ascetic for the rational religionist, and useful citizen of the world. They are, besides, abundantly interspersed with visionary reveries, and absurd legendary tales. The author died in the year 1588. His works consist of "The Sinner's Guide;" "Memorial of a Christian Life," in three volumes; "A Catechism," in four volumes; "A Treatise on Prayer," in two volumes; "A Treatise on the Duty of Bishops;" "Instructions for Preachers;" and "Sermons," in the Latin language, in six volumes. The greater part of them has been translated from the Spanish and Latin into French, by father Girard, and published in two volumes folio, and eight volumes in 8vo. *Moreri. Nouv. Dict. Hist.*—M.

GRESHAM, sir Thomas, an eminent and patriotic merchant of the city of London, was the younger son of sir Richard Gresham, also a merchant, and lord-mayor of London, who was descended from a good family in Norfolk. Thomas was born at London in 1519, and received an academical education at Gonvile-hall, in Cambridge; but being designed to follow the commercial business of the family, he was bound apprentice to his uncle sir John Gresham, and was admitted into the Mercers' company in 1543. He soon after married, and during his father's life pursued his mercantile employments at home with great diligence. He was disappointed in his expectation of becoming his father's successor in the agency of the king's money affairs at Antwerp; but the person who had obtained the preference having, by mismanagement, brought them into a bad condition, Gresham was sent over in 1552, by the regency in the minority of Edward VI. in order to retrieve them. He so ably conducted this business, that in about two years he paid off the whole of a loan bearing enormous interest, and raised the king's credit to the most respectable rank. At the accession of Elizabeth he was for a time deprived of his office, but it was restored to him, and he held it, together with that of queen's-merchant, as long as he lived. He also received from her the honour of knighthood. He was of great use in the pecuniary negociations of that reign, and was likewise a spirited promoter of the infant manufactures of the kingdom, those of small-wares in particular being established principally through his means. The property he inherited, with that of his own acquisition, made him the richest subject in the metropolis, and he displayed his wealth in the most liberal manner. Having lost his only son in 1564, he diverted his grief by public undertakings. The design of providing the merchants of London with a burse or exchange, in imitation of that of Antwerp, was first entertained by his father. Sir Thomas brought it to effect; for the city having agreed to purchase a piece of

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ground fit for the purpose, he began the erection at his own expence in 1566, and brought it to completion within three years. This edifice was reckoned equal in every respect to its model at Antwerp. It consisted of covered walks below and shops above, which last brought in a considerable rent to the undertaker. Queen Elizabeth, attended by a train of nobility, entered in procession into the city in January, 1570, and after dining at sir Thomas's house in Bishopsgate-street, paid a visit to the new fabric, the shops of which were decked out with all the richest commodities of the metropolis. She then solemnly proclaimed it the *Royal Exchange*, which name its successor since the fire of London has borne to the present day. Gresham is still justly looked upon as the founder; and his crest, the grasshopper, with his statue, are seen in the modern building. When the troubles in the Low-countries interrupted the accustomed loans to the crown from Antwerp, sir Thomas advised the minister, Cecil, to apply to the merchants of his own country; and though the company of merchant-adventurers at first refused the requested loan, yet his influence, together with a letter in a somewhat menacing style from the privy-council, induced several of the monied men to join in a small one, which may be considered as the commencement of the vast advances since made to the crown from the same body. The literary education Gresham had received probably impressed him with a notion of the value of learning different from that commonly entertained by men of business; and it appeared to him worthy of his patriotic spirit to bestow part of his wealth in founding a college for the sciences in his native city. The university of Cambridge, with less liberality than, it is to be hoped, now prevails in that seminary, endeavoured to dissuade him from thus establishing a rival institution; but his determination was fixed. He devised by will his house in Bishopsgate-street for the purpose of being converted into habitations and lecture-rooms for seven professors or lecturers on the seven liberal sciences, who were each to receive a salary out of the revenues of the Royal Exchange. We shall not here discuss the utility of such an institution, or enter into its history. With respect to the founder, it is an undoubted proof of his affection to learning and mental improvement, a due degree of which it may be presumed he did not think injurious to the mercantile character. From the History of Gresham Professors by Mr. Ward, it appears that many eminent men have been of the number, though they perhaps hold the office chiefly as a sinecure. The places are continued, with a double salary, as a compensation for the loss of the apartments by the conversion of Gresham-college into the modern general excise-office. The lectures are now given in the Royal Exchange. The favourite villa of sir Thomas was at Osterly-park, near Brentford, upon which he expended a great sum; at the same time not forgeting to consult profit as well as pleasure, in which view, among his edifices were corn, oil, and paper mills upon the stream of the Brent. In the possession of general respect and esteem, he died suddenly in November, 1579, at the age of sixty. *Biog. Britan.*—A.

GRESSET, JOHN-BAPTIST LEWIS, an elegant French poet, was born at Amiens in 1709. He entered at the age of sixteen among the Jesuits; and from that retreat surprised the public by the production of some poems, which possessed all the ease and delicate pleasantry that could have been expected in a man of the world. These were his "Ver-Vert," a charming tale, and his pleasing epistles of "La Chartreuse," "Les Ombres," "Epitre au Père Bougeant," and others. The reputation they obtained was the cause of his quitting the society in his twenty-sixth year, and fixing in the metropolis. He then tried his powers in dramatic composition, and wrote the tragedy of "Edouard," which had little success. His "Sidnei," a comedy of the grave and romantic kind, was better received; but it was his "Mechant," represented in 1747, which raised him to the first rank of writers in this class. Its success was prodigious, and it has ever been regarded as a masterpiece in that species of comedy which paints manners with truth and force, without being highly comic. Gresset was admitted into the French Academy in 1748. He grew wearied, however, with the life of a literary man in the capital; and although he had always respected morals and decorum in his works, he began to be affected by the scruples concerning theatrical exhibitions which are inculcated in the catholic religion; and soon after solemnly renounced the stage, by a letter, in which he displayed the dangers attending public spectacles. He returned to Amiens, where he had a post in the finances, married a lady with a good fortune, and passed his life in a manner which acquired him the esteem and respect of his fellow-citizens. In 1775 he revisited Paris, and had the honour, as director of the French Academy, to compliment Lewis XVI. and his queen on their accession to the

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throne. His discourse upon this occasion, which was printed, was a severe satire on the vices and follies of the metropolis. He received from the court letters of nobility and the order of St. Michael, and was appointed historiographer of the order of St. Lazore. He did not long survive his return, dying in June 1777, in consequence of an abscess in his breast.

Among Gresset's works, besides those above mentioned, are some comic pieces, odes, a translation of Virgil's eclogues, and other short compositions. His poetical fame is principally founded on his "Chartreuse," "Ver-Vert," and "Le Mechant;" the first characterised by its philosophical freedom, harmony, and richness of expression; the second by its ingenious and natural badinage; the third by the accuracy of its portraitures and beauty of its versification. "Gresset," says M. Bailly, "placed between Chaulieu and Voltaire for the graces of light poetry, and perhaps the first at the theatre for elegance of versification in comedy, is also entitled to the glory, that his morals were pure as his style." *Eloge de Gresset, par Bailly. Necrologe Fr. Nouv. Dict. Hist.*—A.

GRETSER, James, a learned German Jesuit, who flourished towards the latter end of the sixteenth and beginning of the seventeenth century, was born at Marckdorf, in the year 1560. He entered into the order when he was seventeen years of age, and, applying with great assiduity to his studies, became a considerable proficient in the ancient and modern languages, philosophy, theology, and ecclesiastical and profane antiquities. He filled successively the chairs of philosophy, morals, and divinity, during twenty-five years, in the university of Ingoldstadt, and died there in 1625, when he was about sixty-four years of age. He spent a considerable part of his life in writing against protestant authors, and in defence of the order to which he belonged. The ablest of his controversial pieces are those intended to refute the answers of Whitaker, Iunius, Daneau, and other Protestants, to Bellarmine, which, though written with ease and shrewdness, are often wanting in judgment, and disgraced by too great violence and asperity, even according to the acknowledgments of father Simon, Dupin, father Niceron, and the best catholic critics. They form a collection in two volumes folio, printed at Ingoldstadt, in 1607 and 1609. He also wrote a great number of treatises in profane and ecclesiastical antiquities, one of the most celebrated of which is a learned but diffuse work "De Cruce," in three volumes 4to. Dupin has analysed this work of our author; and in his observations upon it remarks, that "it is a pity that he was not a better critic, and that he adopted pieces and incidents that were either spurious or doubtful. But the circumstance which ought to be most esteemed in his works is, the prodigious variety that is found in them, and the accuracy with which he collected on each subject whatever bears any relation to it. It may be affirmed that his books will furnish very good materials to those who would write upon the same subjects." He was well versed in the Greek tongue, and published some grammatical pieces in that language, together with notes on some Greek authors, as George Codinus, Curopalata, John Cantacuzenus, &c. All his works, originals and translations, amounting to one hundred and fifty-three in number, were printed at Ratisbon in 1739, in seventeen volumes folio. *Bayle. Moreri. Dupin. Nouv. Dict. Hist.*—M.

GREVILLE, Fulke, lord Brooke, a courtier distinguished for his literary talents, was the descendant of an ancient family settled at Beauchamp's-Court, in Warwickshire, where he was born in 1554. He was educated at both universities, but chiefly at Trinity college, Cambridge, and afterwards added to his academical acquisitions the ornamental accomplishments of a gentleman, in a course of foreign travel. He was early introduced to the court of queen Elizabeth, where he was much admired, and attracted the notice of his royal mistress so as to become a particular favourite. She shewed her regard in a manner not very pleasing to one of his gallant spirit, by restraining him from taking part in some martial enterprises abroad on which he was bent. For his disobedience in some instances, he was punished by intervals of banishment from court. His favour during this reign procured him little advancement, and it was chiefly through the interest of sir Henry Sidney that he obtained two lucrative posts in the court of the marches of Wales. For these he was probably indebted to his friendship with sir Henry's illustrious son, sir Philip Sidney, which was so intimate, that on his heroic death in the Low-countries, he bequeathed to Fulke Greville a moiety of his books. In 1597 he received from the queen the honour of knighthood, and two years after, the office of treasurer of marine causes. He sat in several parliaments during this period as knight of the shire for the county of Warwick, and probably acted as a courtier. Lord Bacon, in a collection of *wise sayings*, has quoted a short speech of sir Fulke Greville, when the house was demurring about establishing a precedent in some

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affair respecting the crown. "Why should you stand so much upon *precedents?* The times hereafter will be *good* or *bad:* if *good*, precedents will do no harm; if *bad*, power will make a way where it finds none." Though there is some shrewdness in this observation, its parliamentary wisdom may be questioned.

At the accession of James, he was created a knight of the Bath, and soon after had the grant of the castle of Warwick. This building was then in a ruinous state, and he is said to have expended twenty thousand pounds in repairing and beautifying it. Other valuable grants were made him; but it was not till a later period of the reign that he rose to any post in the state. In 1614 he was made under-treasurer and chancellor of the exchequer, and admitted into the privy-council; and was also, then or afterwards, a gentleman of the bed-chamber. His services or interest raised him, in 1620, to the peerage, by the style of lord Brooke of Beauchamp's-court. He was continued in the privy-council by Charles I., but of his political character or actions we have little information. He had long distinguished himself as a patron of letters; and in 1627 he testified his gratitude to his alma mater, by founding at Cambridge a history-lecture, with a handsome salary to the professor. His long and prosperous life was terminated in a tragical manner, in 1628. One of his domestics, named Ralph Haywood, who had faithfully served him many years, finding himself likely to be frustrated of his expected reward, entered into a warm expostulation on the subject, when alone with him in his chamber. Lord Brooke returned a severe reprimand to this liberty, which threw the servant into such a paroxysm of rage, that he gave his master a mortal stab in the back, and then, locking himself up in his room, put an end to his own life with the same weapon. His lordship was interred at Warwick, and upon his tomb the following epitaph was placed, by his own direction: *Fulke Greville, servant to queen Elizabeth, counsellor to king James, and friend to sir Philip Sidney.* He passed his life in celibacy, but had all the old courtier's gallantry towards the fair sex.

Though Greville was known to be a writer in prose and verse during his life-time, yet few of his compositions were made public till after his death. In 1632 the following poetical works appeared under his name: "A Treatise of Human Learning," one hundred and fifty stanzas, of six lines each: "An Inquisition upon Fame and Honour," eighty-six stanzas: "A Treatise of Wars," sixty-eight stanzas: "The Tragedy of Alaham:" "The Tragedy of Mustapha:" "Cæliaca;" containing one hundred and nine sonnets, mostly on the topic of love. To these may be added his poetical remains, consisting of "A Treatise of Monarchy," and "A Treatise of Religion." From the titles of these pieces the reader would expect not much of the fancy and amenity which constitute the proper character of poetry; and, in fact, they bear the grave and sententious stamp of the age, with a mysterious depth in the thoughts which often involves them in great obscurity. There are, however, passages in which he breaks out with uncommon splendour; and his versification, which is in general very negligent, sometimes becomes extremely harmonious. His tragedies are formed upon the ancient model, and are rather fitted for the closet than the stage. On the whole, it is probable that no modern student of English poetry has had the patience to peruse these works, however they may have been praised during the prevalence of a different taste. Of his prose writings, the most interesting is the Life of the great object of his admiration, sir Philip Sidney. This, however, is by no means a model of biography, since it wants plainness and precision in the narration, and has not a third part devoted to its proper subject, the rest being expended upon preliminary discourses. His style in all his works is affected and involved, full of metaphor and digression, yet displaying a full mind and a large acquaintance with various learning. *Biog. Britan.*—A.

GREW, NEHEMIAH, a physician, eminent for his writings on the anatomy and physiology of vegetables, was born at Coventry, in which city his father, Obadiah Grew, D.D. was vicar of St. Michael's church. He was brought up in the presbyterian sect, his father having taken the covenant; and upon the change of things at the Restoration he was sent to study in a foreign university, where he took the degree of doctor of physic. He settled first at Coventry, but in 1672 he removed to the metropolis. Having made himself already known as an ingenious enquirer into nature, he was chosen a fellow of the Royal Society in 1672, on the recommendation of bishop Wilkins. That body, in 1677, appointed him their secretary, in which capacity he published the Philosophical Transactions from Jan. 1677-8 to Feb. 1678-9. The college of physicians admitted him an honorary fellow in 1680. He obtained considerable practice, and was much esteemed, as well for his piety as his philosophical knowledge. He died in 1711. Dr. Grew's first publication

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was entitled "The Anatomy of Vegetables begun," 1671, 12mo. It was followed by "An Idea of a Phytological History of Roots," 1673; and "The Anatomy of Trunks," 1675. These separate pieces constituted the three first books of his great work, "The Anatomy of Plants, with an Idea of a Philosophical History of Plants;" 1682, folio, with many plates. This is a truly excellent performance, replete with curious observations concerning the intimate structure of vegetables and their parts, in the examination of which he diligently employed microscopes and other helps. There are few things yet ascertained upon this subject with which he was not acquainted. In particular, he had a notion of the efficacy of the dust of the stamina in impregnating the ova or rudiments of the seed. This idea is commonly ascribed to sir Thomas Millington; but Dr. Grew, speaking of a discourse with that person, in which Millington told him that he conceived that the *attire* served as the male for the generation of the seed, subjoins, "I immediately replied, that I was of the same opinion; gave him some reasons for it, and answered some objections that might oppose them." This was, however, at present only an hypothesis, and Grew seems rather to have regarded the stamina as excretory vessels. There is some theoretical matter in this book, particularly relative to colour and taste in plants, which he derives from salts of different figures. He also wrote "A Catalogue and Description of the Natural and Artificial Rarities belonging to the Royal Society; to which is added, the Comparative Anatomy of Stomachs and Guts begun," 1681, folio. This last, which was the substance of papers read before the Royal Society, contains much valuable description of the primæ viæ, as existing in a great number of animals. A Latin treatise on Epsom and other purging salts, 1695, and some papers in the Philosophical Transactions, complete his properly professional works. He concluded his labours with a book designed to serve the cause of religion, entitled "Cosmographia Sacra, or a Discourse of the Universe, as it is the Creature and Kingdom of God," 1701, folio. In this he not only supports the doctrines of theism, but argues in favour of the Jewish and Christian revelations. He maintains the existence of "a vital substance in nature, distinct from a body," which, as well as Cudworth's plastic form, has been charged by Bayle as the admission of an unconscious principle of action, similar to that of the atheists; but Le Clerc endeavours to free them from this consequence. *Biog. Britan. Halleri Bibl. Botan. and Anatom. Pulteney's Sketches of Botany in England.*—A.

GREY, lady JANE, the innocent and amiable victim of another's unprincipled ambition, was the daughter of Henry Grey, marquis of Dorset, by Frances Brandon, daughter of Charles Brandon, duke of Suffolk, and Mary, queen dowager of France, and sister of Henry VIII. Her birth is placed, though without direct authority, in 1537. From her early years she exhibited a quickness of parts that has rendered her one of the prodigies of her sex and age. Besides the accomplishments of needle-work, fair handwriting, and music, she possessed such a knowledge of the learned languages as would be surprising in the most promising scholar of the other sex. The learned Ascham has recorded, that on paying her a visit in her fourteenth year at her father's seat in Leicestershire, he found her reading the Phædon of Plato while the rest of the family were hunting. She was then under the tuition of Mr. Aylmer (afterwards bishop of London), to whose kind and gentle treatment, which was a contrast to the severity of her parents, she attributed the delight she took in study. She was able at this time even to write Greek with facility and eloquence, and she is said also to have acquired not only the French and Italian languages, but the Hebrew, Chaldee, and Arabic. If abatements are made for panegyrical exaggeration, enough will remain to place her among the most extraordinary of early geniuses. Her solidity of judgment was equal to her readiness of apprehension, and she discoursed upon the most important topics with excellent sense. With all these endowments of the understanding, she possessed the modesty and gentleness proper to her sex. She imbibed from her tutor the principles of the Reformation, to which she always remained warmly attached.

It will be seen in the accounts of Edward VI. and Dudley duke of Northumberland, in what manner the latter pursued the career of his ambition. When the young king's declining health alarmed him with the prospect of an approaching change, he meditated the securing of his authority by a project no less daring than criminal. Trusting in Edward's zeal for the protestant religion, he ventured to propose to him the unfraternal and arbitrary act of setting aside both his sisters from the succession, and bequeathing his crown to lady Jane Grey, though her mother, in whom the right belonging to that branch resided, was then living. He had previously procured a

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marriage, in May, 1553, between this lady and his own fourth son, lord Guilford Dudley, an amiable youth, who soon gained the heart of his young bride. The act altering the succession was speedily drawn up, and Edward died on July 6th of the same year. On July 10th lady Jane's father, now duke of Suffolk, accompanied by the duke of Northumberland, repaired to Durham-house, where the young couple resided, and paying homage on his knees to his astonished daughter, explained to her what had been done in her favour. She made many urgent and forcible objections to the design, and pleaded the preferable right of the two princesses, and her own thorough aversion to a public and splendid station; but at length, overcome by the authority of her parents, and especially by the entreaties of her beloved husband, she consented to become a pageant-queen. She was conveyed to the royal apartments in the Tower, and proclaimed in the city of London with all due solemnity; but with little acclamation on the part of the people. It is unnecessary here to repeat the events which subverted her mock-royalty of nine days. At the end of it, her father announced to her the necessity of returning to a private station. She received the intelligence with perfect serenity, and expressed herself much better pleased with the act of relinquishing, than she had been with that of assuming, the crown. Soon after, Northumberland suffered the just punishment of his treason. The duke of Suffolk was imprisoned, but soon restored to his liberty. Lady Jane and her husband were arraigned, and sentence of death was pronounced upon them. They were committed to custody, but treated with indulgence; and hopes were entertained that justice would be satisfied without the sacrifice of a victim so involuntarily criminal. This might probably have taken place, had it not been for the ill-advised insurrection of sir Thomas Wyat and others, which was very imprudently and ungratefully joined by the duke of Suffolk and his brothers. After its suppression, it was resolved in Mary's council, that, for the future security of the crown, lady Jane and her husband should be put to death. She received the notification of this purpose with her accustomed mildness and tranquillity, and prepared herself for the catastrophe. Mary's religious zeal induced her to send divines for the conversion of Jane to the catholic faith; and the time first fixed upon for the execution was prolonged three days, in order to aid their efforts. But they were encountered with equal zeal, and with readiness and solidity of argumentation, on her part; and her constancy remained unshaken. On the evening before her death she wrote to her sister, lady Catharine Grey, a letter, said to have been in the Greek language, which she sent to her with the present of a Greek testament. The alleged substance of the letter in English is given in the Biog. Britan. but from its length it may be doubted whether any scholar in Europe could have composed it in Greek within that time. Another account, indeed, more probably, says it was written in Latin. On the fatal morning, her husband, who was confined separately, having obtained permission from the officers, sent a tender request to take a last farewel of her. This, however, through the apprehension that their resolution might be shaken by such a meeting, she thought it best to decline; and she contented herself with giving him a parting token out of her window as he was led to execution. She saw undisturbed his remains brought back, and wrote on the occasion three sentences, in Greek, Latin, and English, in her table-book, which she presented as a memorial to the constable of the Tower. Her turn soon followed. With a composed countenance she proceeded to the scaffold, where she made an address to the by-standers, acknowledging her fault in not rejecting with sufficient steadiness the crown which was forced upon her, and expressing her willingness to expiate her crime by death. She assisted her woman in adjusting her dress, took leave of the attendants, and laying her head upon the block, received the fatal stroke, Feb. 12, 1554. History does not record a more heroic end than that of this young woman of seventeen. She was universally pitied, and even bigotry has treated her memory with respect. *Biog. Britan.* *Hume's Hist. Engl.*—A.

GREY, RICHARD, an ingenious and learned divine of the church of England, who flourished in the eighteenth century, was born in the year 1693. We have not met with any account of the place of his birth, or of his early education; but find that, after he had gone through the preparatory grammar learning, he was entered of Lincoln college, in the university of Oxford, where he took his degree of M.A. in the year 1718-19. The first preferment which he obtained was the rectory of Kilncote, in Leicestershire, to which he appears to have been instituted at an early period in life; and afterwards he was appointed to the rectory of Hinton, in Northamptonshire, and to a prebend in the cathedral church of St. Paul. In the year 1730 he published his "Memoria

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Technica, or a new Method of artificial Memory, applied to, and exemplified in, Chronology, History, Geography, Astronomy; also Jewish, Grecian, and Roman Coins, Weights, and Measures, &c. with Tables proper to the respective Sciences, and memorial Lines adapted to each Table," 8vo.; of which a fourth edition appeared in the year 1756. His method consists in expressing numbers by artificial words, and in making such a change in the ending of the name of a place, person, planet, coin, &c. without altering the beginning of it, as shall readily suggest the thing sought, at the same time that the beginning of the word, being preserved, shall be a leading or prompting syllable to the ending of it so changed. It reflects great credit on the author's ingenuity, and may certainly be rendered of use in history and chronology. In the same year he published "A System of English Ecclesiastical Law, extracted from the *Codex Juris Ecclesiastici Anglicani* of the Right Rev. the Lord Bishop of London, for the Use of young Students in the Universities who are designed for Holy Orders," 8vo. For this work the university presented him with the degree of doctor of divinity by diploma, during the following year. It was afterwards reprinted at different periods, with the addition of marginal references to the pages in the *Codex*. In the year 1736 he published a large anonymous pamphlet, entitled "The miserable and distracted State of Religion in England, upon the Downfall of the Church established;" and in the year 1738, "A New and Easy Method of learning Hebrew without Points. To which is annexed, by Way of Praxis, the Book of Proverbs, divided according to the Metre; with the massoretical Readings in Roman Letters, &c. a grammatical Analysis, and short Notes critical and explanatory, &c." 8vo. In the following year he published, on a large single sheet, "Tabula exhibens Paradigmata Verborum Hebraicorum regularium & irregularium, per omnes Conjugationes, Modos, Tempora, & Personas, plenius & accuratius excusa;" and also "Historia Josephi Patriarchæ, Literis tam Romanis quam Hebraicis excusa, cum Versione Interlineari S. Pagnini, & vocum Indice Analytico; præmittitur nova Methodus Hebraicè Discendi, diligentius recognita, &c." 8vo. These pieces were again reprinted in 1751. In the year 1742, Dr. Grey published "Liber Jobi in Versiculos Metrice divisus, cum Versione Latina Alberti Schultens, Notisque ex ejus Commentario excerptis, &c. Edidit, atque Annotationes suas ad Metrum Præcipue Spectantes, adjecit R. G. &c. Accedit Canticum Moysis, Deut. XXXII. cum Notis variorum," 8vo. In the preface to this work some strictures were introduced on particular passages in Warburton's "Divine Legation;" to which that gentleman replied in his "Remarks on several occasional Reflections, &c." This reply called forth from Dr. Grey, in the year 1744, "An Answer to Mr. Warburton's 'Remarks on several occasional Reflections,' so far as they concern the Preface to a late Edition of the Book of Job; in which the Subject and Design of that divine Poem are set in a full and clear Light, and some particular Passages in it occasionally explained," &c. 8vo. In the year 1746 we find Dr. Grey occupying the post of official and commissary of the archdeaconry of Leicester. In 1749 he published "The last Words of David, divided according to the Metre, with Notes critical and explantory," 4to. His last publication, excepting new editions of some of his former pieces, was an English translation of Mr. Hawkins Browne's poem "De Animæ Immortalitate," which appeared in 1753. Besides the articles enumerated above, Dr. Grey printed some single "Sermons," preached on public occasions. He died in 1771, in the seventy-eighth year of his age. *Nichols's Anec. of Bower*.—M.

GRIBALDI, MATTHEW, surnamed Mosa, a learned jurist, was born at Chieri in Piedmont. He opened a school of law at Padua in 1548, where he taught with great applause to a large number of auditors. But having imbibed the principles of the reformers, he was obliged, in 1553, to withdraw secretly from that city. He wandered about for some time, and in 1555 was introduced to Calvin in Geneva; but as he had incurred suspicion of being addicted to the opinions of the Unitarians, that reformer refused to give him the hand of fellowship till he had cleared himself in that particular. Gribaldi refused to give him this satisfaction, wherefore he was ordered to depart from the city; and the recent fate of Servetus was a sufficient admonition for him not to delay. Calvin, according to Beza, predicted to him the calamities which were about to pursue him, a prediction which he might safely make, since they were the result of that intolerance which he himself had excited. Gribaldi was received at Tubingen through the means of Vergerius, and for some time occupied the chair of law in that university, till impending persecution obliged him to quit it. He then repaired to Bern, in the neighbourhood of which he purchased an estate, with the intention of spending his days there. But being cited before the magistrates to answer for the heresies imputed to him, he was obliged

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to retract, in order to gain his liberty. The sincerity of this retractation was doubted, since he afforded a retreat in his house to the persecuted Gentilis; and he would again have been molested, had he not been carried off by the plague in 1564. Gribaldi was accounted very eminent in his profession, and a friend of justice and equity. He wrote commentaries on the pandects and other parts of the civil law. With respect to his religious opinions, he is represented as supposing the divine nature divided into three eternal spirits, distinguished from each other, not only by number, but also by subordination. *Bayle. Tiraboschi. Mosheim.*—A.

GRIFFET, HENRY, an useful writer among the Jesuits, was born at Moulins in 1698. He became preacher to the king; and after the abolition of his order retired to Brussels, where he died in 1775. He published a new edition of "Father Daniel's History of France," seventeen volumes 4to., *Paris*, 1756: to this he subjoined learned and curious dissertations; and the Life of Lewis XIII., which occupies three of the volumes, is entirely his own: "A Treatise on the different Kinds of Proof employed in establishing Historical Facts," 1769, 12mo.; a solid and judicious performance: "Sermons, and other Works of Piety:" "Latin Poems:" an edition of "Avrigny's Memoirs of Profane History," five volumes 12mo., 1757, augmented and improved. *Nouv. Dict. Hist.*—A.

GRIMALDI. See BOLOGNESE.

GRIMANI, DOMENICO, cardinal, son of Antony Grimani, procurator of St. Mark, and afterwards doge of Venice, was born at Venice in 1460. He was early employed by the republic, and in 1493 was raised to the purple by pope Alexander VI. He has merited commemoration by the piety he displayed towards his father, who, having been commander of a fleet, and defeated by the Turks, was imprisoned and treated with great rigour. The son offered to take his place, which being refused, he waited upon him in prison, and rendered him every possible service. Antony at length receiving sentence of banishment, retired to Rome, where his son paid him every attention capable of alleviating his affliction, till he was enabled to return to Venice. The cardinal was an eminent patron of letters and the fine arts. He collected a choice library, consisting of eight thousand volumes in all languages, which at his death he bequeathed to the canons regular of St. Salvadore in Venice. He also made a fine collection of statues and other remains of antiquity, which, augmented by his nephew John, patriarch of Aquileia, was presented by both to the republic of Venice. He was a patron and correspondent of Erasmus, and translated from Greek into Latin some homilies of Chrysostom. He died in 1523. *Moreri. Tiraboschi. Nouv. Dict. Hist.*—A.

GRINDAL, EDMUND, a learned and eminent English prelate in the sixteenth century, was born at Hensingham, a small village near Whitehaven, in the county of Cumberland, in the year 1519. He very early discovered a strong inclination for learning, and after he had passed through the grammar school was sent to Magdalen college, in the university of Cambridge. From that institution he afterwards removed to Christ's college, and again to Pembroke-hall, where he was chosen fellow in 1538, at which time he had taken his degree of B.A. He commenced M.A. in 1541. In the year 1548 he was appointed senior proctor of the university; and during the following year, after having been admitted to the degree of bachelor in divinity, was chosen lady Margaret's preacher at Cambridge. In such high estimation was he now held for his talents and learning, that when, in the year last mentioned, an extraordinary act was kept for the entertainment of king Edward's visitors, he was one of the four disputants selected out of the ablest scholars in the university, to debate the questions, "Whether transubstantiation could be proved by plain and manifest words of Scripture?" and "Whether it might be collected and confirmed by the consent of fathers for a thousand years after Christ?" Grindal maintained the negative on both questions, and acquitted himself on the occasion with great honour and applause. His learning, piety, and virtue, recommended him to the acquaintance of Dr. Ridley, then bishop of London, and to that of the celebrated Martin Bucer, who entertained a great esteem for him. In the year 1550 bishop Ridley appointed him his chaplain; and in the following year collated him to the precentorship of St. Paul's cathedral. His next promotion was to the honourable appointment of chaplain to his majesty, which took place towards the close of the year last mentioned; and in 1552 he obtained a stall in Westminster-abbey. About the same time a design was entertained of appointing him to a bishopric in the North; which, owing to the rapacious intrigues of a powerful courtier, did not take effect. Upon the death of king Edward, in 1553, Mr. Grindal retired into Germany, to avoid the persecution under queen Mary, and settled at Strasburg, where he applied with great diligence to the study of the German language, in order to qualify himself

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to preach in the churches of that country. He also spent some time at Frankfort, where he took the side of Dr. Cox and his party in the disputes relative to the mode of church government, and king Edward's service book. While he continued in Germany he was very industrious in collecting authentic accounts of the lives and writings of the sufferers in England for the protestant religion, which he presented to Mr. John Fox, who inserted them in his "Acts and Monuments," chiefly as they were drawn up and methodised by Mr. Grindal. Upon the death of queen Mary, in 1558, he returned to England, and was employed, among others, in preparing the new Liturgy which was to be presented to the queen's first parliament. He was also one of the eight protestant divines chosen to hold a public disputation against the popish prelates, in the year 1559. He was frequently appointed to preach before the queen and privy-council, on public occasions; and was likewise nominated one of her majesty's commissioners for the royal visitation in the North, to require the oath of supremacy, to inspect cathedrals and the manners of the clergy, to destroy the instruments of superstition and idolatry, &c. Under this visitation the universities were comprehended; and at Cambridge Dr. Young was removed from the mastership of Pembroke-hall for refusing the oath of supremacy, and Mr. Grindal chosen in his room, in the year last mentioned. At first he declined accepting of this preferment; but the college, considering him to be designed for the highest honours of the church, and at the same time justly appreciating his superior merits, were very desirous of securing him for their patron, and so urgent with him to accept of their offer, that at length he yielded to their solicitations.

In the same year Mr. Grindal was nominated to the bishopric of London, in the room of Bonner, who was deprived; but he did not absolutely accept of it for some months, as he entertained scruples of conscience with respect to impropriations, and the habits and ceremonies required to be used by such as were bishops. Having consulted his friend Peter Martyr, professor of divinity at Zurich, upon these points, that eminent man, while he disapproved of the habits and ceremonies equally with Grindal, advised him not to refuse the bishopric on account of them, but to submit from a regard to the present unsettled state of the church, which would be essentially injured if he and his brethren who entertained similar scruples were to be prohibited from preaching; and also in the hope that if such men as himself were placed in the principal ecclesiastical stations, many, if not all things complained of, might gradually be redressed. Being thus persuaded, he at length conformed, and was consecrated before the end of the year. In 1560 our new-made prelate was appointed one of the queen's ecclesiastical commissioners, and, in conjunction with the archbishop of Canterbury, reformed the calendar, and ordered that the ten commandments in English should be set up upon the east wall of every church throughout the kingdom. In the same year he joined the archbishop of Canterbury and the bishop of Ely, in writing a private letter to the queen, to persuade her to marry. His primary visitation of his diocese he held in the following year; and in 1563 he was employed, together with the archbishop of Canterbury and some civilians, in preparing, for the first time, a book of fixed statutes for Christ-church college, Oxford. About the same time he rendered considerable service to the English merchants settled at Antwerp, and other places in the Spanish dominions; who, exasperated at the repeated exactions and ill usage practised on them by the Spaniards, were desirous of removing from their territories to some commodious place on the continent, where they might enjoy freedom both of religion and of trade. These merchants had shewn much kindness to the exiles from England during the reign of queen Mary; which circumstance led bishop Grindal, out of a principle of gratitude, cheerfully to espouse their cause. By means of his interest with the queen, and his able management with the agent of the earl and countess of East-Frizeland, he procured a licence for their establishment at Embden, where they were soon settled to their satisfaction. About the same time also bishop Grindal, at the request of secretary Cecil, wrote animadversions upon a treatise entitled "Christiani Hominis Norma." This work was the production of Justus Velsius, a learned Dutchman, but very enthusiastical, who endeavoured to propagate some of his strange and visionary notions in London, where he had resided for some time. He sent his treatise to the queen, accompanied with a letter, in which he denounced judgments against her and her kingdom, if she and her subjects did not receive his doctrine; upon which he was cited before the ecclesiastical commissioners, who ordered him, in the queen's name, to quit the kingdom. In the year 1564 our prelate was admitted to the degree of doctor of divinity by the university of Cambridge, who deputed Miles Coverdale to administer to him

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the usual oaths on that occasion, at his palace in London; and in the same year he received orders from the queen and archbishop Parker to prosecute vigorously all those who did not comply with the act of uniformity. Accordingly, he did proceed against the puritans, but with great mildness and gentleness; because he himself had formerly entertained the same scruples by which they were influenced. Parker, therefore, complained against him to the queen, who sent him a special letter, commanding him to be diligent in punishing all recusants; but even this mandate had not the effect of urging him to proceed to those extremities, by which the queen and the zealous archbishop were for compelling the puritans to submission. He rather chose to try the effect of persuasion; and when this failed, it was with great reluctance that he put in force against them any of the harsh and persecuting measures which the directions of the council and the provisions of the act of uniformity enjoined. In the month of November of this year bishop Grindal preached a sermon in St. Paul's cathedral, in honour of the emperor Ferdinand, lately deceased, which was afterwards printed.

About this time many of the puritan ministers who were deprived for nonconformity were accustomed to assemble with such of the laity as were of similar sentiments, in private houses, and other secret places, where they celebrated divine worship without those habits and ceremonies which gave them offence in the church established by law. The queen, having had information conveyed to her of their proceedings, was greatly displeased that any of her subjects should presume to worship God in a manner not approved of by her, and unsanctioned by parliament. She, therefore, sent orders to her ecclesiastical commissioners, to take effectual measures to keep the laity to their parish-churches, and to let them know, that if they frequented any separate conventicles, or transgressed the laws of the church, they should for the first offence be deprived of their freedom of the city of London, and afterwards suffer such further punishment as she should direct. But, notwithstanding this threatening message, which was founded upon an illegal stretch of the prerogative, there being no law as yet in existence to disfranchise any man for not coming to church, the puritans continued their meetings, and on the 19th of June, 1567, about an hundred of them assembled for worship and the administration of the sacrament at Plumber's-hall, which they had hired under the pretence of keeping a wedding there. But their meeting was broken up by the sheriffs of London, who took many of the persons present into custody, and sent them to the Compter. On the next day seven or eight of the principal among them were examined before the lord-mayor, the bishop of London, and others of the queen's commissioners, who were charged by bishop Grindal with absenting themselves from their parish churches, and setting up separate assemblies for prayer and preaching, &c. They defended their conduct with great zeal and resolution, and, remaining unconvinced by the bishop's endeavours to persuade them that their separation from the church was unjustifiable, were committed prisoners to Bridewell, with the others who were in custody, to the number of thirty-one in all. After they had remained in confinement above a year, without making any submission, or shrinking in the least from their principles, an order of council was issued for their release, in consequence of the humane interference of bishop Grindal on their behalf. This imprisonment of the puritans has been attempted to be vindicated by some protestant writers; but the arguments in support of it would justify persecution in its most odious forms, and cannot be maintained upon true protestant principles. Supposing them admissible, they would serve to apologise for the most iniquitous oppressions and cruelties of popery itself. In the year 1568, bishop Grindal set on foot a contribution for the relief of the persecuted Protestants abroad, by way of benevolence, or collection from his clergy, which occasioned his being threatened by some of them, who were disaffected to this cause, with a *præmunire*, for laying a charge upon his clergy without authority from the queen. Their threatenings, however, did not prevent him from proceeding with his humane and pious undertaking. In the year 1570, bishop Grindal was translated to the archbishopric of York, which promotion he owed chiefly to the patronage and interest of secretary Cecil. It is said that archbishop Parker, when consulted about this promotion, signified "that he liked well of Grindal's removal: for he reckoned him not resolute and severe enough for the government of London, since many of the ministers and people thereof (notwithstanding all his pains) still leaned much to their former prejudices against the ecclesiastical constitution." Soon after his translation our new archbishop went down into Yorkshire, where he found the charge which he had undertaken peculiarly laborious, from the remains of superstition which were prevalent in that country, the gross ignor-

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ance in which the people in general were involved, and the great scarcity of learned and laborious clergymen, to instruct and reform them. However, he determined to apply with zeal and diligence to the remedy of these evils, and in a few years succeeded in introducing a favourable change into his diocese.

One of the first services which he rendered to his see was the recovery by law of a house and lands at Battersea, in Surrey, formerly belonging to the archbishops of York, which were intended for their convenience when they came up to parliament or convocation, or on account of other business at court. About the same time the famous Thomas Cartwright having attacked the present ecclesiastical constitution, in his lectures at Cambridge, archbishop Grindal wrote a letter to secretary Cecil, desiring that he might be silenced. A short and compendious way of confuting an adversary! In the year 1571 our prelate began his metropolitical visitation, and published his injunctions to the clergy and laity, for the discipline and government of the church. This visitation was continued during the following year, and succeeded by a visitation of the dean and chapter of York, to whom he also issued out injunctions. In the year 1573 he interceded with the lord treasurer in behalf of the clergy of his diocese, who were in general harassed and oppressed by the deputies of the gentlemen-pensioners, to whom the queen had by letters patent granted the penalties and forfeitures incurred by individuals of the clerical body, for concealing lands and rents given for superstitious uses, belonging now by act of parliament to the crown. In 1574 he held an ecclesiastical commission, the proceedings of which were chiefly directed against the principal avowed Papists within his jurisdiction. Our archbishop exercised great care to prevent ignorant and unqualified persons from holding benefices in his church. With this view he provided that all who came for institution to livings should be well examined; and such as were found defective in learning and abilities he rejected, notwithstanding their presentations. Of his attention in this respect Mr. Strype has mentioned an instance, which shews what grossly ignorant persons had at that time sufficient interest to be admitted into the clerical office. "One William Ireland," says he, "was presented to the rectory of Harthill; who coming to the archbishop, was examined by the archbishop's chaplain. In his presentation were these words, *vestri humiles & obedientes*, which the chaplain required him to construe, to understand his ability in Latin. But he expounded them *your humbleness and obedience*. The chaplain asked him again, who brought the children of Israel out of Egypt? He answered, king Saul. And being asked, who was first circumcised? he could not answer. Wherefore the archbishop rejected him." One of our prelate's chief concerns, ever since his promotion, was to supply the churches under him with preachers, of whom there was a great scarcity every-where in his time. And such were his exertions while he presided over the see of York, that within less than six years he was the means of placing in that diocese above forty learned preachers, and those graduates, in addition to the few whom he found there; which was a great number, considering the circumstances of the times, and is an honourable proof of his zeal in banishing ignorance and superstition from among the people of his charge.

Upon the death of archbishop Parker in 1575, archbishop Grindal was advanced to the metropolitan see of Canterbury. In the same year a convocation was held under him, in which some articles for the regulation of the clergy were agreed upon, entitled "Articles touching the Admission of apt and fit Persons to the Ministry, and the establishing of good Order in the Churches;" which were printed and published by the queen's authority. During the following year he obtained a new and very extensive ecclesiastical commission; and also employed himself in reforming several abuses in his courts, regulated dispensations, &c. in which he was assisted, at his own desire, by some of the most learned lawyers and civilians of those times. He likewise held, in the same year, a metropolitical visitation. Archbishop Grindal was sufficiently aware of the great ignorance which obtained among the generality of his clergy, and on that account countenanced and encouraged the religious exercises, or *prophecyings*, as they were then called, which, with the approbation of the diocesans, had for some years been setting up in different parts of the kingdom, for their instruction and improvement. These *prophecyings* were conducted by classes or associations of the clergy, who held meetings once a fortnight in a church belonging to some market town, or other large place, under the presidency of moderators appointed by the bishops. At those meetings they each of them in his turn explained, according to his ability, some particular portion of Scripture, which had been previously allotted them. Afterwards the moderator made his observations upon what the rest had said, and delivered what he considered to be the true sense of the passage. These meet-

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ings were generally attended by a large concourse of people, who came either for the sake of information, or of gratifying their curiosity. The reputation of the respective ministers, therefore, was at stake; and in order not to be disgraced at such meetings, they were obliged to attend to their studies, and to consult commentators, and expositors, and other books, by which their knowledge of the Scriptures was considerably improved. Complaint, however, was made, that in some instances these exercises had been prostituted to party purposes, both in religion and politics; which induced the archbishop to publish regulations for the management of them, that might preclude such complaints for the future. But the queen had conceived a rooted dislike to them, having been led by the late archbishop Parker to view them in no other light than as seminaries of puritanism, which served to render the people so inquisitive, that their spiritual superiors would lose their influence over them, and they would become by degrees confirmed in a dislike to the established religion. Her majesty was therefore determined to suppress them, and gave directions to that prelate accordingly. He did not live, however, to proceed in that business farther than throughout the diocese of Norwich. We have seen above, that archbishop Grindal had endeavoured to remove the objections to these exercises, by the orders which he issued for their government; in which his example was followed by many others of the bishops, who, with himself, were sensible of the advantages which both the clergy and laity derived from them. But nothing short of their entire abolition would satisfy the queen, and, "the archbishop being at court," says Mr. Strype, "she particularly declared herself offended at the number of preachers, as well as at the exercises, and warned him to redress both: urging, that it was good for the world to have few preachers, and that three or four might suffice for a county; and that the reading of the homilies to the people was enough. In short, she required him to do these two things, viz. to abridge the number of preachers, and to put down the religious exercises. The speeches she used to him were somewhat sharp."

Archbishop Grindal, however, entertained very different sentiments from the queen on these subjects, and instead of giving directions to his archdeacons to obey her commands, wrote a long letter to that princess, in which, with a degree of sincerity, openness, and freedom, which reflect great honour on his memory, he expatiated on the necessity and usefulness of preaching, the propriety of increasing rather than diminishing the number of preachers, and on the subserviency of the exercises to the improvement and edification both of the clergy and laity. He then declared, that he could not in conscience, and without offence to the majesty of God, give his consent, or issue his injunctions for suppressing the exercises. He concluded with requesting that her majesty would leave ecclesiastical matters to the bishops and divines of the realm, without deciding upon them in the same peremptory manner as in civil affairs; such decisions being "the antichristian voice of the pope, *sic volo, sic jubeo, stet pro ratione voluntas*, or, so I will have it, so I command, let my pleasure be stated as the only reason for it." And he also exhorted her to remember, that notwithstanding her power and grandeur, she was a mortal creature, and accountable to God, whose will she ought to be desirous of conforming to and obeying, particularly by promoting true religion to the utmost of her power. This letter, instead of producing its proper effect upon the haughty princess, inflamed her resentment against the honest archbishop, for venturing to dispute her commands. She therefore repeated her orders to him for suppressing the *prophecyings*; and when he resolutely persevered in his refusal, after sending letters to the other bishops, commanding them to carry her commands into execution, by way of terror to the whole bench, she caused an order to be sent him from the star-chamber, in June, 1577, which confined him immediately to his house, and sequestered him from his archiepiscopal functions for six months. Towards the expiration of that period, the lord-treasurer wrote to him a friendly letter to persuade him to make submission, by sending in a general acknowledgment of his fault, and begging the queen's pardon. As the archbishop, however, was not conscious of having committed any crime, he refused to comply with such ignominious terms; but at the same time he sent the commissioners a letter, acknowledging the queen's mildness and gentleness in his restraint, together with his great uneasiness at her displeasure, and entreating them to intercede with her majesty for his liberty, on account of the inconveniences and mischiefs to his see from his sequestration. As, however, he could not be persuaded to retract his opinion, and confess his sorrow for what was past, his sequestration was continued, and there were even some thoughts entertained of deposing him; but as such a measure was thought too severe, and the apprehension of it began to ex-

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cite the resentment and remonstrances of some of the courtiers who were best affected to the protestant religion, the design was laid aside. In 1579 he was liberated from his confinement, or at least had leave to retire for his health to his house at Croydon; for we find him there, consecrating the bishop of Exeter in that year, and the bishops of Winchester, and of Litchfield and Coventry, in the year following. This part of his archiepiscopal function he exercised, by commission from the queen, even under his sequestration; but the other affairs of his see were managed during that interval by two civilians, appointed by the queen and council for that purpose. They were not to act, indeed, without shewing some degree of deference to the archbishop, and consulting with him on their proceedings. It appears also that sometimes, upon special command from the queen and council, he acted in person, issuing out orders in his own name; and that in general, he was as active and vigilant in the care of his diocese, as the peculiarity of his situation permitted.

In the year 1580 a convocation met at St. Paul's, some of the members of which, out of a generous zeal for their worthy metropolitan's honour, moved that no business should be entered upon, nor subsidy granted, till archbishop Grindal should be restored to the full possession of his see. But the majority, fearful of offending the queen, resisted that motion; notwithstanding that they unanimously concurred in a petition to her majesty for the archbishop's restitution. This petition, however, produced no change in the queen's mind; and it is uncertain at what precise time his sequestration was taken off, though it seems most probably to have been in the year 1582. In that year the archbishop totally lost his sight, which had for some time been impaired in consequence of his severe application to his studies; and being at the same time afflicted by a complication of painful disorders, he resigned his dignity, and obtained a promise of a pension for life from the queen, whose favour he never recovered, because he would never acknowledge himself in the wrong for having resisted her majesty's commands. It is not certain that the business of his resignation and pension was entirely completed before his death, which took place at Croydon in 1583, when he was sixty-three years of age. He was a prelate of considerable learning, great piety, uncommon moderation for the age in which he lived, and of unblameable and exemplary manners. He was of a mild, generous, and friendly temper, affable, and easy of access, even in his highest state of exaltation. On account of his dislike to the habits, his great reluctance at persecuting the puritans, and the encouragement which he was desirous of extending to the religious exercises called *prophecyings*, he has by some been accused of disaffection to the constitution and government of the episcopal establishment of which he was a prelate; but we think with great injustice. He was universally respected and esteemed by his protestant countrymen; and during his exile abroad contracted a friendship with many of the most celebrated of the foreign reformers, with whom he afterwards corresponded. To him the French Protestants were greatly indebted for assistance in obtaining permission to open a church in London, according to their own formularies and discipline; which was the origin of the French church still existing in Threadneedle-street. None of his writings were published, excepting the Sermon which has been already mentioned by us, and "A Dialogue between Custom and Truth," published in Fox's "Acts and Monuments," vol. II. towards the conclusion of the ninth book. *Biog. Britan. Brit. Biog. Strype's Hist. of the Life, &c. of Grindal. Neal's Hist. Purit. vol. I. ch. v. & vi.*—M.

GRIVE, JOHN DE LA, an esteemed French geographer and engraver, was born at Sedan, in the year 1689. In his early years he discovered a strong inclination for the study of the mathematics, and after a preliminary education in the schools of his native city, was sent to Paris, where he entered into the congregation of the priests of St. Lazarus, in which he spent several years. Having taken orders, he was sent by his superiors into Poland, where, in the year 1713, he filled the post of professor of theology in a house belonging to the order at Cracow. During the following year he returned to Paris, and soon afterwards quitted the congregation, that he might follow the natural bent of his mind by devoting his time to the study of geometry, and the other branches of science of which geometry is the foundation. Having become expert in trigonometry, design, surveying, &c. he determined to consecrate the first fruits of his labours to the honour of Paris. Accordingly, in 1728, he published "A Plan of Paris," which was ably and accurately designed, but engraved by an artist who did great injustice to its merits. This circumstance induced the author to destroy the copper-plate, and to resolve not to trust the execution of his future works to any other hand than his own. Afterwards he published "The Environs of Paris;" "A Plan of Versailles;" "The Gar-

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dens of Marly;" and "A Survey of the Royal Domains in the Vicinity of Paris;" which are admirably executed, and held in much estimation by connoisseurs. In 1754 he published "A Manual of Spherical Trigonometry." He was appointed geographer to the city of Paris, and was employed to survey and draw a plan of the river Seine, from its source to its mouth, as well as of all the principal rivers that empty themselves into it. This tedious work he executed without any assistance, and it was lodged among the archives of the city. He was also employed, conjointly with Cassini, in determining the meridian of the observatory at Paris. The last work which he undertook was "A Topography of Paris," upon a grand scale, in which every part of the city was to be laid down with distinctness, and in exact proportion according to actual measurement. But before he had accomplished this vast design he was cut off by death in 1757, when he was about sixty-eight years of age. Some sheets of this grand work were afterwards published by M. Huguin, the author's pupil. *Moreri. Nouv. Dict. Hist.*—M.

GRONOVIUS, JOHN FREDERIC, an eminent philologist, was born at Hamburgh in 1611. He received a learned education, and afterwards travelled into Germany, France, and Italy, for his improvement. He resided for some time at Deventer, whence the reputation he acquired caused him to be invited to Leyden to occupy the professorship of Greek and the Belles-lettres vacant by the death of Daniel Heinsius. He died in that city in 1672. Frederic Gronovius was the author of many esteemed works and editions of the classics. In 1637 he published a dissertation on the Sylvæ of Statius, and in 1639 three books of Observations, containing corrections and explanations of many passages in the ancients. His work on the ecclesiastical writers appeared in 1631. He published in 1656 an excellent treatise on the Sesterce, which was afterwards reprinted at Leyden in 4to. 1691, under the title "De Vetere Pecunia." The authors which he edited were Plautus, Sallust, Livy, Seneca, Pliny, Quintilian, and A. Gellius. *Moreri.*—A.

GRONOVIUS JAMES, a very learned critic, son of the preceding, was born at Deventer in 1645. He was early initiated into the study of the classics, and of law, in which he made a rapid progress. In 1668 he travelled into England, where he became acquainted with the learned men of both universities and in the capital. He afterwards visited France and Flanders; and in 1672 accompanied M. Poets, embassador from the States-general to Spain: in his way back through Italy he was received with distinction by Cosmo grand-duke of Tuscany, who appointed him to a professorship at Pisa. After an abode there for two years, he returned to Deventer, and receiving an invitation in 1679 to occupy the chair of Greek and history in the university of Leyden, he accepted it, and thenceforth made that city his residence, notwithstanding several offers from other places. In 1701 he was nominated geographer to the university. He passed a life of learned labour, and died in 1716. James Gronovius was a man of acknowledged erudition, but so free in the use of those vituperatory expressions of which professed critics are often lavish, that he made himself many enemies. The most eminent scholars, when they came in his way, were treated by him with rude contempt, and he would seldom admit another's opinion, or give up his own. He gave corrected editions with annotations, of Macrobius, Polybius, Tacitus, Seneca the tragedian, Pompon. Mela, A. Gellius, Cicero, Ammianus Marcellinus, Harpocration, the Greek geographers, Q. Curtius, Suetonius, Phædrus, Arrian, Minut. Felix, Firmicus Maternus, and Herodotus, and also wrote notes upon some other authors, and dissertations on various subjects of antiquity. He published a "Thesaurus Antiquitatum Græcorum," thirteen volumes folio; and a Latin version of "Agostini on ancient Gems." He composed several pieces in controversy, Orations, &c. *Moreri.*—A.

GROS, PETER LE, an eminent sculptor, was born at Paris in 1666. His father, of the same profession, early discovered his disposition to the art, and had him instructed in design. At the age of twenty, his talents were so conspicuous, that Louvois nominated him among the young artists to be sent to Rome at the king's expence. There he soon obtained a high reputation, and had a share in all the most considerable works of sculpture that were carrying on. He adopted the grand and simple style of Italy, and censured the attachment of his countrymen to prettiness and ornament. After a residence of some years at Rome, he revisited France, and remained there two years. He executed some works at Paris and Montmorency, but the jealousy of the artists procured him various mortifications which hastened his return to Rome. In the interval he was cut for the stone, to which disorder he had been long subject. He resumed his labours, when in the midst of them he was cut off by an inflammation of the chest in 1719, at the age of fifty-three. Le

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Gros was of a melancholy disposition, but agreeable in company. He was extremely reserved in his discourse, and never indulged in criticisms of the great artists of his time. His works are chiefly found in the churches of Rome, and some of them are much admired. At the Tuilleries is a statue of a Roman lady in a Grecian dress, of antique simplicity, which he copied with some improvements from an original in the Medici palace.—A.

GROSLEY, PETER JOHN, a lawyer and polite writer, was the son of an advocate at Troyes, where he was born in 1718. He was brought up to the bar and became an advocate in parliament, but his taste led him to general literature and erudite researches. He indulged himself in travel, and twice visited Italy and England, and once Holland; he also made almost annual visits to the capital, where he was received in the best societies. He was an enemy to restraint and loved to speak freely. His fortune, originally decent, was increased by a spirit of economy, which, however, did not prevent him from performing generous actions; as he proved by resigning to his sister an inheritance of forty thousand livres. He also presented to his native city several marble busts of eminent men born there, which were placed in the Hotel-de-ville. He died at Troyes in 1785. M. Grosley was one of the concurrents for the academical prize at Dijon, "on the influence of the "sciences upon the morals," which was gained by Rousseau's famous discourse: that of Grosley obtained the accessit. His principal works are: "Recherches pour servir à l'Histoire du Droit François," 1752, much esteemed for the solidity of its erudition: "Vie des Frères Pithou," 1756, an interesting account of these friends of literature: "Observations de deux Gentilhommes Suedois sur l'Italie," four volumes 12mo; the mask which he assumes permits him to say many free things, and the work is lively and entertaining: "Londres," three volumes 12mo. containing observations made in his visits to England, which are deserving of notice, though mixed with the mistakes of a foreigner: "Essais Historiques sur la Champagne:" "Ephemerides Troyennes:" a great number of Letters, controversial pieces, Eulogies, &c. published in the "Journal Encyclopédique" from 1771 to 1785; some of the latter of these are marked with the declining age of the writer. He had also a share in the "Mémoires Academ. de Troyes," and the last translation of Davila. *Moreri. Nouv. Dict. Hist.*—A.

GROSS, NICHOLAS LE, a learned French priest, who distinguished himself by his labours in the cause of Jansenism, was descended from obscure parents, and born at Rheims, in the year 1675. As he early discovered great quickness of natural parts, and a surprising strength of memory, he was patronised by father Berger, prior of the canons-regular of St. Genevieve, who took upon himself the care of his education. After he had passed through a course of grammar learning, he was placed in the university of Rheims, where he soon distinguished himself by his proficiency in rhetoric and philosophy, and maintained his public exercises with great reputation and applause. Having attracted the notice of M. Tellier, archbishop of Rheims, that prelate entered him in his lesser seminary, to study theology under the celebrated M. Gillot. In 1694 he was appointed classical tutor in the college of the university, while at the same time he diligently pursued his theological studies. When he had taken his degree of B.A. the archbishop admitted him to deacon's orders, and confided to his superintendence his favourite seminary of St. James. While he held this employment he was chosen rector, and afterwards prior of the university. He was ordained priest in 1700; created doctor in 1702; and in 1704 was successively appointed chaplain of Notre Dame, canon of the collegiate church of St. Symphorien, and canon of the cathedral church of Rheims. After his promotion to the last-mentioned dignity, he devoted much of his time to the gratuitous instruction of about thirty young persons, in the classics, philosophy, and theology, and was indefatigable, while improving their understandings, in forming their minds to the love of virtue and piety. After the death of M. le Tellier in 1710, the diocese of Rheims, like the rest of the kingdom, was agitated by the disputes relative to the bull *Unigenitus*, to which M. le Gross was an active and spirited opponent. His zeal in this cause, however, provoked the resentment of the new archbishop, M. Mailly, who excommunicated him, and obtained a *lettre de cachet* to secure his person. These circumstances rendered it necessary for M. le Gross to withdraw from the storm into Holland, where he continued till the death of Lewis XIV., when the processes against the opposers of the bull *Unigenitus* at Rheims being discontinued, he returned to his canonry in the year 1716. Afterwards he was deputed to go to Paris, on the affairs of his chapter; and during his stay there delivered a course of sermons in one of the churches of that city, which was attended by very crowded auditories. In the year 1721, the

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warmth of his zeal for Jansenism awakened against him the resentment of the Jesuits and of the court, and he received information that a fresh *lettre de cachet* was issued for his apprehension, and for his banishment to the frontiers of Spain. However, he was fortunate enough to escape the pursuit of the officers, and after remaining concealed in different parts of France for four or five years, visited Italy, whence he afterwards retired into Holland. The last twenty-five years of his life, excepting during a short visit which he paid to England, were spent in the United Provinces, where for a long time he filled with great reputation the theological chair in the seminary at Amersfort, to which he was appointed by the archbishop of Utrecht. He was one of the principal supporters of the jansenist tenets among the Catholics in that country. He died in 1751, when about seventy-six years of age. Among his numerous productions are, "The Holy Bible, translated from the original Texts, with the Variations of the Vulgate," 1739, 8vo.; "The Christian's Manual," 1740, 8vo. and 12mo., which has undergone numerous impressions; "Meditations on the Agreement of the Evangelists," 1730, in three volumes 12mo.; "Meditations on the Epistle to the Romans," 1735, in two volumes 12mo.; several treatises in French and Latin against usury, of which the most important is entitled "Dogma Ecclesiæ circa Usuram expositum & vindicatum," 1730, 4to., &c. For the titles of his numerous pieces in the jansenist controversy, and others in defence of the catholic church, we refer to *Moreri. Nouv. Dict. Hist.*—M.

GROSSETESTE, or GROSTHEAD, ROBERT, a learned and eminent English prelate who flourished in the thirteenth century, was descended from low and obscure, but honest parents, and born at Stradbrook in Suffolk, most probably in the year 1175. We have no account in what place, or under whose patronage, he received his early education, but we learn that when properly qualified he was sent to the university of Oxford, where he distinguished himself by his proficiency in the different branches of literature, and particularly in the Greek language, at that time but little known in this country. From Oxford he went for farther improvement to Paris, where he made himself master of the French language. Soon after his return to his native country he appears to have entered into the service of the bishop of Hereford; but upon his death he resumed his studies at Oxford, where he acquired much reputation by reading lectures on philosophy and theology. The abilities and learning which he displayed recommended him to the notice of Hugh de Welles, bishop of Lincoln, who presented him to a prebend in his cathedral church. In the year 1210 he was nominated to the archdeaconry of Chester; which dignity he exchanged in 1220, for the archdeaconry of Wilts. In the year 1224 he was admitted to the degree of doctor; soon after which he was presented to the rectory of Ashley, in Northamptonshire. He was archdeacon of Leicester in 1232, at which time he also held the prebend of Empingham, in the diocese of Lincoln. Upon the death of Hugh de Welles in 1234, the chapter of Lincoln unanimously elected Grosseteste successor to that prelate; which choice being readily confirmed by the king, he was consecrated bishop of that see during the following year. At this time the court of Rome, in consequence of the ignominious submission of king John, and the terms to which Henry III. was compelled to subscribe, exercised the most unbounded power over the English church. By the papal provisions and regulations, the wealth of the kingdom was transferred into the treasury of St. Peter; and among other scandalous oppressions and abuses, the best ecclesiastical benefices were bestowed upon Italians, who were entire strangers to the country, or upon those natives who offered the highest prices for their presentations. In many instances, not only persons entirely unqualified, but even boys were nominated to valuable dignities; and soon after Grosseteste had taken possession of his see, a mandate was sent to him from the pope, by which he was ordered to admit a nephew of the pontiff, who was under age, to the first canonry that should become vacant in the church of Lincoln. This mandate he was determined to resist; but he thought that by taking a journey to Rome, he might be able to prevent himself from being involved in a contest with the holy see, and also obtain relief from some of the exactions by which he, in common with the other English prelates, was burthened. Accordingly, he went to Rome, where he was very favourably received, and loaded with fair promises, though he did not succeed in the immediate objects of his journey. Upon his return home he wrote a letter to the pope's secretary, in which he informed him, that though he would always with due submission and respect obey all apostolic orders of the Roman see; yet that when commands were directed to him that tended to the destruction, and not the edification, of the church, he should deem it his duty to resist

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them. He said, that he would induct no persons to the incomes appointed for the subsistence and maintenance of pastors, who were not capable of executing their offices; and that he should consider any orders to the contrary, impossible to have been issued by the holy see. At the same time he severely reflected on the degeneracy of modern popes from the sanctity of their predecessors, and solemnly adjured his holiness to correct those enormous vices which, flowing from the court of Rome as from a poisoned fountain, contaminated the whole christian church.

When this letter was first read by the pope, it exasperated him in the highest degree, and he threatened that the daring writer should feel his severe vengeance; but upon taking counsel with the cardinals, it was thought advisable to suffer this letter to pass unnoticed, on account of the great character and credit of our prelate, as well as the foundation that there was for his complaints, and for the opposition which he had shewn to the papal mandate. Such is the account which Matthew Paris has given us of the result of his spirited resistance against the usurpations of the Roman see. Other writers, among whom are Henry Knighton and Bale, maintain that the pope excommunicated our prelate on this occasion. Be this as it may, it is certain that no opportunity was overlooked of harassing him during the remainder of his life; and it is equally certain, that his spirit and intrepidity never forsook him, and generally proved successful in maintaining the rights of his see against the encroachments of the court of Rome. On one occasion, by his vigorous and resolute opposition, a heavy and shameful tax which the pope and the king intended to have levied on the clergy was obliged to be relinquished. Matthew Paris says, that in the warmth of his resentment against the pope, on account of the abuses which were sanctioned by him, he pronounced him to be an heretic, and antichrist. This censure, however, was levelled by Grosseteste against the individual who then presided over the church, and the measures of his administration, not against the office, or supposed legitimate prerogatives, of the sovereign pontiff: for he was attached, even to bigotry, to the constitution of the holy see according to the decretals, and the papal claims as supported by the traditions of the orthodox fathers. And Dr. Pegge observes, that "he soars so high in his ideas concerning the privileges and prerogatives of the clerical order, that he even leaves archbishop Becket far behind him." Over his own diocese he presided with the most vigilant attention, and unremitting application, taking the greatest care to have the parochial churches well supplied, and setting before his clergy a commendable example of the manner in which the pastoral duties ought to be discharged. He died at Buckden, in the year 1253. He deservedly acquired a high character for clearness of judgment, an undaunted firmness of mind, incorruptible integrity, and unimpeachable sanctity of manners. He was at the same time beneficent, hospitable, easy of access, and in company with his friends uncommonly lively and affable. Of learning and learned men he was the zealous and steady patron, and reckoned among his particular acquaintance some of the best-informed persons of his age, with whom he maintained an extensive correspondence. His own acquirements were extraordinary for the time in which he lived. Besides a knowledge of the Hebrew, Greek, Latin, and French languages, and that acquaintance with theology and philosophy to which he was led by his professional studies, he was no mean proficient in civil and canon law, criticism, history, chronology, astronomy, and the other branches of literature and science then known. He left behind him numerous treatises on theological, philosophical, and miscellaneous subjects, several of which have been printed, and the rest are still extant in MS. Among the former are, "Opuscula Varia," published at Venice in 1514; "Compendium Sphæræ Mundi," published at the same place in 1508; "Commentarius in Lib. poster. Aristotelis," published also at Venice in 1504, &c.; "Discourses," in which he freely exposed the vices and disorders of the clergy; and numerous "Letters," to be met with in the second volume of Brown's "Fasciculus Rerum expetendarum & fugiendarum," &c. For a particular enumeration of his edited and inedited works, we refer to the first and last of our subjoined authorities. *Cave's Hist. Lit. vol. I. sub sæc. Schol. Godwin de Præsul. Angliæ. Dupin. Pegge's Life of Robert Grosseteste.*—M.

GROTIUS, Hugo, one of the most illustrious names in modern literature, the glory and the disgrace of his country, was born at Delft April 10th, 1583. His father, *John de Groot* (the proper family name), was a learned and respectable citizen of Delft, of which he was successively sheriff and burgomaster, and likewise curator of the university of Leyden. His mother was of one of the first families in the country. Hugo from his childhood gave proofs of wonderful quickness of parts, and it is affirmed that at eight years of age he composed

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Latin elegiac verses. His memory was prodigious, his judgment solid, and his application indefatigable. Due pains were taken by his father to cultivate so promising a plant. He was first boarded with M. Utengobard, a learned arminian minister at the Hague, for whom he contracted a tender affection which continued till death. In his twelfth year he was removed to Leyden, where he was under the special care of Francis Junius. The celebrated Joseph Scaliger, then almost at the head of literature, was so much struck with the abilities of young Grotius, that he deigned to direct him in his studies. At the age of fourteen he maintained public theses in mathematics, law, and philosophy. In such a theatre, his reputation could not fail of being widely extended. Several of the most eminent scholars of the age, Pontanus, Meursius, Barlæus, Dousa, Heinsius, mentioned him as a prodigy, and foretold his future distinction in the republic of letters. A proof of the depth and compass of his reading at this early period, was given by his edition of a difficult and obscure author, Martianus Capella, which he undertook at the age of fourteen. In executing this task he was obliged to consult a number of ancient writers, many of them out of the common road, and upon subjects so abstruse as grammar, logic, geography, astronomy, and music. He acknowledges the assistance of his father in the work, but it must chiefly have been the product of his own labour.

His studies were agreeably and usefully interrupted in 1598 by a journey to France in the company of the embassador-extraordinary of the States, who was the excellent Barneveldt. He was introduced to the king, Henry IV., who gave him a gracious reception, and presented him with his picture and a gold chain. With the pardonable vanity of a youth elated by the notice of so great a prince, he caused his own portrait to be engraved with this chain about his neck. He took the degree of doctor of laws in France, and during a residence there of a year, received many attentions from men of rank and of learning. It was a disappointment to him that he could not gain a sight of the venerable president De Thou, whom of all persons in that country he most esteemed; but after his return he ventured to address a complimentary letter to him, which was the commencement of an intimate correspondence between them, notwithstanding the disparity of their ages. In 1599 Grotius, who was destined to the bar, pleaded his first cause at Delft. Soon after, he published his "Capella," which was finished before he went to France, and which was received with great admiration by the learned. This was followed by a Latin translation of a treatise by Stevinus containing directions for finding a ship's place at sea; a task which proved his acquaintance with the principles of mechanics and navigation. An edition of the "Phenomena of Aratus," which he published in 1600, with emendations of the Greek text, and a number of learned remarks, obtained the highest praises for its deep erudition from Scaliger, De Thou, and Lipsius. In the mean time he relaxed from severer studies by the cultivation of Latin poetry, in which he gained the reputation of a master. He did not confine himself to short and occasional pieces, but composed tragedies on sacred subjects. The titles of these are, "Adamus Exsul," printed in 1601; "Christus Patiens," in 1608; and "Sophomphaneas," on the story of Joseph. He had now so thoroughly established his character as a writer, that the United Provinces made choice of him for their historiographer, in preference to several learned men who were competitors for the place. A post of more consequence was the fruit of his diligence and success in the profession of an advocate, which was that of advocate-general of the treasury for Holland and Zealand, conferred upon him unanimously. In 1608 he married Mary Reigersberg, a lady descended from one of the best families in Zealand, and whose father had been burgomaster of Veer. They lived together in perfect harmony and mutual esteem, and by the acknowledgment of posterity the wife proved herself worthy of the husband. In the following year was published an elaborate work dedicated to the service of his country, entitled "Mare Liberum," asserting the right of the Dutch to trade to the East Indies, in opposition to the claims of Portugal. It also claimed the general liberty of the seas, which afterwards produced an answer to it by the learned Selden. Another patriotic work which soon followed was his treatise "De Antiquitate Reipublicæ Batavæ," intended to prove the continued freedom and independence of the Batavian nation from the Roman times. The public thanks of the States, accompanied by a present, testified their satisfaction with this performance. On the death of the pensioner of Rotterdam in 1613, the place was offered by the city to Grotius, who made it the condition of his acceptance that he should never be turned out again, as he then foresaw the agitations which were impending in consequence of the spirit of party. His condition was allowed; and this important post

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gave him a seat in the assembly of the States of Holland, and afterwards in the States-general. At this time some differences subsisted between the Dutch and English on account of the claim made by the latter of an exclusive right of fishery in the Greenland seas. Grotius was sent over to England on this business, and displayed much knowledge of the subject and power of argument in his disputes with the English ministry. He was received with much respect by king James, who always entertained a regard for learning; and he contracted an intimate friendship with Casaubon, then residing in England, and who resembled him by the profoundness of his erudition, and by his ardent desire of procuring a fraternal union among Christians. From a letter of archbishop Abbot (see his Life) it appears how little the English divines and civilians of that time were capable of appreciating such a man as Grotius, who was viewed by them in the light of a smatterer and prater. The letter, however, is a proof that great readiness and confidence in speaking were features in his character.

It has been observed that Grotius had his early education under an arminian minister, and his attachment to the principles of the divine from whom the sect was named was shewn by an admirable copy of verses which he wrote upon him at his death. He was likewise much connected with the grand-pensionary Barneveldt, whose brother he had succeeded in his post at Rotterdam. Hence, in the violent political and religious disputes that followed, he was naturally thrown into the party of remonstrants in church, and of strict republicans in state. (See the Life of Barneveldt.) After his return from England he was appointed to draw up the edict of the States intended to restore tranquillity; but its spirit was too tolerant, and it was too favourable to the Arminians, not to give great offence to the opposite party, which was supported by the majority of the people and clergy. As the powerful city of Amsterdam openly favoured the contra-remonstrants or Gomarists, Grotius was joined in a deputation sent from the States in order to persuade the magistrates of that place to concur in their measures; but his elaborate speech on this occasion failed of effect. Prince Maurice found it for the interest of his power to maintain the cause of the contra remonstrants, and induced the States-general to determine upon the convocation of a national synod at Dort. In the mean time he marched with a body of troops to disarm the militia which several towns had raised upon the authority of the particular states. Grotius with Hoogerbetz was sent to Utrecht to prepare that city for resistance, but being deserted by the garrison, they were obliged to retire. Maurice followed his blow by ordering the arrest of the grand-pensionary, with that of Grotius and Hoogerbetz, on the 29th of August, 1618. They were confined in the castle of the Hague, and the wife of Grotius was denied all access to him, even though he was taken dangerously ill. A petition from the city of Rotterdam to prince Maurice, requesting the liberation of their pensionary, was without effect; as was likewise a deputation to the States-general praying that he and the others might be tried according to the custom of the country. In the mean time the synod sat, and the arminian party was entirely overthrown. Its principal ministers were deposed and banished, and its opinions were solemnly condemned. The trial of Barneveldt followed, and that venerable patriot was brought to the scaffold. That of Grotius commenced on May 18th, 1619. He objected to the jurisdiction of the States-general over him, and to the judges of their appointment, but his objections were over-ruled. After examinations conducted with much rigour and unfairness, he was declared guilty upon a number of charges, on the greater part of which he was never examined, and which in general were incurred only in consequence of following the orders of the States of Holland and the town of Rotterdam; and he was sentenced to imprisonment for life, with confiscation of his estate. Among other irregularities of this process, Grotius remarks, that although the penalties of high-treason were decreed against him, he was never in the sentence declared guilty of that crime. This error was amended by an absurd supplemental declaration a year afterwards. Whatever be thought of his condemnation legally considered, his political conduct in a moral estimate can only be regarded as that of a person engaged in a party which, to himself at least, appeared to be that of liberty and true patriotism.

The place of his confinement was the fortress of Louvestein, near Gorcum, in South Holland. His wife nobly refused to accept of the sum allowed by the States for his maintenance, declaring that she was able to support him out of her own fortune. She obtained permission to be his fellow-prisoner; and in one of his Latin poems he has feelingly described the light and comfort which her presence brought him in his prison-gloom. The greatness of her mind elevated her above feminine lamentation, and her sole study was to alleviate the rigour

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of his fate. He possessed another great consolation in his love for letters, which led him to resume, with renewed ardour, the studies he had intermitted, and made the hours of captivity glide away almost uncounted. He informs his friend Vossius that he had returned to the study of the law, which was his leading occupation. The rest of his time was devoted to morality, and particularly to the collection and translation of all the maxims of the Greek poets from Stobæus, and all the fragments of the comic and tragic writers. He employed the Sundays in reading arguments in favour of the Christian revelation, and in drawing up notes on the New Testament. It was in prison that he composed in Dutch verse the treatise "On the Truth of the Christian Religion," which was the groundwork of his famous work "De Veritate." He also wrote in Dutch "Institutions of the Laws of Holland;" thus consulting the good of his countrymen, even while suffering under their harshness and prejudice. His faithful wife meantime did not cease to meditate his deliverance. He had been permitted to borrow books of his friends, which, when perused, were sent back in a chest to Gorcum along with his foul linen. His guards were at first rigorous in searching the chest; but having repeatedly found nothing suspicious, they began to relax in their vigilance. On this negligence the wife of Grotius founded a project of getting him conveyed away concealed in a chest. She persuaded him to agree to the attempt; and caused him to make trial how he could bear the posture and confinement, after holes were bored in the chest for the admission of air. She had mentioned to the commandant's wife, whose husband was absent, that it was her intention to send away a large load of books, in order to prevent her husband from injuring himself by study. At the time appointed, Grotius entered the chest, and was with difficulty carried down a ladder by two soldiers. One of them, surprised at its weight, said, in a kind of jest then proverbial, "There must be an Arminian in it." She coolly answered, that there were indeed arminian books. The soldier, however, thought proper to inform the commandant's wife of the circumstance; but she, already prepared, would not permit it to be examined. A maid who was in the secret accompanied the chest in the boat to Gorcum, and there got it conveyed to the house of a friend of her master's. Grotius quitted it uninjured, dressed himself like a mason with a trowel in his hand, and proceeded through the market-place to a boat which carried him to a town in Brabant, whence he took a carriage to Antwerp. This happy escape was effected on March 22, 1621. His heroic wife in the mean time kept up a belief that he was confined to his bed by illness, till, learning his safety, she confessed the deed. She was detained in close custody by the enraged commandant, till a petition which she presented to the states-general procured her discharge. There were not wanting some base spirits who voted for continuing her imprisonment; but the majority were ashamed of punishing a woman for an act of conjugal fidelity which could not but command universal applause.

The asylum which Grotius chose was France. The embassador of that country at the Hague, Du Maurier, had been closely connected with him, and had interfered with vigour in favour of Barneveldt and the rest of the party. He furnished Grotius with letters of recommendation, who besides received assurances of the royal protection from the president Jeannin. He arrived at Paris in April, and was received with much friendship by some leading men. He was followed, however, by the hatred of his countrymen; who, by the medium of their embassadors, spread all sorts of calumnies against him, which he generously repaid by speaking of his country with the attachment of a zealous citizen. He was more hurt by a report which they raised of his intention to solicit his pardon of the States. This he publicly contradicted; observing that it was not likely he should acknowledge an offence now he was at liberty, which he refused to do while in prison. He experienced the bigotry of the French Calvinists, who refused to admit him to communion unless he should renounce the tenets of Arminianism; on which account he had divine service performed at his own house. These causes of chagrin were compensated by the marks of respect which he continually received from men of rank and learning; and epigrams were written upon the thought that Holland had now made amends to France for the injury of robbing her of the great Scaliger. It was some time before Grotius could obtain from the court that pecuniary assistance which was necessary to enable him to maintain his family in Paris. At length, in March 1622, he was presented to the king, who received him very graciously, and settled upon him a pension of three thousand livres. In the mean time he had been chiefly engaged in writing his "Apology," first in Dutch, but translated by himself into Latin. This was a performance of considerable length, and containing much political matter besides what related to his own particular case. When

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published, it was sent into Holland, where it excited additional odium against him, and was solemnly proscribed. It was not answered, however; and it contributed to convince impartial readers of the injustice with which he and his party had been treated. As the States in their edict condemning the book had ordered the apprehension of the author wherever he could be found, Grotius solicited and obtained a special protection from the French king.

After a year's residence in Paris he was desirous of a country retreat, and accepted an offer from the president de Mesmes to occupy his seat of Balagni, near Senlis. There, in 1623, he began his celebrated work "De Jure Belli & Pacis," which was finished in 1625. As the president was a zealous Catholic, Grotius, while using his house, would not permit flesh-meat to be brought to his table on Fridays and Saturdays, or suffer either the public or private exercise of the protestant religion, or admit visits from the Dutch refugee ministers. This extreme caution doubtless favoured the report which prevailed during his whole residence in France, of his being on the eve of conforming to Popery. The death of Maurice prince of Orange, in 1625, raised hopes in Grotius and his friends of his restoration to his country. That prince was succeeded by his brother Frederic-Henry, who had never concurred with him in his persecution of the Arminians, and had even corresponded with Grotius at the time of his greatest unpopularity. At the instance of his father, Grotius wrote him a letter on his accession; but the prudential conduct to which he was now restricted prevented any measures in favour of the illustrious exile. The glory he acquired by his book "De Jure Belli & Pacis," printed at Paris in this year, might recompense him for the disappointment. It was received with admiration by the learned throughout Europe, was commented upon, criticised, translated, and had all the honours of a work calculated to lead men to think deeply and freely upon an important topic, among which it was not the least, that it was put into the Index Expurgatorius.

When cardinal Richelieu arrived at the post of prime-minister, it seems to have been his wish to engage Grotius entirely in his service and in that of France; and the hopes he gave him were such, that our exile wrote to his father, "If I would forget my country, and devote myself wholly to France, there is nothing which I might not expect." But as he could not consent to these conditions, he was soon made to feel all the slights and mortifications of a dependant out of favour. His pension was unpaid, and the expences of living at Paris with a family pressed so hard upon him, that he was obliged to look out for some change of situation. His greatest desire was to return to his own country; and in 1627 his wife took a journey into Holland in order to consult with his friends concerning the expediency of such a measure. As he resolved to make no promises to the government respecting his future conduct, he was unable to obtain any public permission for his return; but confiding in a more general disposition in his favour, and in the supposed goodwill of the new stadtholder, he at length, by his wife's advice, in October, 1631, ventured to take his departure for Holland. Though he had no safe conduct, he scorned concealment, and appeared publicly first at Rotterdam. He found the magistrates distant and reserved; and receiving no public encouragement, he went to Amsterdam, where he had many friends. But though many private persons both there and elsewhere interested themselves for him, still he obtained no public protection; and the states-general, who, in December, 1631, had issued an ordonnance for his apprehension, which was disregarded, repeating it in the March following with the promise of a reward, he found himself in a dangerous situation. It appeared extraordinary that the prince of Orange, who lay under some obligations to him, did not take some steps for his security; but prudential and party reasons weighed more with him than the sentiments of generosity. Such was the treatment this great man met with from his native country, to which he did so much honour! but this is only one of numberless instances of the effect of party-hatred in producing a forgetfulness of all merits and services.

When he left Holland he proceeded to Hamburg, in or near which city he passed about two years. Though his circumstances were much reduced, he renounced his pension from France, as doing nothing to merit it. He employed this interval in looking about for a new settlement, and weighing the several proposals which were made to him from different courts. At length, through the mediation of Salvius, vice-chancellor of Sweden, with whom he became acquainted at Hamburg, he received an invitation from Oxenstiern, the high-chancellor of that country, to come and confer with him at Frankfort on matters of importance. He arrived there in May, 1634; and after that able minister had taken time to study his character and talents, he declared him counsellor to the young queen of Sweden, Christina, and her

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embassador at the court of France. Thus assured of an honourable situation, he wrote to the prince of Orange and the states-general, intimating that he was no longer to be regarded as a Dutchman; and indeed the wrongs he had received from his country seem to have made a deep impression upon his mind, and to have rendered him nearly indifferent to its concerns. He set out on his embassy in the beginning of 1635, and arriving at St. Denis early in February, was kept there till some difficulties about his reception were adjusted. These partly proceeded from his having been nominated by the chancellor Oxenstiern alone, and not yet confirmed by the queen; but it is also said, that Richelieu, not liking to see a man in that dignified station whom he was conscious of having injured, applied to Oxenstiern for his recal; but that this minister, as high-spirited as himself, refused compliance; and it is certain that he continued to give the embassador his full support in all subsequent differences with the cardinal. Grotius made his public entry on March 2, and immediately entered upon the business of his mission. From the death of the great Gustavus, and the defeat of the Swedes at Nordlingen, the affairs of that nation were brought into a critical state, and it was in danger of being deprived of the chief direction of the war carried on in Germany against the house of Austria. A treaty had been signed between the protestant princes and states of Germany and the French court, stipulating for succours in men and money to the former, in which the confirmation of the subsidy-treaty between Gustavus and the king of France was neglected. It was therefore the embassador's first object to restore the superiority of Sweden and procure a renewal of the former subsidy. After some negociations, attended with circumstances which tried the firmness and discretion of Grotius, Oxenstiern himself came to Paris to expedite affairs. He lodged, during his stay, with the embassador; and at his departure left him at his post, in full confidence of his ability to fill it. The history of Grotius's residence at the court of France, which occupies a large space in his epistolary correspondence, and in his Life by Burigny, may well be spared in this sketch, since it rather relates to national transactions than private character. It is, indeed, unpleasant to contemplate eleven years of such a man's life spent in continual struggles to support the interests of a subsidised state against the selfish views and haughty claims of the court which paid it, and in maintaining his own dignity as representative of a sovereign of more titular rank than real consequence. A much inferior man could as well have figured on occasions of diplomatic etiquette; and indeed a minister of noble birth and independent fortune would probably have been less subjected to slights and mortifications. Among other difficulties, that of the inadequacy of his appointments and their irregular payment gave him much vexation; and though he was never chargeable with vain ostentation, he was frequently at a loss for money for his ordinary expences. It is further to be lamented, that he was so often obliged to use the language of adulation in court-compliments; and, as if it were the lot of genius always to be debased by such unworthy employment, his harangues were distinguished by nothing so much as their pedantic conceits. It is allowed, however, that he managed the affairs of his crown with perfect integrity, and with the vigilance and sagacity of one who had been bred to business as well as to letters. The latter part of his ministry was rendered particularly disagreeable by the interference of Duncan Cerisantes, a forward young man, who had got into favour with Christina, and was sent as agent of the crown to the French court. Grotius regarded him as a kind of spy, and was besides disgusted with his rash and vain-glorious disposition. Finding that the confidence of his sovereign was transferred to another, he requested letters of recal, which were readily granted. To conclude the history of this part of his life, it should be observed, that it was by no means lost to literature; since he composed during his embassy several learned works, particularly the greatest part of his commentaries on the Scriptures. He also was deeply engaged in a scheme for reconciling differences among Christians; and in the pursuit of it he proposed such concessions for the sake of peace, and indulged so much in censure of the Protestants for their proneness to schism, that he greatly offended all of that community, and gave rise to strong suspicions of an intention to turn Roman-catholic. His peace of mind was much injured by the opposition and calumny he underwent on this account, and this exerted an unhappy influence upon his temper. He left France in the spring of 1645, and proceeded to Holland. He was now received with great honour in his native country. The city of Amsterdam entertained him at the public expence, and fitted out a vessel to convey him to Hamburg. Thence, by the way of Lubeck, where he was treated with particular respect, he entered Sweden, and repaired to Stockholm. Christina was eager to see him, not only as her servant, but as a man

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so high in the republic of letters; and she gave him a long audience, with which he was well satisfied. For a time he entertained the expectation of rewards and some new employment; but finding that he obtained nothing but compliments, he grew impatient, and requested permission to retire. Christina seemed to wish to keep him at her court in quality of counsellor of state, and proposed to him to send for his wife and family; but he excused himself on account of the rigour of the climate and his own declining health. Wearied out with delay, he at length set out without a passport, and went to a sea-port town in order to embark for Lubeck. The queen, informed of his departure, sent to desire another interview with him; which passed so amicably, that she presented him with a considerable sum in money, and a service of plate. A vessel was also provided for his conveyance, on board of which he embarked on August 12. He was soon encountered with a violent storm, which obliged him to go on shore not far from Dantzic. He set out for Lubeck in an open waggon, exposed to the wind and rain, and arrived at Rostock greatly indisposed. A physician who was called in soon declared him to be in danger, upon which Grotius requested the presence of a clergyman. The lutheran minister, named John Quistorp, who attended on this occasion, has given a plain narrative of the last hours of this great man, which bears all the marks of fidelity, and serves to confute the many idle and calumnious reports raised on the subject. "The second day," says he, "after Grotius's arrival at this town, he sent for me about nine at night. I found him almost at the point of death. I desired him to prepare himself for a happier life, and to repent of his faults; and happening to mention the publican who acknowledged that he was a sinner, he answered, I am that publican. I went on, and told him that he must have recourse to Jesus Christ, without whom there is no salvation. He replied, I place all my hope in Jesus Christ. I began to repeat aloud in German the prayer which begins 'Lord Jesus;' he followed me in a very low voice with his hands clasped. When I had done, I asked him if he understood me? He answered, 'I understand very well.' I continued to repeat to him those passages of the word of God which are commonly offered to the remembrance of dying persons; and asking if he understood me, he answered, 'I heard your voice, but did not understand what you said.' These were his last words: soon after, he expired, just at midnight." This event took place on August 28, 1645, in the sixty-third year of his age. His remains were interred in Delft, in the family tomb. Grotius had three sons and three daughters; of whom the sons and one daughter, with their mother, survived him. He had an agreeable person, a good complexion, an aquiline nose, lively eyes, a serene and cheerful countenance: he was not tall, but strong and well-made.

Few writers have distinguished themselves in more branches of literature than Grotius. His excellence in Latin poetry has already been mentioned. It consisted not only in great facility of versification and happiness of expression, but in strong and manly original sentiment. Of his smaller pieces the most admired was the Prosopopœia of Ostend, which, appearing anonymously, was assigned to the first Latin poets of the age, and met with several French translators. His poems are contained in two collections: one, of the profane or miscellaneous, published by his brother, which has gone through many editions; the other, of the sacred, first printed in 1610, 4to. A version of the Greek Anthologia, which, with a corrected edition of the original, he had actually begun printing, has unaccountably been lost to the learned world, except a few specimens. His concise and nervous style was particularly fitted for such a work. As a historian, Grotius deserves great praise for his "Annales & Historiæ de Rebus Belgicis," a work which he began early, but did not publish during his life. It appeared in 1657, *Amst.* 8vo. with a dedication by his two sons to the states of Holland. This performance bears all the marks of a superior mind, in its investigation of causes, and selection of topics for narration, with the intermixture of deep and judicious reflections. Its impartiality is such, that the author's country would scarcely be discovered from his recital of the different events; and he has done ample justice to the merits of prince Maurice, though he had so much personal cause of complaint against him. Tacitus was evidently his historical model; and he not only adopted the spirit of that writer, but imitated his style, whence he has fallen into his faults of harshness and obscurity, though not without his better qualities. His learned friend Jerom Bignon so far convinced him that his judgment in this particular had been erroneous, that he began to recompose his History, but had not time to proceed far in the task. Other writings coming under the historical class, are two dissertations "On the Origin of the American Nations;" and a "History of the Goths, Vandals, and Lombards," taken from Procopius, Jornandes,

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and other writers, with Latin translations where wanted, and prologomena. This last was meant as a tribute to his adoptive country of Sweden. His great work "On the Rights of War and Peace," was the first attempt to systematise the law of nations; and Mr. Mackintosh, in his eloquent introductory discourse on the study of this branch of law, asserts, that though now justly deemed imperfect, it "is perhaps the most complete that the world has yet owed, at so early a stage in the progress of any science, to the genius and learning of one man." He also ably vindicates the author from the charge of having buried his matter under a mass of authorities and quotations; observing, that Grotius "was not of such a stupid and servile cast of mind as to quote the opinions of poets, orators, historians, and philosophers, as those of judges from whose decision there was no appeal; but as witnesses, whose conspiring testimony is a conclusive proof of the unanimity of the whole human race on the great rules of duty, and the fundamental principles of morals." Nevertheless, it may be admitted that he has been too profuse in the display of his reading; and his work is likewise liable to the objection of defects in plan and method. Its best edition is that of Barbeyrac, *Amst.* 1720, to which is subjoined a small tract by Grotius "De Equitate, Indulgentia, & Facilitate."

As a divine, Grotius is popularly known by his book "On the Truthof the Christian Religion," which in its Latin form was read all over Europe, was translated into all its languages, and even into some of those of the East; and still, in our schools and universities, is used, both for its matter and language, in the instruction of youth on this important topic. He is also greatly esteemed as a commentator on the Scriptures, in which office he distinguished himself by following the method used by critics in explaining other authors; viz. a comparison of the language and phraseology of the books of Scripture with those of other writers of antiquity, and with itself in the different parts. His hypothesis concerning the prophecies of the Old Testament was, that the predictions of the ancient prophets were all accomplished in the events to which they directly pointed, before the coming of Christ; but that in certain of these predictions, especially in those applied to Christ by the writers of the New Testament, there is, besides the literal and obvious signification, a hidden and mysterious sense, referring to the person and ministry of the Son of God. In the department of controversy, in which he engaged too much for his tranquillity, and perhaps for his reputation, he listed under the banners of no particular sect, but aimed at correcting the excesses of all. He was greatly attached to the authority of the early ages, and opposed the Socinians and others who appeared to him to depart from that authority. He had seen so much of the meddling spirit of the reformed clergy, that he was a strenuous supporter of the right in civil governors to model ecclesiastical establishments and silence angry disputations. At the same time, ardently wishing for union among Christians, he was desirous that articles of faith should be few, and not too strictly drawn. Hence, avoiding explicit declarations concerning doctrinal points, he was thought to be either wavering or indifferent; and his adversaries applied to him several opprobrious epithets, which were directly contradictory to each other. By way of facilitating that reunion in the church which it is surprising that a man of his discernment should have thought possible, he shocked the Protestants by his apologies for several of the tenets of Popery, and especially by his attempt to refute the notion that the pope was the antichrist of Scripture. It only remains to consider him as an editor and annotator of ancient writings, in which walk some of his labours have been already noticed. He gave an edition, with notes, of "Lucan's Pharsalia," in 1614, and of "Tacitus," in 1640. These were authors perfectly congenial to him; and he has frequently hit off their sense in difficult passages, in a manner of which a mere verbal critic, however learned, would never have been capable. His Latin letters compose a considerable part of his works. Some are critical, but most are upon matters of business, which he treats with extraordinary facility in a dead language. We shall not lengthen this article with the copious list of all his writings, which may be found in Burigny.

Of the surviving sons of Grotius, the elder, Cornelius, and the youngest, Diederic, followed the profession of arms. The second, Peter was bred to the law, and became pensionary of Amsterdam and deputy of the states-general. His brother, William, was a lawyer and a man of learning, and was the correspondent and confident of Grotius during his whole life. *Bayle. Baillet. Burigny's Life of Grotius. Mosheim.*—A.

GROVE, Henry, a learned English nonconformist divine, and eminent tutor, who flourished in the eighteenth century, was born at Taunton, in Somersetshire, in the year 1683. He was descended both by his father and mother from families of considerable repute and

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antiquity, and which, for several generations, had been remarkable for their steady attachment to religious liberty and the rights of conscience. As soon as he was capable of receiving religious impressions his mind was imbued with sentiments of piety, and formed to the love of virtue. He was naturally modest and benevolent, and possessed a strong and lively sense of honour. Upon his being sent to the grammar school, his quickness of apprehension and love of literature enabled him to make so rapid a progress in classical learning, that at the age of fourteen he was judged sufficiently prepared for entering on academical studies. His acquaintance with the classics was continued through life, and his relish for them increased as his judgment and knowledge of mankind improved; the Latin poets, philosophers, and historians, and the Greek moralists, being ever his delightful companions. Mr. Grove went through a course of academical learning under the reverend Mr. Warren of Taunton, who, though bred himself in the old logic and philosophy, and little acquainted with the improvements of the new, yet encouraged his pupils in a freedom of enquiry, and in reading those books which would best gratify a love of truth and knowledge, even when they differed widely from those writers on whom he had formed his own sentiments. By this tutor, who was classed among the moderate divines of his time, he was also encouraged in a liberal and critical study of the Scriptures, as the best system of theology, and the standard by which all others are to be tried. When Mr. Grove had completed his course of philosophy and theology under Mr. Warren, he removed to London, and farther prosecuted his studies under the instructions of the reverend Thomas Rowe, to whom he was nearly related. Mr. Rowe was a zealous Cartesian, which occasioned Mr. Grove's examining, with particular exactness, the philosophy of Descartes: and though he was not satisfied with his metaphysics, and still less with his physics, yet he thought the learned world much indebted to that great man for breaking the yoke of Aristotle; but it was only in the Newtonian philosophy that he could find satisfaction as to the constitution and laws of the material world. Under this tutor also he diligently applied himself to the study of the Hebrew language; in which, though his proficiency was not such as to entitle him to be ranked among the great critics, yet it was sufficient to qualify him for reading the Old Testament with pleasure in the original, and for judging of the strength of critical reasonings upon it. While he continued in London, he contracted an intimacy and friendship with several persons of merit, and among others with the pious and excellent Dr. Watts; which continued with great mutual esteem till his death, notwithstanding their difference in opinion on many points warmly controverted among divines. He also embraced the opportunity which his situation afforded him of hearing the most celebrated preachers in the establishment, as well as among the dissenters, and endeavoured to form his own taste for useful pulpit eloquence on a union of the excellences by which they were respectively distinguished.

After spending about two years in London, Mr. Grove returned into the country, and commenced the office of a christian preacher with great reputation. "An exact judgment," says Dr. Amory, "a lively imagination, a warmth of devotion, and a rational and animated representation of Christianity, made his sermons, delivered by a voice which, though not strong, was sweet and well governed, generally admired. There appears also, even in his first discourses, a larger stock of well-digested learning than could be expected at the age of two-and-twenty." Soon after his beginning to preach he entered into the matrimonial connection; and upon the death of Mr. Warren, in 1706, by the unanimous vote of a great number of ministers assembled for that purpose, he was chosen to succeed him as tutor in the academy at Taunton, in conjunction with two other gentlemen of learning and merit. This appointment, which took place when he was only twenty-three years of age, is a strong proof of the high sense which was entertained of his early worth. The province first assigned him was that of ethics and pneumatology; and he immediately employed himself in composing systems of each, which he continually improved during the course of his laborious and useful life. His undertaking the department of ethics proved of considerable advantage to himself as a preacher, as is sufficiently apparent from the judgment and precision observable in his valuable discourses. Mr. Grove's connection with the academy rendering it necessary for him to reside at Taunton, he preached for eighteen years to two small congregations in the neighbourhood; and though his salary from both did not amount to twenty pounds a-year, and he had a growing family, yet he went through his work with cheerfulness and unwearied assiduity, composing his discourses with great attention and exactness, and taking care that they should be adapted to the improvement of per-

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sons of the meanest understanding, while they were calculated to please and edify the most polite and judicious hearers. Soon after Mr. Grove entered on the office of tutor, he drew up, for the benefit of his pupils, a treatise entitled "The Regulation of Diversions," which was published in 1708, in 8vo. It was his first offering to the public, and displays a solidity of judgment and knowledge of human nature much above his years; while the agreeable manner in which it conveys advice renders it admirably fitted to engage the attention of that age of life, when the mind is more particularly disposed to indulgence and pleasure, and averse to harsh instruction. About this time he entered into a correspondence with the celebrated Dr. Samuel Clarke, on the subject of the proof drawn by him from our necessary ideas of space and duration, in his excellent discourse "On the Being and Attributes of God." By this proof Mr. Grove was not convinced, and wrote to the doctor for satisfaction. After an interchange of several letters on these abstruse subjects, which failed of producing any change in their respective opinions, the dispute was dropped, with expressions of great mutual esteem. Mr. Grove's next offering to the public consisted of some papers in the eighth volume of "The Spectator," viz. Nos. 588, 601, 626, and 635. By these papers Mr. Grove shewed himself well acquainted with the lively and generous affections of the human soul, as well as its large capacities for happiness; which he has represented in a manner calculated to inspire his readers with the most noble sentiments, and a desire to act consistently with the dignity of their natures. The last of these papers was republished by Dr. Gibson, bishop of London, in the treatise commonly known by the title of Addison's "Evidences of the Christian Religion." In the year 1718, Mr. Grove published his "Essay towards a Demonstration of the Soul's Immateriality," 8vo.; in which he chiefly relies on the argument which Dr. Clarke had urged in his debate with Mr. Collins About this time, the reverend Mr. Darch, one of his colleagues, having resigned his part in the direction of the academy, Mr. Grove was obliged to renew and increase his acquaintance with the mathematics and natural philosophy, and considerably to extend his labours as tutor. The additional application which was necessary for this purpose produced an unfavourable effect upon his health, and contributed greatly to weaken a constitution which was naturally tender. In the course of the year last mentioned his life was brought into extreme danger by the attack of a fever, but happily it did not prove fatal; and upon his recovery he composed "An Ode," which was afterwards printed, and has been justly admired for the harmony of the numbers and the exalted piety of the sentiments.

Amidst his various engagements as a tutor and minister, Mr. Grove did not neglect any of the virtues of a private Christian. He had a large stock of natural benevolence, which led him to discharge every social duty in the best manner. Though his family was growing, and his income from his professions insufficient to support it without breaking in upon his paternal estate, yet he knew not how to refuse any call of charity, and was bountiful far beyond his fortune. His great modesty and love of retirement kept him pretty much out of the way of public notice; yet his uncommon worth would not suffer him to remain wholly concealed. When he preached occasionally in some of the larger congregations among the dissenters, he did not fail of gaining numbers of admirers among the pious and judicious; in consequence of which he had several invitations to places of note: but he chose to decline them all, from a love of quiet, liberty, and independence, and from his desire to pursue and enjoy, with the least interruption possible, the pleasures of truth, goodness, and devotion. His aversion to engage in those angry disputes, which, in 1719 and the following year, produced violent divisions among the dissenters, was another circumstance that rendered him more fond of his retirement. The moderation which he displayed on this occasion exposed him to the censures and displeasure of some of his brethren, who represented him to be indifferent to the truths of the Gospel. Their representations, however, produced no change in his conduct, nor any alteration in his firm conviction that the interposition of the authority and decisions of fallible men was an improper method of determining controversies of faith, or establishing divine truth. His reasons for his conduct and conviction have been given to the public, in "An Essay on the Terms of Christian Communion," which is inserted among his posthumous works. In the year 1723, at the request of several ministers of eminence among the dissenters, he published "A Discourse on secret Prayer, in several Sermons, &c." 8vo.; in which the wisdom and advantage of that practice is established, by very weighty and irresistible arguments. In 1725, upon the death of his other coadjutor in the academy, the reverend Mr. James, the department of divinity tutor devolved on Mr. Grove; the duties of

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which, however, he discharged with the greatest ease, having constantly made all his studies subservient to the establishment and illustration of the principal truths and duties of religion, and regularly given, in his preaching, a pattern of the best manner of recommending them. He succeeded Mr. James, likewise, in the pastoral charge at Fulwood, near Taunton, which he retained till his death: for though he had several invitations from London, and other places, during this period, no persuasions could prevail upon him to quit his settlement with that flock. In the room of Mr. James, he engaged his nephew, Mr. Amory, to become his assistant tutor in the academy.

During the year 1728, Mr. Grove published two masterly single discourses; the first of which was entitled "The Friendly Monitor," 8vo. and points out some of the errors and imperfections in the conduct of Christians, by which they lessen both their own reputation and that of religion; and the other entitled "The Fear of Death, as a natural Passion, considered, both with Respect to the Grounds of it and the Remedies against it," 8vo. His next publication appeared in 1730, and was entitled "The Evidence of our Saviour's Resurrection considered, with the Improvement of this important Doctrine," 8vo.; which was much read, and deservedly admired, not only on account of its exhibiting the arguments usually urged for that grand fact in an advantageous light, but because it advanced several new thoughts on that subject, of considerable weight and importance. In the same year he published "Some Thoughts concerning the Proof of a Future State from Reason, occasioned by a Discourse of the Reverend Joseph Hallet, junior, on the same Subject," 8vo. Mr. Hallet's discourse was intended to shew the impossibility of proving a future state by the light of nature; to whose reasonings Mr. Grove's treatise was designed as an answer. Mr. Hallet afterwards published a reply to this answer; which determined Mr. Grove, with whom this was a favourite subject, and, as he apprehended, of the last importance for the vindication of the moral government of God, to review the debate; but he did not live to complete his design. Some expressions in the piece of our author's last mentioned, representing the usefulness of reason in religion, having excited the clamour of certain divines who possessed more zeal than judgment; to satisfy them, if possible, that reason, of which they were so much afraid, was in reality the best friend to the Gospel, Mr. Grove published, in 1732, without his name, "Some Queries offered to the Consideration of those who think it an Injury to Religion to shew the Reasonableness of it," 8vo. This treatise gave great satisfaction to all cool and impartial thinkers, and silenced objectors of a contrary description. In the same year the author published "A Discourse concerning the Nature and Design of the Lord's Supper," 12mo.; in which the subject is treated with a plainness that renders it instructive to the most common understanding, and a degree of judgment which cannot fail to meet with the approbation of those who are contented with observing this institution in its original simplicity. To a subsequent edition he added some "Devotional Exercises relating to the Lord's Supper," which possess sufficient warmth and animation, without degenerating into enthusiasm. In 1734 Mr. Grove published, without his name, a treatise entitled, "Wisdom the first Spring of Action in the Deity," 8vo.; in which he endeavours to prove, that the moral perfections of God, as well as moral virtue and goodness in man, are founded in the unalterable relations of things, and the essential fitness or unfitness of actions and dispositions arising hence. This performance received great applause from the ablest judges of writings of this nature, even among those who maintained very different schemes from that of the author. The last piece of Mr. Grove's which we have to specify was published in 1736, and entitled "A Discourse concerning Saving Faith, with five Meditations on several Heads of Practical Religion," 12mo. In this treatise the author has not only with great clearness represented the Scripture notion of faith, and rescued it from enthusiastical or contradictory interpretations; but in an able manner shewn the reasons why the writers of the New Testament often speak of faith as a great part of religion, and sometimes as in a manner the whole of it. About this time Mr. Grove met with a severe trial of his fortitude and christian resignation in the loss of his wife, under peculiarly afflictive circumstances; a nervous disorder, to which she had been a long time subject, having prevailed to distraction, and terminated in her death. He did not long survive her, but fell a victim to the attack of a fever in February, 1737-8, in the fifty-fifth year of his age, deeply regretted by all the wise and good who knew him.

To the particulars already mentioned concerning the character of Mr. Grove we have to add, that it was in every point of view respectable, amiable, and excellent. His learning and knowledge were very various and extensive; his

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judgment quick and solid; and his imagination strong and lively. By a happy union of these qualities, he was enabled to think and write clearly and justly, and to represent truth and virtue in the most engaging light. His piety was warm and elevated, and at the same time rational, modest, and unaffected. His benevolence and christian charity were unbounded. He was a sincere and firm friend, an agreeable, instructive, and polite companion, and affable and obliging in his behaviour to all. He looked upon cheerfulness of temper as a kind of habitual gratitude to the Author of his being, and a proper acknowledgment of his infinite goodness; and while he paid this tribute himself, encouraged all about him to pay it likewise. He was strictly temperate with regard to sensual gratifications; entertained a high sense of justice, honour, and virtue; and despised all artifice, cunning, and dissimulation. In short, so unblemished was his moral character, that even they who, on account of a diversity of religious sentiments, were his adversaries, could not but reverence his amiable and uniform goodness; and the utmost that they could object against him was, that he would think for himself in religion, and speak what he thought in all matters of importance, though it might not always agree with some human standards, which ignorance and prejudice had exalted to little less than divine. For, as a minister of the gospel, he acknowledged Christ alone for his master, and his authority alone was sacred with him, as coming from the source of truth, and sanctioned by the confirmation of the Most High. We have already observed, that as a preacher Mr. Grove was justly admired and esteemed; and that he possessed talents which enabled him to reach the hearts of his hearers. It should not be forgotten, however, that he would never address their passions, till he had convinced their judgment, nor ever attempt to raise the passions higher than the most sober reason would approve. The contrary practice he thought productive of much mischievous effect, leading men to place the chief part of their religion, not in substantial goodness, but in sudden warm impressions produced they scarcely knew how or why, and vanishing without any lasting beneficial effect upon the temper and conduct. As a tutor, Mr. Grove was for free philosophy, as well as for a scripture creed. He did not, therefore, implicitly submit his understanding to any man, but was solely determined by evidence. As he began life with exercising a free and impartial enquiry after truth, so he continued it to the end; never thinking himself too old to learn, or so wise as that he did not desire to be wiser. He confined himself to no system in divinity, but directed his pupils to the best writers on the great principles and evidences of religion, natural and revealed. With regard to the chief controversies which had divided the christian world, he recommended an impartial examination of the most valued treatises on both sides; and then, in the freest conversation, talking over the subject of each lecture with the students, encouraged them to propose their doubts and objections without reserve, and studied to promote in their minds an impartial love of truth, and the greatest moderation and charity towards all enquirers after it, how widely soever they might differ from them. The reputation which he acquired by making it his constant concern thus to inspire his pupils with a love of truth, virtue, liberty, and genuine religion, without violent attachments or prejudices in favour of any party of Christians, as well as on account of his uncommon abilities, learning, and probity, induced several gentlemen of the establishment to place their sons under his care; and the many persons of distinguished merit in the learned professions, but chiefly in divinity, who were formed under him, were honourable evidences of the wisdom and success of his plan of education, and justly caused his premature death to be lamented, as occasioning a real loss to the world. In the year 1740 Mr. Amory published Mr. Groves's "Posthumous Works," in four volumes 8vo.; in 1742 two additional volumes of his "Sermons;" in 1747, a republication of the pieces mentioned in the preceding narrative, with the addition of some "Sermons," "Charges" at ordinations, &c. in four volumes 8vo.; and in 1749, his "System of Moral Philosophy," in two volumes 8vo., with additions by the editor, the particulars of which are explained in the Preface. *Biog. Britan. Preface to Grove's Posth. Works. Brit. Biog.*—M.

GRUTER, John (Latin *Janus Gruterus*), an eminent critic, was the son of a burgomaster of Antwerp, who was obliged, in the troubles of his country, to take refuge in England. He married an Englishwoman, and returned to Antwerp when the United States had taken possession of it. John was born in 1560, and at the age of seven accompanied his parents back to England. He received his first education under his mother, who was a mistress of various languages, ancient and modern. He studied for some years in the university of Cambridge, and thence was sent to Leyden, for the study of jurisprudence; but although he took

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his degrees in law, he attached himself solely to polite literature, and at an early age published works on criticism. Having travelled into Germany, he was offered the professorship of History in the university of Wittemberg, by Christian duke of Saxony, which he accepted. But after the death of that prince, the government requiring from all the professors subscription to a formulary of doctrine as the condition of holding their places, Gruter preferred resignation to compliance. He alleged that he had never read the book to which his assent was demanded; and that it would be extreme temerity in him to approve what he had not examined. This delicacy was the more meritorious in him, as he troubled himself little about theological controversies, so as to have incurred the charge of indifference in religion; yet that this charge was ill founded, he proved afterwards by the refusal of a desirable settlement at Padua, because he could not enjoy the public exercise of his religion. He next taught for some time at Rostock, and was in the sequel one of the professors at Heidelberg, where he had the direction of its famous library. At the sack of this city by Tilly, in 1622, he suffered the loss of his own library worth twelve thousand gold crowns, together with most of his other property. He had previously retired to Bretten to the house of a son-in-law. When affairs were somewhat settled in the Palatinate, he took a country-house near Heidelberg, whence he occasionally made visits to that town. He died at Berthelden, in its vicinity, in September, 1627, having upon his death-bed received an invitation to the Greek and History professorship at Groningen. Gruter was four times married, and appears to have borne the loss of his wives with learned resignation. He was, indeed, by character a thorough scholar; indifferent to gain, readily lending his money upon inadequate security, liberal in alms, and serene under misfortunes. Study was his sole passion, and few men have pursued it more laboriously. He passed whole days, and great part of the nights, at his books, and in a standing posture whether writing or reading. A vast number of works were the fruit of this industry, and it is said that seldom a month passed without a publication from him. There was scarcely a Greek or Latin author of antiquity which he did not illustrate by his notes and comments. Of his works the principal are "A Collection of ancient Inscriptions," folio, 1601, since greatly augmented by Grævius: "Suspicionum Lib. IX," 1591, containing emendations and explanations of many writers: "Lampas seu Fax Artium, &c. Thesaurus Criticus," six volumes 8vo.; this is a digested collection of the treatises of various learned critics: "Deliciæ Poetarum Gallorum, Italorum, Belgarum, Germanorum, Hungaricorum, Scotorum, Danorum," eighteen volumes: "Florilegium Magnum:" "Chronicon Chronicorum:" "Historiæ Augustæ Scriptores," fol. not. varior. *Bayle. Moreri.*—A.

GRYNÆUS, Simon, a learned German professor of philosophy, philology, and divinity, in the sixteenth century, was the son of a Suabian farmer, and born at Veringen, in the county of Hohenzollern, in the year 1493. As he discovered an early inclination for learning, he was at first placed in a school at his native town, whence he was afterwards sent to Pfortsheim, where he had for tutors Gerbelius and Simler, at that time celebrated for their success in instructing young persons in literature and science. In this seminary Melancthon was his fellow-student, with whom he contracted an intimacy and friendship which lasted during his life. From Pfortsheim he went for further improvement to Vienna, where he was admitted to the degree of master in philosophy, and afterwards appointed to the professorship of the Greek language. From this situation he removed to Buda, in Hungary, where for some years he filled the post of rector of the seminary in that city. But having before this embraced the protestant religion, he was exposed to many dangers from the persecutions of the bigotted Catholics, particularly at Buda, where, at the instigation of the monks, he was committed to prison. Through the intercession of the Hungarian nobility, however, he obtained his liberty, and retired to Wittemberg, where he found Luther and Melancthon, and held repeated conferences with them on the subject of religion, and on other topics. Upon his return to his native country, he was sent for by Lewis elector Palatine, who in the year 1523 gave him the appointment of Greek professor in the university of Heidelberg. In this situation he continued till the year 1529, when, at the persuasion of Oecolampadius, he accepted of an invitation from the magistrates of Basil, to undertake the office of professor in the university of that place. Here he taught philosophy and theology, with great reputation; and besides reading lectures on several authors of note, entered into a particular explanation of the Epistle of St. Paul to the Romans. In the year 1531 he took a journey into England, chiefly for the sake of examining the libraries in this country; and as he brought with him a strong recom-

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mendatory letter from his friend Erasmus, he was received in the kindest manner by the lord chancellor sir Thomas More, who, notwithstanding their difference in religious principles, took him into his house, and made him his constant companion. He likewise defrayed all his expences, and sent him to Oxford with such powerful recommendations to the heads of the university, that he had free access to all the public libraries, and was permitted to take away with him some MSS. of Proclus, of which sir Thomas More afterwards made him a present. In the year 1534, on the invitation of Hulderic, prince of Wirtemberg, he undertook, together with others, the reformation of the church and seminary at Tubingen; but in 1536 he returned again to Basil, where he received the last breath of his friend Erasmus. In the year 1540 he was associated with Melancthon, Capito, Bucer, Calvin, and others, for the celebrated conferences at Worms; and in 1541 he died of the plague at Basil, at the age of forty-eight. He was a proficient in the Latin, Greek, and Hebrew languages, and is classed by Melchior Adam in the highest rank of the philologers, philosophers, and divines of his time. His piety and virtues are also commended in as exalted terms as his great acquirements. He certainly was a learned and very industrious man, and rendered considerable service to the republic of letters. He was the first who published the "Almagest" of Ptolemy, in Greek, 1538, to which he added a Preface concerning the use to be made of that author's doctrine. He likewise published "Euclid," in Greek, with a Preface, 1533; and "The Works of Plato," with some "Commentaries of Proclus," in 1534. He retouched the Latin version of Plato, by Marsilius Ficinus; wrote "The Life of Oecolampadius;" commentaries "On the Eight Books of the Topics of Aristotle," "Justin," "Julius Pollux," &c. For a particular account of his translations, prefaces, and other writings, the curious reader may consult the abridgment of Gesner's "Bibliotheca Universalis." *Bayle. Melchior. Adam. Vit. Germ. Phil. Moreri.*—M.

GRYNÆUS, JOHN-JAMES, grand-nephew of the preceding, and a learned professor of history and divinity, was born at Bern, where his father taught the Latin and Greek languages, in the year 1540. After having been instructed in classical learning by his father, he prosecuted his academical studies at Basil, with commendable diligence and improvement; and in the year 1559 was ordained deacon, in which capacity he officiated at Rotelen till the year 1563, when his father was nominated pastor of the church in that town. He now went for the sake of farther improvement to Tubingen, where in the year 1564 he was admitted to the degree of doctor of divinity. In the following year he succeeded his father as pastor of Rotelen, where he chiefly divided his time between the duties of that office, and the superintendence of different editions of the fathers, and other works, which were issued from the presses of Basil. When the business relative to the famous *Form of Concord* was agitated in Germany, he incurred the odium of some of his brethren who were zealous advocates for it, by refusing to subscribe to it, as he did also by excepting against the doctrine of the more rigid Lutherans concerning the *ubiquity*, or omnipresence, of the *man* Jesus. This circumstance induced him the more readily to accept of an invitation which he received in the year 1575, to occupy the chair of professor of the Old Testament at Basil, which he filled for nine years with great celebrity, during which period he gained a number of proselytes and patrons to the theological system of the reformed church, among the scholars who were sent to study under him from the most distant countries. At the same time he sustained the rank of superintendent of the churches in the marquisate of Baden, to which a pension was annexed by the margrave. In the year 1684, after the restoration of the discipline of the reformed church in the Palatinate by the elector John Casimir, he was prevailed upon to remove to Heidelberg, where for nearly two years he filled the posts of professor of history and of sacred literature. He returned to Basil, however, in the year 1686, where during his absence he was chosen principal minister of the city, upon the death of Sulcer; with which charge were connected those of professor of history and theology in the university. He conducted himself in these employments greatly to the satisfaction of the church at Basil, as well as to the improvement of those who studied under him. Four times he was chosen rector of that seminary, and frequently dean. He was also repeatedly deputed to the synods which were held in different cities in Switzerland, for managing the affairs of the reformed church, in which he took a leading part, and by his influence and discretion contributed to promote peace and harmony among the discordant religious parties. For the last five years of his life he was totally blind, in consequence of the intensity with which he had applied to his literary and professional labours. He died in 1617, in the sixty-seventh year of

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his age. He was the author of numerous illustrative notes to the works of "Eusebius," "Origen," and "Irenæus;" "An Epitome of the Bible;" "Outlines of Theology;" "Expositions" of some of the Psalms, and of the prophecies of Haggai, Jonah, Habakkuk, Obadiah, and the first five chapters of Daniel; "A Commentary" on the first ten chapters of the Gospel of St. Matthew; "Critical Remarks" on the Epistles to the Romans, the Colossians, the Hebrews, and the first and second Epistles of St. John; "An Ecclesiastical History;" "A Chronology of the Evangelic History;" theological "Problems," "Theses," "Disputations," &c. *Melchior. Adam. Vit. Germ. Theol. Moreri.*—M.

GRYPHIUS, CHRISTIAN, was born at Frauenstadt in Silesia, in 1649. His father, ANDREW, was a celebrated German dramatic writer. Christian became professor of eloquence at Breslau, in 1674, and was made principal and professor of the Magdalen college, in the same city, in 1686, and afterwards, librarian. He was a man of very extensive erudition, and possessed a number of languages, ancient and modern. He died in 1706, having just before he expired, caused to be performed in his chamber a piece of poetry of his own, set to music, expressive of the consolation received by the dying from meditating on the death of Christ. His principal works are, "Poems in German," 8vo., much esteemed; "A History of the Orders of Knighthood," in German, 8vo.; "A Treatise on the Origin and Progress of the German Language," 8vo.; "Dissertatio de Scriptoribus Historiam Sæculi XVII. illustrantibus," 8vo. He also wrote in the Leipsic Journal. *Moreri. Nouv. Dict. Hist.*—A.

GRYPHIUS, SEBASTIAN, a learned printer of the sixteenth century, was a native of Reutlingen in Suabia. He settled at Lyons, and obtained great reputation for the beauty and accuracy of his impressions. He was himself well acquainted with the learned languages, and employed men of erudition as his correctors. Conrad Gesner and Julius Scaliger have both addressed him in terms of great commendation. One of his finest books is a Latin Bible, in two volumes folio, 1550, printed in the largest types then seen. He also printed Greek and Hebrew excellently. He died in 1556, at the age of sixty-three. His son ANTONY, who succeeded him, supported the reputation of the office. *Bayle.*—A.

GUADAGNOLI, PHILIP, an Italian monk and learned Oriental scholar who flourished in the seventeenth century, was born at Magliano, in the farther Abruzzo, about the year 1596. When he was about sixteen years of age he entered among the regular clerks minors, and made his profession at Rome in 1612. His genius led him to the study of languages, to which he devoted himself with such ardour, that he became a proficient in the Greek, Hebrew, Chaldee, Syriac, Persian, and Arabic tongues, but chiefly excelled in the last. The greatest part of his life was spent in translating books from that language, or in writing works in it, to facilitate the learning of it to others. He filled with reputation the chair of professor of Arabic and Chaldee in the college of Wisdom; and in proof of his intimate acquaintance with the former language, pronounced an oration in it before queen Christina of Sweden, in the year 1656. In consequence of a petition presented to pope Urban VIII., by some eastern bishops, that they might be furnished with a correct Arabic version of the whole Bible, the college *de propaganda fide* determined to comply with their desire, and fixed upon the archbishop of Damascus, and father Guadagnoli, to undertake that weighty task; but, after a short time, the principal labour of the work devolved on the latter, who had some subordinate assistants. This grand design almost wholly employed him for twenty-seven years, and was not completed before 1649. While he was engaged on it, he regularly gave an account, twice a-week, of the progress which he had made, to a congregation assembled for that purpose. This translation was not published, however, till some years after the author's death, when it made its appearance at Rome in 1671, in three volumes folio. In the year 1631 father Guadagnoli published "Apologia pro Religione Christiana," &c. 4to., in answer to the objections of Ahmed Ben Zin Alabedin, a learned Persian. That author had met with a religious treatise published by a Spaniard, entitled "The True Looking-glass;" to which he wrote an answer in his native tongue, entitled "The Polisher of the Looking-glass," and added these words to the end of his book, "Let the pope answer it." This book being brought to Rome in 1625, pope Urban VIII. ordered Guadagnoli to refute it; which he did with so much success in the "Apologia" above mentioned, that the Persian, to whom it was sent, was induced by it to renounce the Mahometan faith, and to become a zealous advocate for the christian religion which he had formerly opposed. This apology father Guadagnoli published in Arabic, in 1637. He also wrote another work in Arabic, entitled "Considerations against the Mahometan Religion," which was printed at Rome

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in 1649, and is employed in shewing that the Koran is a mere rhapsody of impostures and falsehoods. Besides the articles above mentioned, he published at Rome, in 1642, a very methodical grammar of the Arabic language, entitled "Breves Institutiones Linguæ Arabicæ," folio; and he had also compiled a dictionary in that language, which he left behind him in MS. He died at Rome in the year 1656. *Bayle, with the Supplementary Article in the Gen. Dict. Nouv. Dict. Hist.*—M.

GUAGNINI, ALEXANDER, born at Verona in 1538, was naturalised in Poland, and died at Cracow at the age of seventy-six. He wrote "Sarmatiæ Europeæ Descriptio," 1581, folio, a rare and much esteemed work; and published "Rerum Polonicarum Scriptores," three volumes 8vo., 1584, of which the first volume is a compendium of the Chronicles of Poland. *Nouv. Dict. Hist.*—A.

GUALDO-PRIORATO, GALEAZZO, a writer of history, was born of a noble family at Vicenza, in 1606. He became historiographer to the emperor, and died in 1678. He wrote in Italian, "The History of the Wars of Ferdinand II. and III., from 1630 to 1640," folio: that of "The Troubles of France, from 1648 to 1654, with the Continuation of the War between the two Crowns:" that of "The Ministry of Cardinal Mazarin," three volumes 12mo.: "A Relation of the Peace of the Pyrenées;" and "The History of the Emperor Leopold," three volumes folio. These works are agreeably written, and had success at the time, but their want of accuracy and fidelity has rendered them of little estimation. *Moreri. Tiraboschi.*—A.

GUALTERUS, RODOLPHUS, a learned Swiss divine, was born at Zurich, in the year 1519. He pursued his studies in his native place, and became eminent for his acquaintance with the learned languages, the belles-lettres, history, and more particularly theology, to the illustration of which his other acquirements were chiefly rendered subservient. Having been admitted into the ministry, he officiated as pastor at Zurich from the year 1542 to 1575, with great diligence and acceptability. Upon the death of Bullinger in the year last mentioned, he was chosen principal minister of the protestant church in that city and district. He died there in 1586, when about seventy-seven years of age. He was the author of numerous works which display extensive learning, and considerable critical skill; among which are "Commentaries" on the Psalms, Isaiah, the twelve minor prophets, the evangelists Matthew, Mark, and Luke, the Acts of the Apostles, and the Epistle to the Romans; different treatises in grammar, the belles-lettres, and history, of which we have not seen the titles; translations of "Julius Pollux," and the "Sermons of Theodoret on Providence;" "Homilies on the Book of Esther," &c. *Melchior. Adam. Vit. Germ. Theol. Moreri. Saxii Onomast. Pars III.*—M.

GUARIN, PETER, a learned French benedictine monk of the congregation of St. Maur, was born in the diocese of Rouen, in the year 1678. When he was eighteen years of age he took the vows, and became such a proficient in the Greek and Hebrew languages, that he was appointed professor of them in the seminary belonging to his order. He died at Paris, in 1729, in the monastery of St. Germain-des-Pres, of which he was librarian, when he was about fifty-one years of age. He was the author of "A Hebrew Grammar," published in Latin at Paris, in two volumes 4to., 1724 and 1728. In the proposals for this work which he presented to the public, and in the preface to the first volume, he attacked with much severity the celebrated Masclef's grammar for teaching Hebrew according to a new method, without points. To his remarks that Hebraist published a short reply in the year 1724. In the preface to father Guarin's second volume, a rejoinder appeared to father Masclef's reply; which was followed by a new defence of Masclef's method by father De la Bletterie, printed in the edition of Masclef's grammar, published at Paris in 1730, after the death of the author, in two volumes 4to. Father Guarin had also employed much labour on the composition of "A Hebrew Lexicon," which did not make its appearance till many years after the author's death. It was entitled "Lexicon Hebraicum & Chaldæo-biblicum, in quo non solùm Voces primigeniæ, seu radicales, verum etiam derivativæ, cum omnibus earum Accidentibus, Ordine alphabetico disponuntur," &c. 1746, in two volumes 4to. From the preface we learn, that father Guarin had only completed that part of it which reaches to the end of the letter *mem*; and that the remainder was executed by father Le Tournois, and two other religious of the congregation of St. Maur. *Moreri. Nouv. Dict. Hist.*—M.

GUARINI, BATISTA, a celebrated Italian poet, was descended from the ancient family of Guarino or Guarini, at Ferrara, where he was born, in 1537. He appears to have studied at Pisa, Padua, and in his native city, in the university of which he was for some years professor

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of belles-lettres. He married Taddea Bendedei of a noble Ferrarese family, by whom he had three sons. At the age of thirty he entered into the service of Alfonso II., duke of Ferrara, who created him a cavalier, and employed him in various embassies. He was successively sent to the republic of Venice, to the duke of Savoy, to the pope, to the emperor Maximilian, and to the republic of Poland. In reward for these services, the duke, in 1585, nominated him his secretary, but, through some disgust, he resigned his employment within two years. In resentment for this desertion, the duke by his representations obliged him to quit the courts of Savoy and Mantua, to which he had successively resorted. After the death of Alfonso, to whom he was reconciled, he went to Florence, and was very honourably received by the grand-duke Ferdinand; but suspecting that this prince connived at the marriage of his son Guarino with a young woman of inferior rank, he left his court and repaired to that of Urbino. Some dissatisfaction caused his stay there also to be short; and it appears that he was of a capricious and irritable temper, which involved him in frequent quarrels. Of these some were domestic; for he had a law-suit with his father respecting the property of two of his uncles; and another with his own sons. He returned to Ferrara, whence he was delegated, in 1605, to compliment pope Paul V. on his accession. Being at Venice in 1612, upon some business relative to his law-suits, he died there in October, at the age of seventy-five.

Guarini was the author of various works, consisting of Latin orations, letters, poems; "Il Secretario," or the Art of Letter-writing; a comedy entitled "Idropico;" &c. But his literary fame is entirely founded upon his famous dramatic pastoral, the "Pastor Fido," which stands at the head of all those Italian compositions, unless that place be claimed for the Aminta of Tasso, which appeared before it. He employed much time and care in its composition, and it was read more than once to his friends, and underwent strict correction, before it was represented for the first time at Turin, in 1585, on occasion of the nuptials of Charles-Emanuel, duke of Savoy, with Catharine of Austria. It was printed two years afterwards, and editions of it were immediately multiplied throughout Italy, and translations made into various languages. It continues to be regarded as one of the standard productions of Italian poetry, which place it deserves on account of the variety and interest of its action, and the warmth and beauty of its language, though it has the defects of unnatural conceits, tedious declamations, and plays of words, which then and since have so much infected the poetry of that country. Its morals, likewise, are sufficiently loose, though without indecency of expressions. It would be uninteresting to recount the number of critical and moral censures it sustained, and the defences made for it by the author and others. On the whole, its merit was proved by the general interest it excited among men of letters, and the high reputation it conferred upon its author, who was created a member of the principal academies in Italy. *Moreri. Tiraboschi.*—A.

GUARINO, surnamed VERONESE, an eminent coadjutor in the revival of literature, was born at Verona about the year 1370. He was a disciple for the Latin language, of John of Ravenna; but not satisfied with this degree of knowledge, he sailed to Constantinople about his twentieth year, in order to learn Greek of Manuel Chrysoloras. On his return to Italy he began to keep an open school, and several cities had the benefit of his instructions. Of those were Florence, Bologna, Padua, Trent, Verona, Venice, and Ferrara; but neither the order nor the duration of his residence in them is precisely known. It is certain that he was at Venice in 1415, and at Verona in 1422. He had many distinguished scholars, and to him is in great part owing the restoration of ancient elegance in the Greek and Latin languages which took place in the fifteenth century. His last and longest residence was in Ferrara, whither he was invited as preceptor to Leonello d'Este, son of the marquis, Nicholas III., in 1429, and where, in 1436, he was appointed to the professorship of the learned languages. He founded a family in that city, where he died in 1460, at the age of ninety, having preserved his memory and his great passion for reading to the close of his long life. No learned man of that period received higher commendations from his brethren, many of whom in their youth had been his scholars. He also had a share in the quarrels and controversies which jealousy and irritability too much fostered among them. As a writer he was much engaged in the useful task of translating the ancient Greek authors into Latin. He gave versions of many Lives of Plutarch, and of other pieces by that author. At the command of pope Nicholas V. he translated the ten first books of Strabo's Geography, which were printed with the version of the other seven by Gregory of Tiferno; the latter, however, were also translated by Guarino. His versions were, indeed, thought considerably

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faulty by the critics. His other works consist of grammatical treatises on the Greek and Latin languages, of commentaries upon ancient authors, of many orations pronounced on various occasions, of some Latin poems, and many letters preserved in MS. in the Estian library. He was the first who discovered the poems of Catullus, or at least corrected them so that they might be read. *Tiraboschi.*—A.

GUARINO, BATISTA, one of the numerous sons of the preceding, was born while his father still resided at Verona. He opened a school for the learned languages at Ferrara about the year 1461, and became one of the most celebrated professors of his time. Among his scholars were Giraldi and Aldo Manuzio, the latter of whom dedicated to him his edition of Theocritus, in 1495. He was sent embassador to France by Borso duke of Ferrara, and was honoured with the title of senator by René king of Naples. His Latin poems in four books were printed at Modena in 1496. He besides composed Latin letters and orations, wrote comments upon Lucan, Catullus, and Cicero's epistles, and translated from the Greek some orations of Demosthenes, of Dio Chrysostom, of St. Gregory Nazianzen, and other pieces. He also translated into Italian some comedies of Plautus, which were represented at Ferrara. He was living in 1494, but the time of his death is not known. *Tiraboschi.*—A.

GUATIMOZIN, last king of Mexico, was nephew of Montezuma, on the death of whose brother Quetlevaca, in 1520, he was unanimously raised to the throne, as capable, by his courage and abilities, to rescue his country from the evils of the impending second invasion of the Spaniards. He exerted himself with vigour in the defence of his capital, and repulsed an attempt by Cortes to take it by storm. In the progress of the siege he preserved an unsubdued spirit, and rejected all the proposals of the enemy, though they were continually gaining ground. At length, when only one quarter of the city remained in his possession, he was persuaded by his nobles to attempt a retreat across the lake, but he was intercepted by the brigantines posted for that purpose, and made prisoner. When brought before Cortes, he conducted himself with the calm dignity of a prince who was conscious of having done all in his power to save his country, and was willing to fall along with it. Irritated by the smallness of the treasures found in the captured city, Cortes inhumanly ordered Guatimozin to be put to the torture, in order to force a discovery of more. The unfortunate prince, together with his chief favourite, was stretched upon burning coals. He endured the pain in silence; and observing his companion to cast a piteous look as if desirous to relieve himself by a disclosure, he darted an indignant glance upon him, exclaiming, "Do *I* lie on a bed of flowers?" The favourite expired under the torture; but Cortes, ashamed of his cruelty, rescued the king, and remanded him to prison. Some time afterwards, upon an insurrection of the Mexicans, the Spanish commander, upon a bare suspicion that Guatimozin was concerned in the plot, caused him to be hanged without trial. This execrable deed was perpetrated in 1522. *Robertson's Hist. of America.*—A.

GUAY-TROUIN, RENE' DU, one of the bravest and most successful of the French naval officers, was born in 1673, at St. Malo, of which place his father was a merchant and an adventurous seaman. The youth at the age of sixteen entered on board a privateer, and distinguished himself in several actions. In 1691 he was entrusted with the command of an armed vessel of fourteen guns, with which he obtained several successes on the coast of Ireland. In 1694 he entered the river of Limerick, and carried off some vessels; but falling in with four English ships, after a stout resistance he was forced to yield, and was taken to Plymouth. He escaped from his confinement there by the assistance of a female whom he had inspired with a tender passion, and soon after cruised on the coast of England, where he took two vessels of war. In 1695 he took three rich prizes on the Irish coast, and then proceeding to the coast of Spain, made himself master of two Dutch vessels. In 1696 he fell in with the baron de Wassenaer, who with three ships was escorting a fleet of merchantmen, and took the baron with part of his convoy. He presented his prisoner to the king, and thereupon was removed to the royal navy, and appointed to the command of a frigate. Soon after, he was made second captain of the Dauphin, commanded by the count de Hautefort. In the succession war he took a Dutch man-of-war of thirty-eight guns; and in 1704 (what an Englishman will find a difficulty in crediting) he captured an English ship of seventy-two guns, with his own ship of fifty-four guns. Nothing is more easy in statements of this kind than to diminish the force on one side, and add to that on the other, but it is acknowledged that this was no brilliant period of the British navy. Proceeding in a career of success, he was rewarded in 1709 with letters of noblesse, the preamble to which records his having captured more than

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three hundred merchant ships, and twenty ships of war. The most remarkable of his exploits was the taking of the Portuguese settlement of Rio Janeiro in 1711, on which occasion the loss to that nation was upwards of twenty-five millions of livres. He obtained a pension for this service. One had been offered to him in 1707, but he generously requested that it might be granted to his second captain, whose thigh had been shot off. "I am sufficiently recompensed," said he, "if I obtain the advancement of my officers." In the regency after the death of Lewis XIV., Du Guay Trouin was consulted on the affairs of the India company, and gave useful advice. In 1728 he was made commander of the order of St. Lewis and lieutenant-general. He was sent in 1731 with a squadron into the Mediterranean, with which he awed the piratical states of Barbary, and settled the commercial affairs of the nation at Smyrna and other parts of the Levant. He died at Paris in 1736. His "Memoirs," written partly by himself, and partly by his nephew M. De la Garde, were printed at Paris, in one volume 4to., 1740. An imperfect edition had before appeared in Holland. *Moreri. Nouv. Dict. Hist.*—A.

GUEDRIER DE ST. AUBIN, HENRY-MICHAEL, a doctor and librarian of the house and faculty of the Sorbonne, was born at Gournai-en-Bray, in the diocese of Rouen, in the year 1695. He pursued his studies at the university of Paris, and was received a member of the Sorbonne in the year 1723. He was appointed professor in that faculty in 1730; chosen librarian in 1736; and was some time afterwards nominated abbot of the monastery of St. Vulmer, in the diocese of Bayonne. He was intimately conversant in the Greek, Hebrew, English, and Italian languages, as well as the different branches of knowledge requisite for a divine and moralist. For fourteen years he was frequently consulted, and held in high esteem as a resolver of difficult cases of conscience. He died in 1742, when about forty-seven years of age. He was the author of a work entitled "The Sacred History of the Two Covenants," published in 1741, in seven volumes 12mo., which is represented to be a performance of considerable merit, exhibiting a harmony of the Old and New Testament Histories, interspersed with learned dissertations, judicious criticisms, and useful reflections, and drawn up in an elegant simplicity of style. *Moreri. Nouv. Dict. Hist.*—M.

GUERARD, ROBERT, a learned French benedictine monk of the congregation of St. Maur, was born at Rouen, in the year 1641. He was employed as an assistant to father Delfau, in preparing for the press the grand edition of the "Works of St. Augustine;" but while he was engaged in that undertaking, was suspected of having aided that father in the composition of the obnoxious publication entitled "L'Abbé Commendataire," which, as we have seen in his Life, was unjustly ascribed to him. In consequence of this suspicion father Guerard was banished to Ambournay, near Bourg, in the country of Bresse. He employed himself during his exile in searching for ancient MSS. among the libraries belonging to the different religious houses in that province; of which he found a considerable number, and among others the treatise of Augustine against Julian, entitled, "Imperfectum Opus," which was the third copy of that work then known to exist in Europe. Of this MS. he sent an accurate transcript to his brethren at Paris, who were engaged in editing St. Augustine's works. From Ambournay his place of exile was changed to Fescamp, and afterwards to Rouen, where he died in the year 1715. He was the author of "An Abridgment of the Bible, in the Form of familiar Questions and Answers, with Illustrations collected from the Fathers and the best Interpreters," 1707, in two volumes 12mo., which is commended as a well-executed and useful performance, and has undergone repeated impressions. *Moreri. Nouv. Dict. Hist.*—M.

GUERCINO. The proper name of this eminent painter was JOHN FRANCIS BARBIERI. He was born in 1590, at Cento, a village near Bologna. GUERCINO, or *The Squinter*, was a nickname imposed on account of a natural defect, which, however, he has been able to render famous. He early displayed his talent for the art, by painting, at ten years old, the figure of the Virgin on the front of his father's house. He was placed under some indifferent painters at Bologna, and for a time worked with Annibal Caracci, but he was chiefly his own instructor. That part of the art to which he most attached himself was colouring, and he imitated the manner of Caravaggio in the strength of his lights and shades. He admitted the light to his pictures from above, whence they acquired such a force, that the works of few other masters could stand near them. This advantage, however, was gained somewhat at the expence of probability, yet the effect upon the whole was very striking. He designed in a natural and easy manner, with a powerful imitation of life; but though sometimes grand, his style was not in general remarkable for elevation or elegance, and often failed in correctness. As he was ex-

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tremely diligent, his works were soon spread abroad, and acquired him a brilliant reputation. In 1616 he established an academy at Cento, furnished with models and antiques, which soon attracted disciples from all parts. To these he was kind and indulgent, and he made for their use a drawing-book, which was engraved by Oliver Gatti. He frequently visited the different cities of Italy which he was employed to decorate, and there are few which do not possess productions of his pencil. He is reckoned to have painted one hundred and six altar-pieces, and more than one hundred and fifty great subjects and portraits for sovereigns, &c. besides a great number of cupolas, ceilings, chapel-walls, and small easel-pieces. He continued to reside at Cento during the life of his friend and competitor Guido; but after his death he removed to Bologna, where he reformed his style of painting, laying aside his strong deep shades, and adopting a softer and clearer tone of colouring. He continued his labours to his seventy-sixth year, when he died at Bologna, in 1666. He was interred in the church of San Salvadore. Guercino was regular in his conduct, modest, agreeable in conversation, well informed, free from jealousy, disposed to commend, and liberal of his money. He lived in celibacy, and left a large property to his relations. Of his numerous works, none are more esteemed than the Martyrdom of St. Petronilla, in St. Peter's at Rome, and Hagar and Ishmael at Sienna. Many have been engraved by the first masters. *D'Argenville. Pilkington's Dict.*—A.

GUERET, Gabriel, a lawyer and man of letters, was born at Paris in 1641, and admitted advocate of parliament in 1660. In his youth he wrote verses, which he contented himself with reading in MS. to his friends. He made himself known early by his literary publications, the first of which was "Les Sept Sages de la Grece." His "Entretiens sur l'Eloquence de la Chaire & du Barreau" contains judicious reflections, though it is disparaged by Voltaire. He obtained most reputation for his two satirical works, "Le Parnasse Reforme," and its sequel, "La Guerre des Auteurs." Of the same class is "La Carte de la Cour," an ingenious allegory; and "La Promenade de St. Cloud," in which Boileau was satirised. In his own profession he was less distinguished for his pleadings than his consultations. He was associated with Blondeau in the compilation of "Le Journal du Palais," consisting of a well-digested collection of the arrets of the French parliaments; and he published an edition of Le Pretré's "Arrêts Notables du Parlement," enriched with learned notes and additions. He died in 1688. *Moreri. Siècle de Louis XIV. Nouv. Dict. Hist.*—A.

GUERICKE, Otto, or Otho, a very eminent German experimental philosopher in the seventeenth century, who with Torricelli, Paschal, and Boyle, greatly contributed to explain the various properties of the air and their effects, was born in the year 1602, and died at Hamburg in the year 1686. He was counsellor to the elector of Brandenburg, and burgomaster or consul of Magdeburg; but his memory derives greater honour from his philosophical discoveries, than from the civil dignities to which he was raised. To him is to be attributed the invention of the air-pump: for though Mr. Boyle had about the same time made some approaches towards a similar discovery, yet he ingenuously acknowledged in a letter to his nephew, lord Dungarvan, that the information which he received from Schottus's "Mechanica-Hydraulico-Pneumatica," published in 1657, in which was an account of Guericke's experiments, first enabled him to bring his design to any thing like maturity. Guericke was also the inventor of the two brass hemispheres, to illustrate the pressure of the air, which, being applied to each other, and the air exhausted, resisted the force of sixteen horses to draw them asunder. He likewise invented an instrument to shew the variations in the state of the atmosphere, consisting of a tube, in which was a little image of glass, which descended in rainy or stormy weather, and rose again when the weather became fine and serene. This last machine fell into disuse on the invention of the barometer, and especially after the improvements made in that instrument by Huygens and Amontons. By consulting his tube, Guericke would frequently foretel approaching storms; whence the ignorant populace gave him the character of being a sorcerer. In this opinion of him they were confirmed by a thunder-storm's discharging itself one day upon his house, and shivering to pieces several machines of which he had made use in his experiments. That event they considered to be an unequivocal indication of the anger of Heaven, and a just punishment inflicted upon him for his impiety. He was the author of several treatises in natural philosophy, the principal of which is entitled "Experimenta Magdeburgica," 1672, folio, and contains his experiments on a vacuum. *Nouv. Dict. Hist. Chambers's Cycl. articles Air Pump, &c.*—M.

GUESCLIN, Bertrand du, constable of France in the fourteenth century, and one of

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the most famous warriors of his time, born in Britany in 1311, was the son of a noble of that province. His education was so much neglected, that he was never able to read or write. His disposition, indeed, was wholly adverse to literary discipline, and he was continually engaged in quarrels and fights with his playfellows. He grew up stout and vigorous, but hard-featured. "I am too ugly," said he, "ever to please the ladies; but I can at least make myself feared by the enemies of my king." At the age of fifteen he carried the prize at a tournament at Rennes, to which he went contrary to his father's orders, upon a horse borrowed of a miller. The profession of arms was natural to such a youth. He followed it with great success, and obtained several advantages over the English in Britany. After the battle of Poitiers, in which king John was made prisoner by the Black Prince, Du Guesclin flew to the succour of the regent Charles, heir of the throne, and aided him in recovering Melun and several other places. On the accession of Charles V. in 1364, the command of the royal army was entrusted to him; and he defeated at Cocherel the troops of the king of Navarre, commanded by the captal de Buch. For this service he was presented with the county of Longueville. He was afterwards sent to the assistance of Charles de Blois, competitor for the duchy of Britany against Montfort; when Charles, rashly engaging against his advice, was killed at the battle of Auray, and Du Guesclin, covered with wounds, was made prisoner by the English commander Chandos. It being resolved to free France from the mercenary troops called *the companies*, by sending them to the assistance of Henry de Trastamare against Peter the Cruel king of Castille, Du Guesclin was ransomed at a high price, and placed at their head. He took Avignon in his way, where he exacted one hundred thousand livres, and *an absolution*, from pope Urban V. He was opposed by the Black Prince, who defeated and made him prisoner at the battle of Navarette, in 1367. The prince, discontented with his ally Peter, gave Du Guesclin his liberty upon ransom, who again entered into the service of Henry, and greatly contributed to seat him on the throne. For his reward he was made constable of Castille, duke of Molina, and count of Burgos. On the subsequent rupture between the French and English, he returned to the assistance of his own king, who, in 1370, entrusted him with the sword of constable. By activity and enterprise, tempered with prudence, he beat up the English quarters, defeated them in detail, and recovered all Poitou, Aunis, and Saintonge. He next attacked Montfort duke of Britany, and obliged him to take refuge in England. That prince being afterwards restored to his dominions, suspicions were thrown upon the constable as having favoured him, and he was for a time in disgrace. The king, however, became sensible of the injustice done him, and the dukes of Bourbon and Anjou were sent to bring him to court. He was placed again at the head of an expedition into the southern provinces, where the English had rallied their forces, and laying siege to Chateau-neuf de Rendan in Auvergne, he was attacked with a mortal disease. Perceiving his end to approach, he summoned his principal officers to his bed, and strongly recommended to them never to treat as enemies labourers, women, children, and old men, testifying regret at having himself not always observed these rules. He soon afterwards expired, in July, 1380, at the age of sixty-nine. The English garrison, which had conditioned to surrender at a certain time, if not relieved, marched out the day after his death, and the commander respectfully laid the keys of the fortress on his bier. His body was conveyed to St. Denis with all the ceremonies used to sovereigns, and deposited in the tomb next to that of the king. His greatest captains refused to take the sword of constable after it had been borne by such a hero. *Moreri. Millot Elem. de l'Hist. de France. Nouv. Dict. Hist.*—A.

GUEVARA, Antony de, preacher and historiographer to Charles V., was born in the province of Alava in Spain. He was brought up at court, but after the death of queen Isabella of Castille he became a franciscan monk, and obtained several honourable employments in the order. His eloquence caused him to be appointed preacher to Charles V., and he acquired a great reputation by his pulpit harangues. His inflated and figurative style, full of antitheses, suited the taste of the nation, and its defects were not perceived till he subjected himself to critical censure as a writer. He had still a worse fault for the office of historian, which he undertook: this was a shameless disregard to truth, which led him to pass off his own fictions as authorised facts. He published a work entitled "The Dial of Princes, or Marcus Aurelius," pretending to be a history of that emperor and Faustina his wife drawn from ancient authorities, but entirely fictitious. The book was, however, extremely popular, and several French and Italian translations were made of it. He also wrote letters called "Golden Epistles," and several other works,

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now forgotten. Charles, very improperly, appointed him his historiographer; but although he employed himself in a history of that emperor, it luckily never appeared. His romancing disposition accompanied him in the pulpit, and he is said to have been accustomed to make supposed quotations from ancient authors in his sermons, which he pronounced with great emphasis, but which were all his own invention. He was nominated to the bishoprick of Guadix in the kingdom of Grenada, and afterwards to that of Modonedo in Gallicia. He died in 1544. *Bayle.*—A.

GUEVARA, ANTHONY DE, nephew of the preceding, was also an ecclesiastic by profession, and was made prior of St. Michael d'Escalada, and almoner to Philip II. king of Spain. Becoming tired of a public life, however, he quitted the court, and withdrew into retirement, where he devoted much of his time to literary pursuits. He left behind him, "Commentaries" on the Psalms, and on the prophet Habakkuk, and a treatise in defence of the *authenticity* of the vulgate translation of the Bible: a topic which the decree of the council of Trent occasioned to be much discussed, both by Catholics and Protestants. *Moreri.*—M.

GUEVARA. See VELEZ.

GUGLIELMINI, DOMINIC, an eminent Italian mathematician and civil engineer, was descended from an honourable family, and born at Bologna, in the year 1655. His favourite studies were the mathematics and medicine; in the former of which he had for tutor the celebrated M. Germ. Montanari, and in the latter, the illustrious Malpighi. He entered into the dispute between M. Montanari and M. Cavina, concerning the extraordinary luminous meteor which was observed in most parts of Italy in 1676, and supported the opinions of his master. In the year 1678 he was admitted to the degree of doctor of medicine, by the university of Bologna. Upon the appearance of the remarkable comet in the years 1680 and 1681, he published a treatise "De Cometarum Natura & Ortu," &c. 1681, in which he proposed a new system on the subject, which he thought would serve to explain all the phenomena of those heavenly bodies; but it did not meet with the approbation of the scientific world. His next astronomical treatise, containing remarks on the solar eclipse which took place on the 12th of July, 1684, and which he published in Latin at Bologna in the same year, reflected greater credit on his knowledge and accuracy of observation. Soon afterwards the senate of Bologna appointed him principal professor of mathematics in the university of that city, and in the year 1686 created him intendant-general of the rivers of the Bolognese. The office last mentioned engaged him to pay more particular attention to the study of hydrostatics and hydraulics; in consequence of which, in the year 1690, he published the first part, and in the following year the second part, of an excellent hydrostatical treatise, entitled "Aquarum Fluentium Mensura, novo Methodo inquisita." Some of his observations in this work were attacked by M. Papin, who also entered into a contest with the author on the subject of syphons. Their difference in opinion gave rise to two letters by M. Guglielmini, which were printed under the title of "Epistolæ Duæ Hydrostaticæ." He was engaged in settling the differences which arose between the cities of Bologna and Ferrara, respecting the management of the embankments and sluices in their contiguous districts; and received as a reward of his services from his native city the appointment to a new office in the university, which was that of professor of hydrometry. In the year 1695, he assisted M. Cassini in repairing the famous meridian line which he had constructed forty years before, in the church of St. Petronius at Bologna; on which occasion our author published a memoir, descriptive of the method pursued in laying it down, and establishing its claims to correctness and accuracy. In the year 1697 he published his grand physico-mathematical treatise on the nature of rivers, entitled "Della Natura de Fiumi," which raised his reputation to the highest pitch, for correct scientific knowledge, ingenuity, and judgment in hydraulics. Montucla commends it in warm terms, and says that it ought to be carefully studied by every person who would wish to become thoroughly master of this branch of science. The reputation which Guglielmini acquired by this performance, occasioned his being employed by the dukes of Mantua, of Parma and Modena, the grand duke of Tuscany, pope Clement XI., the republics of Venice and Lucca, &c. in the invention and construction of the necessary hydraulic works in their respective territories. In the year 1698 he was induced by the republic of Venice to accept of the mathematical chair in the university of Padua; but the senate of Bologna decreed that he should still retain, notwithstanding his new employment, the title of professor in their university, and the emoluments annexed to it. In the year 1702 he exchanged his mathematical chair at Padua, for the more lucrative one of medicine; after which

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he published different treatises on medical and chemical subjects, &c. for the titles of which we must refer to the first of our subjoined authorities. He died in Padua, in 1710, in the 55th year of his age. He had been admitted a member of the Academy of Sciences at Paris in the year 1696, and was also associate or corresponding member of the academies of Berlin and Vienna, and of the Royal Society at London. The best edition of his treatise on the nature of rivers was published at Bologna, in 1756, with the notes of Manfredi; and the whole of his works were printed in a collective form at Geneva, in 1719, in two vols. 4to. *Moreri. Landi's Hist. de la Lit. d'Italie, vol. V. liv. xiii. art. ii. Nouv. Dict. Hist.*—M.

GUI DE CREME. See PASCHAL III., pope, or antipope.

GUIBERT, who, as we have seen in the Life of pope Gregory VII., was elected pontiff in his room by the council of Brixen, in the year 1080, was a native of Parma, who became chancellor to Henry IV. king of Germany, and through his favour was advanced to the archbishopric of Ravenna. He is supposed to have been the projector of Cincius's insurrection against Gregory in the year 1075, with a view to the death or deposition of that pontiff, knowing that from his interest with the king he should most probably be appointed his successor. After Henry, as well as the German and Italian bishops and princes, had acknowledged him for lawful pope, he accompanied the king's army to Rome, and upon the capture of that city in 1084 was enthroned in the Lateran palace, and consecrated in the church of St. Peter, when he took the name of Clement III. When Henry, whom he had crowned emperor, was obliged by the Normans to withdraw from the Roman territory, Guibert most probably accompanied the imperial army; but he appears to have returned to Rome upon Gregory's withdrawing to Salerno. In the year 1085 a sentence of excommunication was thundered out against him in the council assembledby Gregory's legate at Quintileneberg, in Saxony; but in a council held in the same year at Mentz, by the bishops of the emperor's party, the prelates who formed the council of Quintileneberg were excommunicated and anathematised in their turn, and all persons were forbidden, on pain of excommunication, to communicate with them or their accomplices. In the year 1087, upon the election of Victor III., Guibert was driven from Rome by the forces with which the princes of Capua and Salerno supported that pontiff's pretensions; notwithstanding which event, before the end of the year he was again re-established by his partisans in the possession of that city. Soon afterwards he was excommunicated and cursed anew by Victor, who presided in person at the council of Benevento. During the pontificate of Urban II. Guibert was alternately master of Rome, or a fugitive from that city, as the imperial or opposite party prevailed; and we find that in the year 1096 his friends still held possession of the castle of St. Angelo. Being at length finally expelled from that city, and afterwards driven from his bishopric of Ravenna by pope Paschal II., he retired, according to some writers, to Citta di Castello, but according to others to the mountains of Abruzzo, where he died suddenly, in the year 1110, having maintained his claim to the papal character for the space of twenty years. He is allowed even by his enemies to have been a person of considerable abilities, great address, eloquence, and learning. *Dupin. Moreri. Bower.*—M.

GUIBERT, abbot, an historian, was born in 1053, of a distinguished family in the diocese of Beauvais. At the age of twelve he entered into the monastery of St. Germer, where he took the habit. In 1104 he was elected abbot of Nogent-Sous-Couci, in the diocese of Laon, where he died in 1124. His works were published by Dom. Luc. d'Achery in 1651, folio. They consist of his Life, a treatise on preaching, another on reliques, and several other curious pieces, of which the most valuable is his history of the first crusade, commonly entitled "Gesta Dei per Francos." This is an interesting performance, written in a lively style and containing much valuable narration, though mingled with the prejudice and credulity of the time. On the whole, Guibert maintains a respectable place among the writers of that period. *Moreri. Gibbon.*—A.

GUIBERT, JACQUES-ANTOINE-HYPOLITE, a distinguished writer on military subjects, born at Montauban in 1743, was the son of an officer of rank and merit. At the age of thirteen he accompanied his father to the war in Germany, and served with him six campaigns, during which he was present at most of the actions which occurred. On the return of peace he applied diligently to the study of the art military, to which he was enthusiastically devoted. He resumed the practice of it in the war of Corsica, where he served under the marshal de Vaux, who placed great confidence in his talents. His great share in the decisive victory at Ponte-Nuovo procured him the commission of colonel, and upon his return he was honoured with the

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cross of St: Lewis. Soon after, he was appointed colonel-commandant of a corps raised under the title of the Corsican legion. In 1770 he published his great work, "Essai Général de Tactique." After an elegant and philosophical preliminary discourse, and an introduction, the author takes up the subject of tactics from the first drilling of the soldier to that complicated and grand science, "la grande tactique," which treats of the management of those great masses called armies, and of which the king of Prussia in modern times has given the most perfect example. This work was read throughout Europe, and acquired a great reputation to the author; but a peremptory and somewhat conceited style, and a great freedom in bestowing his censures, procured him enemies and rigorous critics. In 1773 he made a tour in Germany and Hungary as far as Croatia, visiting the principal fields of battle, and collecting details of every kind relative to military objects. He was well received by many persons of distinction, and even by the king of Prussia, though he had taken some liberties with him. On returning to France he was tempted to pursue fame in a new career. He made an essay in dramatic history, and his tragedy of "The Constable Bourbon" was represented at Versailles at the marriage of the princess Clotilda. It was followed by "The Gracchi," and "Anne Boleyn." In these pieces there was elevation, energy, character, and sentiment; but the diction was censured by the critics, and it does not appear that they continue on the stage. The appointment of M. St. Germaine to the post of war-minister recalled Guibert to his military functions. He was much in the confidence of that minister, who had planned an entire reform in the French army. Such obstacles, however, arose, that he was able to carry his design only partially into execution. As Guibert's corps was suppressed, he obtained in its stead the regiment of Neustria. About this time he composed his two eulogies of Catinat and the Chancellor de l'Hôpital. Though not crowned by the academy, they were much admired, especially the latter. They contain many ardent sentiments in favour of liberty and the rights of mankind, principles which also mark all his other writings. He afterwards entered into a military controversy set on foot by the marshal de Broglio, concerning the deep and the shallow order of troops; and among other pieces he wrote "A complete Refutation of the System of M. Menil-Durand." When France declared in favour of the Americans, Guibert's regiment was one of those nominated to be sent over to their assistance; and in proportion to his ardour in this cause was his mortification at a counter-order which stopped their embarkation at the very port, and which he attributed to particular malevolence against himself. He buried his chagrin for a time in retirement, but afterwards returned to the society of the capital. He then undertook a very extensive labour, which was a "History of the French Military," and which, in fact, was to embrace the military system of all the nations of Europe. He carried it down as far as the eleventh century, and it remains among his papers in a state fit for publication.

When the marshal de Segur bestowed upon Guibert's father the honourable post of governor of the Invalids, his son came to live with him, and devoted all his attention to that establishment. While he was absent upon a survey of the detached companies of Invalids posted in the Alps and Pyrenées, the French academy elected him a member in place of M. Thomas. His Discourse on reception was admired for its eloquence, and the presence of his aged parents, as witnesses of the honour done him, excited the sensibility of the audience. The subsequent death of his father left him at the head of his family, and he passed his time in retirement with them, and in the composition of new works. His "Eulogy on the King of Prussia" was an elaborate performance, making a volume of 300 pages. A change in the French ministry having produced the establishment of a *council of war* for the management of military affairs, Guibert was created a member and *rapporteur* of it. This office revived all his activity as a reformer: a new code was projected, but it met with censures and opposers from all quarters. Guibert published in his defence a "Memoir addressed to the Public and the Army, on the Operations of the Council of War," but the plan was finally abandoned. The remainder of his life (says his biographer) was consumed in the struggle of that courage which externally surmounts that misfortune under which it is internally sinking. He possessed, indeed, an unquiet spirit, subject to perpetual agitation, and in vain seeking that repose which the philosophy of his principles recommended. The great event of the Revolution was not likely to be regarded by him with apathy. Sheltering himself against prejudice by borrowing the name of Raynal, he published a volume entitled "De la Force Publique considerée sous tous ses Rapports." In this he maintained the principle of a concurrence of the legislative and executive powers in deciding

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upon war and peace, and pointed out the means of securing the constitution against the influence of the army. He did not long survive; being carried off by a fever, on May 6th, 1790, at the age of forty-seven. He left a widow and one daughter. The regiment of Neustria, which he had commanded ten years, gave a handsome testimony of their esteem and regret for the deceased in a letter to his widow. She made public, in 1803, the minutes left by her husband of his German tour, in two vols. 8vo. They were not prepared for the press, but contain some instructive matter, and display the sagacious observer and the enlightened philanthropist. From an historical notice of the author's life prefixed, by F. E. Toulongeon, the substance of the preceding article is taken.—A.

GUICCARDINI, Francis, an historian of great eminence, was born of an ancient and noble family at Florence, in 1482. After pursuing his studies at Pisa, Bologna, and other universities, he was engaged at the age of twenty-three to read lectures upon the institutes at Florence. His inclination, however, leading him to public affairs, he quitted his chair, and in 1512 went as embassador from the Florentine republic to Ferdinand king of Arragon. In 1518 he was deputed to meet pope Leo X. at Cortona, where that pontiff was impressed with so favourable an opinion of his talents, that he created him consistorial advocate, and committed to him the government of Modena and Reggio, cities then under the ecclesiastical dominion. In the former of these is still to be seen an inscription to his honour for his care in embellishing and widening the streets. In 1521 he was also made governor of Parma; which city, as well as that of Reggio, he successfully defended against the French. In 1523, pope Clement VII. conferred upon him the presidency of all Romagna, and afterwards nominated him lieutenant-general of the papal army; but his military talents do not appear to have been of a superior kind, and he was not fortunate in protecting his sovereign from the imperial arms. From 1531 to 1534 he was governor of Bologna, and in that time exerted himself considerably to restore the Medici family in Florence. After the death of Clement, he refused the offers of Paul III. to engage him in his service, or, as some assert, was deprived of his government by that pontiff: he returned to his native city, where he was made counsellor of state to duke Alexander. After his decease, Guicciardini employed his influence in procuring the succession of Cosmo; but not thinking himself sufficiently considered by the new duke, he retired to his villa of Arcetri, and there employed himself in the composition of his History. His labours, when nearly brought to a conclusion, were cut short by death, in May, 1540, the 59th year of his age. Guicciardini was a man of great gravity of temper and demeanour, and highly respected in his time for his political wisdom and his abilities for government. In the administration of the offices with which he was entrusted, he was impartial and severe; paying no regard to distinctions of rank, but indiscriminately levelling all disturbers of the public tranquillity. As parties ran high at that time in the cities of Italy, it may be conceived that his rigour would frequently be called to exertion, and that he would be more feared than beloved: His great work, the "History of Italy during his own time," did not appear till many years after his death; which delay is imputed by Giovio to the freedom of its strictures upon several persons then living, and the danger of offending many powerful families. It was not till 1561 that the first 16 books were published by his nephew Agnolo; and three years afterwards, the four remaining ones appeared at Venice. Bu in this and all the subsequent Italian editions various passages were omitted, especially such as were thought injurious to the court of Rome. An edition dated at Friburg, 1755, in four vols. 4to. from the author's own MS. in the Magliabecchi library at Florence, supplies all the omissions. The History of Guicciardini is generally allowed to be one of the most valuable productions of the kind in that age. The part he himself bore in transactions, and the opportunities of information he enjoyed, gave him peculiar advantages; and his veracity and impartiality are upon the whole conspicuous, though instances have been pointed out in which he is supposed to have given way to prejudice and private feelings. He is charged with a certain malignity in the interpretation of men's actions; but the most candid estimater will find it difficult to support a favourable idea of the leading political characters of that period. His style is pure and eloquent, but somewhat diffuse. Boccalini has humorously feigned, that a Spartan for the crime of using three words where two would have served, was condemned to read the Pisan war of Guiccardini, and that after some attempts he begged to commute the punishment for the galleys. Perhaps, however, it is the smallness of the events which his subject led him to describe, that chiefly renders his narration tedious. The intermixture of long speeches in the manner of the ancients, indeed,

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adds to the prolixity. Those defects do not prevent its being a standard work, and an honour to Italian literature. The author had likewise a talent for poetry, and some of his verses are preserved by Crescembini. *Moreri. Tiraboschi. Nouv. Dict. Hist.*—A.

GUICCIARDINI, Lewis, nephew of the preceding, was born at Florence in 1521. He was brought up to letters, and about 1550, on what account is not known, took up his residence in the Low-countries, where, chiefly at Antwerp, he continued till his death in 1589. He was buried in the cathedral of that city, with an honourable inscription to his memory. He wrote various works in Italian, of which the most valuable is "A Description of the Low-countries," *Antwerp*, 1567 and 1588, folio, which is in great esteem for the accuracy of its relations; and no part of Europe at that time contained more objects of political and commercial interest. His other works are: "Commentaries on the Affairs of Europe, particularly in the Low-countries, from 1529 to 1560," *Antw.* 1560; "Detti & Fatti notabile de Diversi Principi, &c."—Remarkable Words and Actions of Princes, &c.; "Ore di Ricreatione"—Hours of Amusement; and a collection of the precepts and maxims of his illustrious kinsman. *Tiraboschi.*—A.

GUIDI, Alexander, an Italian poet of eminence, was born at Pavia in 1650. At an early age he went to the court of Rannucio II. duke of Parma, by whom he was much favoured and esteemed. At the age of thirty-one he published some lyric poems, and a drama entitled "Amalasunta in Italia." He afterwards visited Rome, and frequented the court of the abdicated queen Christina, who employed him to compose a piece for music to celebrate the accession of James II. of England. This was in the form of a dramatic pastoral, entitled "Endymion," and she deigned to insert some lines in it of her own composition. He there joined with other poets of distinction, his fellow-members of the academy of Arcadi, in attempting a total change in Italian poetry. Imitating the free and unshackled manner of Pindar, he shook off the burthen of equal stanzas and regularly returning rhymes in canzoni, and ventured upon an irregularity of measures only governed by poetical feeling. This innovation met with some admirers, but more censurers; and his example was little followed. Yet his poems are full of vigour and enthusiasm, and he is accountedone of the few Italian poets who have happily transfused into the language the fire and vehemence of Pindar. A certain Pindaric ostentation with which he spoke and wrote of himself gave offence, and, contrasted with his mean and deformed aspect, exposed him to ridicule. He attempted a tragedy, but was dissuaded from proceeding by his friends, who thought his genius not suited to that kind of composition. He then began a version of the Psalms, which labour was interrupted by a call he received from prince Eugene, governor of Lombardy, to assist in a plan for diminishing the public burthens. In this business he succeeded so well, that he was enrolled in the number of Pavese patricians. He returned to Rome, in order to complete a metrical version of the homilies of his patron Clement XI. As he was travelling to Castel-Gandolfo in order to present the pope with a copy of his work, he discovered an error of the press, which chagrined him so much, that it was supposed to be the cause of a fit of apoplexy, which carried him off at Frescati, June, 1712. *Tiraboschi.*—A.

GUIDI, Guido (Latin *Vidus Vidius*), an eminent physician of the sixteenth century, was a native of Florence. After practising for some time in his own country, he went, about 1542, to France, where he was graciously received by Francis I. who assigned him a pension, and made him his first physician, and professor of medicine in the College-Royal. The artist Benevento Cellini, then in Paris, mentions him with high commendation, and boasts of having for some years given him a lodging in his own house. After the death of Francis, Guidi was recalled into Italy by duke Cosmo I. who nominated him his first physician, and gave him the chair, first of philosophy, then of medicine, in the university of Pisa, which he occupied for twenty years. He was rewarded with several ecclesiastical benefices which was then a common mode of recompensing physicians, and other men of learning. He was much esteemed by the literary characters of his time, and in 1553 was made consul of the Florentine academy. He died in 1569. Guidi published at Paris, in 1544, a splendid edition of the Greek surgeons, translated into Latin, folio, with critical and paraphrastical commentaries, taken from the ancients only, whose practice he prefers to that of the moderns. Long after his death, his nephew Guido Guidi the younger, also a professor of Pisa, published his posthumous works, consisting of "Ars Medicinalis," on the practice of physic, in two parts, and "Chirurgia," in four books. One of the tomes of this work contains the "Anatomy of the Human Body,' 'and has the figures of Vesalius and the discoveries of Fallopius, with several things of the writer's

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own. The whole works of Guidi, or Vidius, were published at Frankfort, 1626, 1645, 1677, folio. *Halleri Bibl. Med. Chirurg. & Anat. Tiraboschi.*—A.

GUIDICCIONI, JOHN, an Italian poet and prelate, was born at Lucca in 1500. After having received an education in various universities of Italy, he was placed by his uncle, cardinal Bartholomew Guidiccioni, in the service of cardinal Alexander Farnese, afterwards pope Paul III. He there cultivated the friendship of all the men of letters with whom Rome then abounded, and especially of Annibal Caro. He retired to his native place in 1533, but in the next year was recalled to Rome by his patron, now raised to the popedom, who made him governor of the city, and bishop of Fossombrone. In 1535 he was sent nuncio to the emperor Charles V., whom he accompanied in his expedition to Tunis, and on other journeys. He was made president of Romagna in 1539, and afterwards commissary-general of the pontifical army, and governor of the Marche. In all these employs he displayed great dexterity and judgment, and he would probably have been raised to the purple, had he not been carried off by disease at Macerata in 1541. He was the author of an oration to the republic of Lucca, of many letters, and of a number of poems, which obtained a high reputation. Their character is that of great elevation of language and sentiment, sometimes verging to obscurity. He succeeded best in grave subjects, and particularly in lamenting the calamities to which Italy was at that time exposed. His works have been several times published; an edition was given by F. Berti, with his Life, in 1749, at Genoa. The best edition of his poems is that of Bergamo, in 1753, by Giamb. Rota. *Tiraboschi.*—A.

GUIDO RENI, a very celebrated painter, was born in 1575, at Bologna, where his father, Daniel Reni, was an eminent musician. Showing an early taste for design, he was placed with Dennis Calvart, where he soon became a skilful artist. Calvart retouched his drawings, and then sold them, giving a small part of the price to the scholar. In his twentieth year he entered the school of Lewis Carracci. He was at that time so handsome, that Lewis made him the model of his angels. The strong manner of Caravaggio was then popular, and Guido followed it, till he was told by Annibal Carracci (it is supposed through jealousy), that a reputation might be raised by adopting one the direct reverse. Upon this, he took up his clear and delicate manner, imitating the beautiful in nature; and he acquired that grace and elevation in the airs of his heads, that almost divine expression, and that elegance and facility of touch, which were his distinguishing characteristics. He accompanied Albani to Rome, in order to study the works of the great masters at that capital; and though all possible ill offices were done him through the jealousy of Caravaggio and others, his works spoke for him so powerfully that he established his reputation. Pope Paul V. chose him to paint his private chapel of Monte Cavallo. He often came to see him work, and made him be covered in his presence, pretending that he did it through regard to his health; but Guido, who had a full sense of his own merit, asserted that he should have taken this liberty of himself. Indeed, though his biographers speak much of his modesty, they cannot mean with respect to his professional character; for no artist held higher either the art itself or his own rank in it. He worked with a kind of ceremonial, splendidly habited, and served by his disciples, who were ranged round him in silence. He set no price upon his pictures, and received the recompence sent him rather as an honorary than as pay. He returned no visits paid him by the great; saying that when they came to see him, it was not on account of his person, but of the talent which God had given him. It is attributed to his modesty that he burned all the flattering letters he received from crowned heads and men of eminence; but it was probably from a persuasion (not indeed unfounded) that such praise could add nothing to his fame. Discontented with the pope's treasurer while painting his chapel, he secretly withdrew to Bologna, where he executed some capital works. The pope, in the mean time, took measures for bringing him back; and upon his return to Rome, most of the cardinals sent their coaches to meet him, as if he had been a foreign embassador. After some stay in that capital, in which he added to his reputation by new performances, he revisited Bologna, and was in the sequel engaged in great works for Genoa, Ravenna, Naples, and other towns in Italy. He might have accumulated wealth as well as fame, had it not been for an unfortunate propensity to gaming, which, notwithstanding the difficulties and disgraces it brought upon him, he could never conquer. It was the cause that in his advanced years he painted in haste to supply his immediate wants, whence his performances of that period are much inferior to the earlier ones. He had, indeed, a surprising facility and quickness of pencil; and he once painted for a prince of Tuscany a fine head of Hercules in two hours, for which he

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was munificently rewarded. He lived to tire out his friends and creditors, and died in a melancholy and forsaken condition at Bologna, in 1642, at the age of sixty-seven. This great painter read little, and wrote less, being ignorant even of orthography. His chief amusement was his harpsichord. He was decent in his manners, social and hospitable. He had a great number of disciples, sometimes two hundred at a time, to whose improvement he was attentive, but from whom he exacted profound submission. Few names in the art stand higher than his: and his works, which are numerous in churches and palaces, and in private collections, bear a very high value. In grace and beauty they are surpassed by none; and they who, with these qualities, wish for more strength and expression, perhaps desire things incompatible, at least in a high degree. His style is grand, his draperies flow in large folds, his composition is rich, his colouring clear and pure. The *celestial* character so peculiarly impressed on his figures sufficiently attests his genius. He was acquainted with the arts of engraving and etching, and occasionally practised them. His own works have exercised the graver of many of the ablest masters. *D'Argenville. Pilkington's Dict.*—A.

GUILANDINUS, MELCHIOR, an eminent botanist, was a native of Konigsberg, in Prussia. He studied medicine in his youth, and at an early age left his country and went to Rome. After a residence there of some years, he visited Sicily, where he was reduced to such indigence, that he was obliged to gather herbs for a livelihood. The Venetian embassador at Rome, acquainted with his merit, withdrew him from this situation, and carried him to Venice. He there became known to the cavalier Marino Caballo, who sent him at his expence to travel for botanical purposes into the East. He visited Palestine, Egypt, Africa, and Greece, and meant to have prolonged his travels, but had the misfortune of being taken by Barbary corsairs near the coast of Sardinia, and carried into captivity. Even in this situation his ardour for botany did not subside, but he continued to increase his catalogue of plants. The celebrated Fallopius, then director of the botanical garden at Padua, paid his ransom, and he succeeded Anguillara in the lectureship of botany at that university in 1561, and Fallopius in the direction of the garden, in 1564. He gave so much satisfaction in this post, that his salary was raised to six hundred florins. He died at Padua, in 1589, and out of gratitude bequeathed his library to the Venetian state. Guilandinus was a man of great learning, and was particularly conversant with singular and uncommon books. This turn made him rather a critic than an original writer; and though he had seen a great deal, his works contain scarcely any descriptions of plants from his own observation. His writings are: "De Stirpibus Aliquot Epistolæ," 1558, 4to. "Theon adversus Mattheolum," an angry controversy (to which he was too prone) with that eminent botanist: "De Papyro, i. e. Commentarius in tria Plinii de Papyro Capita," 1512, 4to.; this is a performance of great erudition, historical, classical, and medical, in which the author is so immersed, that he gives no description of the papyrus itself, though he saw it growing in Egypt. It contains digressions respecting other plants of the ancients, and a controversy with Mercurialis respecting Galen is annexed. After his death his "Synonyma Plantarum" was published by Schenckius, at Frankfort, 1608: it is a dictionary, in which the Greek names of plants are conciliated with the Latin, both ancient and modern. *Moreri. Tiraboschi. Halleri Bibl. Botan.*—A.

GUILLEMEAU, JAMES, an eminent French surgeon of the sixteenth century, was a native of Orleans. He enjoyed a liberal education, and was a pupil in his profession to the celebrated Ambrose Parey. He became surgeon in ordinary to the kings Charles IX. and Henry IV., and was equally esteemed for his skill and his probity. He died at Paris in 1609. Guillemeau was the author of several works which have placed him among the fathers of the improved French surgery. He translated elegantly into Latin the works of his master Parey, with some additions, published first in 1582, folio. His other works are: "Traité des Maladies de l'Oeil," 1585, 8vo., describing one hundred and thirteen diseases of the eye, chiefly from the ancients: "Tables Anatomiques, avec les Pourtraits & Declaration d'Icelles," 1598, folio; the plates are chiefly from Vesalius, the descriptions compiled from various authors: "Chirurgie Françoise recueillé des anciens Medecins & Chirurgiens," 1594, folio; a complete treatise of surgery, with plates and instruments, descriptions of operations, &c.: "De l'heureux Accouchement des Femmes," 1609, 8vo., the first complete work on difficult parturition, after that of Ruffius. He wrote some smaller pieces, one of which was against the absurd and indecent custom of the *congress*. All his works were printed collectively at Rouen, in 1649, in folio. *Moreri. Halleri Bibl. Anatom. & Chirurg.*—A.

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GUILLET DE SAINT GEORGE, George, born in 1625, at Thiers, in Auvergne, was the first historiographer of the Academy of Painting and Sculpture, to which office he was elected in 1682. He died at Paris in 1705. He made himself known by several works, especially by his "Athene Ancienne & Nouvelle," 1675, 12mo., and "Lacedemone Ancienne & Nouvelle," 1676. These he pretended to have taken from the papers of his younger brother, Guillet de la Guilletiere, who, he said, had visited those countries; but they are known to be of his own composition. It is not surprising that works originating in fiction should contain errors. His "Athens" was warmly attacked by Spon, in his "Voyage de Grece;" and a controversy ensued, in which Guillet at least displayed much erudition, with a polite and lively style of writing. His other works are, "A History of the Grand Viziers Coprogli, &c." 1676; "The Life of Mahomet II.," 1681; "The History of Castrucio Castracani," translated from the Italian of Machiavel; "Les Arts de l'Homme d'Epée, ou Dictionnaire du Gentilhomme," two volumes, 1670. *Moreri.*—A.

GUILLIAUD, Claude, a learned French divine, who flourished towards the middle of the sixteenth century, was a native of Villa-Franca, in the Beaujolois. He pursued his studies at Paris, where he became a doctor of the faculty of the Sorbonne, and acquired much reputation by the lectures which he delivered on the sacred Scriptures. He was also promoted to a canonry and prebend in the cathedral church of Autun. His age and the time of his death are equally unknown. He was the author of "Commentaries on the Gospel of St. Matthew," 1550, folio; "Commentaries on the Gospel of St. John," 1562, folio; commentaries on the epistles of St. Paul, and on all the canonical epistles, under the title of "Collationes in Omnes D. Pauli Epistolas," &c. 1544, 8vo.; and "Homilies for Lent," 1560. Some catholic critics pass very high encomiums on the erudition and judgment which his commentaries display. According to Dupin, they consist only of the most literal explications of the fathers, and of other commentators; the author chiefly following the vulgate, but not without introducing some variations from the Greek, in which he has followed the version of Erasmus. In general he has adhered to the literal sense; but in such passages as he thought liable to be misunderstood, he has taken care to give a brief explanation of the scripture language, in conformity to the sense in which it is received by the church. *Dupin. Moreri. Nouv. Dict. Hist.*—M.

GUISCARD, Robert, first Norman duke of Apulia and Calabria, was the seventh son of Tancred of Hauteville, a gentleman of Lower Normandy. He was born in the earlier part of the eleventh century, and was distinguished amidst a family of warriors by his bodily strength and vigour, his martial port, and enterprising spirit. His elder brothers had passed into Italy to the Apulian camp of their countrymen, where by their merit they attained the dignity of chiefs. Robert, following their steps, crossed the Alps as a pilgrim, and raised a band of soldiers from the adventurers of Italy. He began with predatory exploits against the Greeks and natives of Calabria, and his success caused a number of Norman volunteers to flock to his standard. His elder brother Humphrey, the commander of the Normans in Apulia, whom he had aided by his arms, became jealous of him, and brought his life into danger in a quarrel. Dying soon after, Robert reduced his young sons to a private condition, and had influence to procure his own elevation to the dignity of count and general of the military republic. He proceeded in the conquest of Calabria, and in consequence of some excesses incurred papal excommunication; but the mutual interest of the Holy See and the Normans healed the breach, and Robert obtained from Nicholas II., in 1060, the investiture of Apulia and Calabria, and all the lands in Italy and Sicily which he could conquer from the Greeks or Saracens. Before, or immediately after, this act, Robert assumed the title of duke of Apulia, Calabria, and hereafter of Sicily. He employed great vigour and activity in reducing the maritime cities which held for the Greeks, and at length made himself master of almost the whole that constitutes the modern kingdom of Naples. His younger brother Roger meantime invaded and conquered the island of Sicily.

In 1081 Robert was induced by ambition to invade the Eastern empire. He affected to adopt the cause of an impostor whom he probably had himself raised, and who pretended to be the deposed emperor Michael. After great preparations, he sailed with a powerful armament, and laid siege to Durazzo. He underwent many losses from shipwreck and the enemy; and his son Bohemond, who commanded the naval force, was defeated by a Venetian fleet. While under these difficulties, the new emperor Alexius Commenus marched against him with an army greatly superior in numbers. Robert stood firm, and in October, 1081, gained

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the battle of Durazzo, the consequence of which was the surrender of the town. In this engagement, Robert's second wife, Gaita, daughter of the prince of Salerno, fought by his side. He afterwards advanced into the heart of Albania; but receiving information of revolts in Apulia, he returned in a single vessel, leaving his diminished army under the command of Bohemond (see his Life). The emperor Henry IV., who had marched towards Apulia, in order to make a diversion in favour of Alexius, afterwards turned his arms against pope Gregory VII., and after making himself master of Rome, invested the pontiff in the castle of St. Angelo. Robert, as a vassal of the Holy See, marched, in 1084, to his relief, and the emperor did not venture to wait his approach. Robert gained possession of the capitol, and liberated the pope; but the violences of his Saracen auxiliaries, and the conflagration of a large portion of the city, having rendered his party highly unpopular, Gregory did not venture to remain in Rome, but accompanied his deliverer back to Salerno, where he died. Robert, in the close of the same year, made a second expedition into Greece. He landed his troops at Brundusium, and then proceeding in quest of the united fleet of the Greeks and Venetians, after two indecisive actions, gave them a total defeat in a third. In the ensuing spring he turned his arms against the maritime parts of Greece and the islands; but his career was stopt by an epidemic disease, which carried him off in the isle of Cephalonia, July, 1085, when in the sixtieth or seventieth year of his age (for the accounts vary). He was succeeded in Calabria by his second son, Roger; but that Norman branch was extinguished in the second generation. Robert Guiscard was a person of great civil and military talents, not only brave but politic; so that he derived his surname of *Guiscard* from a word signifying craft or prudence in the Norman dialect. His ambition was little tempered either with humanity or a sense of justice, and he pursued his aggrandisement with steady steps. He was affable and courteous to his companions in arms, plain in his dress and manners, frugal and rapacious in acquiring wealth, and liberal in bestowing it. He was an able and successful soldier of fortune, rather than a great prince. *Mod. Univers. Hist. Gibbon.*—A.

GUISCHARD, CHARLES GOTTLIEB, called *Quintus Icilius*, a colonel in the Prussian service, knight of the order of Merit, and member of the Academy of Sciences at Berlin, was born in 1742, at Magdeburg, where his father was syndic. After completing his school education, he studied at the universities of Halle, Marpurg, Herborn and Leyden, where he applied to theology, classical literature, and the oriental languages. By the interest of the hereditary stadtholder, William Charles Henry Friso, who esteemed him on account of his learning, he was appointed ensign in the regiment of Saxe-Hildburghausen, in the service of the United Provinces, and in 1751 was promoted to a company. Encouraged by the approbation of the stadtholder, who promised him his patronage, and by the praise bestowed on him by the French officers, he resolved to distinguish himself by some literary labour. Having been accustomed to make remarks on the books which he read, and afterwards to transcribe them, he found in Polybius and other ancient authors much more than Folard, who was unacquainted with the Greek and Latin languages, had been able to discover. He began, therefore, to prepare materials for his "Mémoires Militaires sur les Grecs & les Romaines;" and in consequence of this undertaking obtained permission, in 1756, to visit England, where he remained a year, and brought the work to a conclusion. In the mean time the stadtholder died, and with a view of obtaining the favour of his successor William V., he dedicated to him his Memoirs, which were published in two volumes quarto. They were received with so much approbation, that they went through five editions in Holland and France. In 1757 he entered as a volunteer in the allied army, and acquired the good graces of prince Ferdinand of Brunswick, by whom he was recommended to Frederic II. of Prussia. About the end of the above year his majesty sent for him to Silesia, kept him near his person, and often conversed with him on the art of war as practised by the ancient Greeks and Romans. The great knowledge which Guischard displayed in regard to this subject, gave the king the idea of considering him as a Roman officer; and he gave him the name of Quintus Icilius, the commander of Cæsar's tenth legion, when he appointed him to the command of a regiment formed out of the refuse of all nations, during the heat of the war. Guischard was present in the campaigns of 1759 and 1760, and performed his duty so much to the satisfaction of the king, that he gave him a free regiment of three battalions at Leipsic, and at the same time permission to raise seven more free battalions, which he did in an effectual manner, though attended with considerable difficulty. During the campaigns of

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1761 and 1762, he served in the army of prince Henry, and continued till the end of the war to discharge, amidst great danger, the arduous tasks assigned to him. On the conclusion of peace the king retained him with him at Potsdam, and he was one of the few persons whom his majesty admitted into his convivial parties. Sometimes he resided also on his estate at Wasserupe, in the circle of Havellande, where he amused himself with his library and his collection of coins, which he increased so much that he valued both at the sum of one hundred thousand dollars. He was naturally endowed with great firmness of mind, and this quality had been greatly exalted by his philosophical pursuits. His irregular course of life, together with the hardships he had been exposed to in war, brought on infirmities, which became so painful that he used to compare them to the torture, and which, at length, put an end to his existence. He died on the 13th of May, 1775, in the fifty-first year of his age. After his death his library was purchased by Frederic II. for the sum of twelve thousand dollars. It amounted to five thousand three hundred volumes, and besides excellent works on antiquities, philology, history, the art of war, geography, philosophy, and the fine arts, contained various manuscripts, and thirty large volumes of maps and plans. His works are: "Mémoires Militaires sur les Grecs & les Romaines, pour servir de Suite & d'Eclaircissement à l'Histoire de Polybe, commentée par Folard;" the *Hague*, 1756, 4to.: "Mémoires Critiques & Historiques sur plusieurs Points d'Antiquités Militaires," *Berlin*, 1773, four volumes 8vo., and one quarto volume of plates. Busching, in his Wöchentlichen Nachricten, for the year 1774, speaking of this work says: "It will be of the greatest service, not only to officers, but to men of letters. It ought to be used in all schools, in order to give young persons a clearer idea of whatever occurs in the ancient authors, and particularly in Cæsar's Commentaries, respecting the art of war among the Romans." *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

GUISE, Francis de Lorraine, duke of, and of *Aumale*, a great commander and party leader, was the eldest son of Claude de Lorraine, duke of Guise. He was born at the castle of Bar, in 1519, and early distinguished himself in arms. He acquired great glory by his defence of Metz, in 1553, against the emperor Charles V., at the head of a powerful army. By his valour and prudence Charles was obliged to retreat after a siege of sixty-five days; and the duke treated with an humanity unusual at that time some of his soldiers, disabled by the cold from following him. It is worth observing, that during this siege, a Spanish officer having written to him to request the restitution of one of his slaves who had fled into the city with a horse of value, the duke restored the horse, but refused to send back the man to slavery, alleging that it "would be a violation of the privileges of the kingdom, which consist in giving liberty to all who come thither to seek it." He was afterwards declared by Henry II. lieutenant-general of the kingdom, and entrusted with all the authority of the crown. He justified this confidence by the important capture of Calais in the winter of 1558, which town had from the time of Edward III. been in the hands of the English, and had served as an entrance into France in the wars between the two countries. At the accession of Francis II., whose wife, Mary queen of Scots, was niece to the Guises, the duke and his brother the cardinal were placed at the head of the government. The Calvinists were at this time headed by the prince of Condé and the Colignis, and being exasperated by many severities, engaged in the conspiracy of Amboise. Its defeat was chiefly owing to the vigilance and wise measures of the duke of Guise, who was declared lieutenant-general of the kingdom. Many executions followed, and during the remainder of that reign every thing in France bent before the family of Lorraine. It is supposed that they had laid a plot for the assassination of the king of Navarre in the presence of the king of France, which failed only through the irresolution of the latter. They procured the arrest of the prince of Condé on account of his share in a new conspiracy: he was found guilty, and would undoubtedly have been put to death, had not the decease of the young king, in 1560, saved him. After that event the influence of the Guises abated, and they formed only one of the three parties which were kept in balance by the art of the queen-mother, Catharine de Medicis. It was found necessary to grant liberty of public worship to the Calvinists, a measure particularly galling to the bigotry of the house of Guise. At this juncture, the duke passed with a great train through Vassi, in Champagne, at the time when a congregation of Protestants were performing divine service in a barn. The insolence of his followers in disturbing the service occasioned a tumult which gave a pretext for falling upon the unarmed multitude, of whom sixty were killed upon the spot, and two hundred wounded. Although the duke declared, even

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upon his death-bed, that the massacre was unintentional on his part, it appears certain that he came with a deliberate purpose of breaking up the religious assembly, which he knew to be highly odious to his mother, whose seat was not far distant; and that when the magistrate of the place excused himself for permitting the meeting upon the ground of the edict of toleration, Guise in a rage, clapping his hand upon his sword, exclaimed, "Here is what shall cut the knot of your detestable edict!" The massacre of Vassy was the signal of a civil war, which may be supposed not to have been disagreeable to the Guises, who hoped thereby to recover their superiority. The duke was a principal leader on the catholic side, as well as the principal object of the hatred of the Protestants. It is related by some writers, that at the siege of Rouen he was informed of the purpose of a fanatic of that party to assassinate him. He caused the man to be arrested, and asked him what offence he had given him to excite such an attempt. "No other," he replied, "than that of your being the inveterate enemy of my religion." "Well," said the duke, "if thy religion bids thee murder me, mine bids me forgive thee—judge between them!" A noble sentiment, but little suited either to the speaker or to his religion! The victory of Dreux, in 1562, is principally ascribed to Guise, though Montmorenci was the chief commander. The calvinist general, the prince of Condé, was taken prisoner; and, according to the manners of the age, he that night shared the bed of the duke of Guise. It is mentioned as a trait of heroism in the character of the latter, that though they were mortal enemies, he slept with perfect tranquillity, while the prince (who told the anecdote) could not close his eyes. Not long after, as he lay before Orleans, a calvinist gentleman, Poltrot de Méré, gave him a mortal wound with a pistol-shot. He died February 24, 1563, at the age of forty-four. By his wife, Anne of Este, daughter to the duke of Ferrara, he left several children. Francis duke of Guise was possessed of many splendid qualities, and the writers of his party represent him as a model of true heroism. These qualities were, however, tarnished by immoderate ambition and a furious party-spirit, so that his great services to this country were balanced by the evils he brought upon it. *Bayle. Millot Elem. Nouv. Dict. Hist.*—A.

GUISE, HENRY OF LORRAINE, duke of, eldest son of the preceding, was born in 1550. He early displayed the family valour, and distinguished himself at the battle of Jarnac in 1569. A shot which he afterwards received in his cheek left a scar which gave him the surname of *Balafré*, a name also by some given to his father for a similar reason. He had a fine person, and a noble air; so that it was said of him, and of his brothers, that other princes, in the presence of those of Lorraine, looked like common people. He also possessed the qualities proper for acquiring popularity, whence he became the idol of the army and the populace. When, in the reign of Henry III., the Protestants had obtained a very advantageous treaty of pacification, the zeal of the Catholics gave rise to the *holy league* for the defence of the church and state, first projected by the cardinal of Lorraine, brother to the deceased duke Francis. The king was obliged to authorise this league, and place himself at its head; but he never possessed the confidence of the party, which soon involved the nation in a new civil war, and loosened all the bands of obedience to legal government. Guise directed all the movements of blind and furious bigotry, and aspired to nothing less than the supreme authority. He caused the revocation of every privilege granted to the Protestants, demanded the publication of the decrees of the council of Trent and the establishment of the inquisition, and required the cession of several cautionary towns. He had obtained great reputation as a commander by dissipating a body of German troops who were on their march to assist their brother Protestants. For this success he was hailed as the deliverer of the nation, and nothing could exceed the enthusiastic attachment which he inspired, particularly in the inhabitants of the capital. This was displayed in a striking manner on the *day of the barricades*; when Guise having appeared at Paris contrary to the command of the king, who caused the Swiss guards to enter for the support of the royal authority, the people raised barricades in all the streets leading to the Louvre, disarmed the guards, and obliged the king to consult his safety by flight. The insolence of the party was augmented by this proof of their strength; and though Henry consented to all their demands, his dethronement was openly planned. The duchess of Montpensier, sister to the Guises, carried at her girdle a pair of golden scissars, which she did not scruple to declare were designed to give the king the clerical tonsure previously to shutting him up in a convent. The duke was suspected of an intelligence with the duke of Savoy, who had invaded the marquisate of Saluces. At this juncture, September, 1588, the states-general of the kingdom were assembled at Blois. The demands

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of the leaguers became more and more audacious, and Henry evidently tottered on his throne. It was determined in his council to get rid, by assassination, of a subject too powerful to be legally dealt with as his treasonable designs merited. It was an expedient worthy of those wretched times, and of the king who adopted it; yet few deeds of the kind have had more to plead in their justification. Preparations were made for the enterprise, and the king himself distributed poinards to nine chosen men of his guards. Guise was not without warnings of the impending blow; and the evening before his death, a billet was found under his napkin disclosing the plot. He read it, and cried "They dare not." Nevertheless he consulted with his friends what should be done, and his brother the cardinal proposed retiring from Blois to Paris. But the discouragement his party would receive from such a step being represented to him, he resolved to run all hazards. On September 23, he went to the presence-chamber, and was somewhat surprised to see the guard doubled. As he entered, the door was shut after him. He proceeded with a good countenance to the cabinet door, where he was suddenly pierced with several stabs. He fell, and exclaiming "My God, have mercy upon me!" instantly expired. The cardinal de Guise was seized, and put to death the next day. Their bodies were consumed, lest the people should make relics of their remains. The duke, at the time of this catastrophe, was thirty-eight years of age. He resembled his father in civil and military qualities, but was more criminally ambitious. He was licentious in his conduct, though religion was always in his mouth. Such was his party-rage, that at the massacre of St. Bartholomew he himself broke open the chamber of the admiral Coligny, and trampled upon his body when killed. Indeed, he always considered the admiral as concerned in the assassination of his father. He was, however, circumspect and politic when occasion required, and could mask his dangerous designs under plausible pretences. He married a daughter of the duke of Nevers, by whom he left several children. *Bayle. Millot. Nouv. Dict. Hist.*—A.

GUISE, Henry of Lorraine, duke of, grandson of the preceding, was born in 1614. He was brought up to the church, and provided with a number of abbacies, which he resigned upon the death of his elder brother. His intention of marrying the princess of Mantua was frustrated by cardinal Richelieu, who was always jealous of the Guise family. He then made a connection with the countess of Bossut at Brussels, and married her secretly; but afterwards deserted her, and endeavoured to procure a dissolution of the marriage. His restless and intriguing disposition caused him to enter into the conspiracy of the count of Soissons and the duke of Bouillon, supported by Spain, against the French government, in 1641. When it was defeated, the parliament proceeded against Guise, and condemned him for contumacy upon his non-appearance. He retired to Rome, and while in that city received an application from the Neapolitans who had revolted from Spain, to come and assume the chief command over them. He accordingly embarked, and with difficulty escaping the Spanish fleet, arrived at Naples in a single felucca in November, 1647. The chief power was at that time in possession of one Annese, a gun-smith, with whom the duke had first to contend. A French fleet which appeared off the coast sailed away without giving any effectual succour to the revolters. Notwithstanding these difficulties, the duke found means to establish his authority; and marching out of Naples with a small army, he took possession of Aversa, and gained several advantages over the Spaniards. Flushed with success, he formed a magnificent household, and appointed boards for the regular administration of the government. The popular opposition he met with from Annese and his party, rendered him severe and despotic in his conduct; and this, joined with the conciliating measures of the new Spanish viceroy, detached the Neapolitans from his interest. In his absence the Spaniards were received with little opposition into the capital; and Guise, retreating to Abruzzo with a few followers, was taken prisoner, and carried into Spain. The disappointment of his brilliant hopes was a cruel mortification to him; for he certainly expected to become king of Naples and Sicily, of which the pope had offered him the investiture. He was kept prisoner in Spain four years, when he was set at liberty through the intercession of the prince of Condé. On his return to Paris his attention was chiefly occupied in amours and festivals, for which no courtier of his time was better qualified. He embarked, however, in 1654, in a new expedition fitted out by cardinal Mazarin for the recovery of Naples; but it was rather an affair of ostentation than a real enterprise, and had no success. He obtained the post of great-chamberlain, and was the person chosen to receive Christina of Sweden on her entrance into France. He distinguished himself in the famous carousal of 1662, when, on heading a troop opposed to that of the prince

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of Condé, the courtiers pointed them out as the two heroes of history and of romance. The romantic character was indeed peculiarly that of the duke of Guise, in whom the ancient fiery and factious spirit of his house was softened down into a fondness for singular adventures and chivalrous exhibitions. His conduct towards the countess of Bossut, as well as other incidents of his life, showed that he had little of the principle of true honour. He died in 1664. His Memoirs on the Neapolitan enterprise were published in one volume quarto. Several persons have ascribed them to his secretary Saint-Yon. *Bayle. Mod. Univers. Hist. Nouv. Dict. Hist.*—A.

GUISE, WILLIAM, a learned English divine in the seventeenth century, was born at Abload's-court, near Gloucester, in the year 1653. When he was sixteen years of age he was entered a commoner of Oriel college, in the university of Oxford; whence he afterwards removed to All-Souls college, of which he was chosen fellow. To his degree of B.A. he was admitted in 1674, and to that of M.A. in 1677. Soon after he had taken his last degree in arts he entered into orders; but having married in 1680, resigned his fellowship at All-Souls. Upon this change in his condition, however, he did not quit Oxford, but took a house there, for the convenience of prosecuting his studies with the greatest advantages. So considerable was his proficiency in the different branches of learning, that he acquired the reputation of being a first-rate scholar, and particularly conversant in oriental literature. But he had scarcely begun to apply his stores of knowledge to the public service, before he was prematurely cut off by the small-pox in 1683, when only in the thirty-first year of his age, to the deep regret of all who knew him, and the great loss of the republic of letters. After his death Dr. Bernard, Savilian professor of astronomy at Oxford, published from his MSS. "Misnæ Pars; Ordinis primi Zeraim Tituli Septem. Latine vertit & Commentario illustravit Gulielmus Guisius," 1690, 4to. Prefixed to this translation and commentary, is Dr. Edward Pocock's Latin version of Moses Maimonides's "Præfatio in Seder Seraim." The conductors of the "Acta Eruditorum," in the account which they gave of this work, pronounced the author to be "a man of profound learning, and an immortal ornament to the university of Oxford." At the time of his death, he was engaged in preparing for the press an edition of "Abulfeda's Geography." *Wood's Athen. Oxon. vol. II. Gen. Dict.*—M.

GUITTONE D'AREZZO, FRA, an Italian poet of the thirteenth century, was a native, or at least a citizen, of the place whence he takes his name. Little is known of his life, further than that he was a brother of the military order of the Virgin Mary, otherwise called Gaudenti, and that he possessed so much of the piety of the times as to be founder of the monastery Degli Angioli of the Camaldolese order in Florence. He died in 1294. He is said to have been the first who gave regularity to the Italian sonnet, and his poems were in great esteem, till the works of Dante and other more cultivated writers lessened their reputation. They are to be met with in several collections of ancient poetry. Forty of his letters were published by Bottari, at Rome, in 1745, with many illustrations; they are the oldest written in the Italian language. *Moreri. Tirasboschi.*—A.

GULDENSTAEDT, JOHN ANTHONY, M.D. professor of natural history, and member of the Imperial Academy of Sciences, at Petersburgh, was born at Riga, in 1745. He received the rudiments of his education in that town, and having completed his studies at Franckfort on the Oder, was admitted in 1767 to the degree of doctor of physic in that university. On account of his knowledge of foreign languages, and the progress he had made in natural history, he was considered as a fit person to engage in the expeditions planned by the Imperial Academy, at the desire of Catherine II. Being invited to Petersburg, he arrived in that city in 1768, was created adjunct of the academy, and in 1770 member of that society, and professor of natural history. In June, 1768, he commenced his travels, and was absent seven years. From Moscow, where he continued till March, 1769, he passed to Voronetz, Tzaritzin, Astracan, and Kislar, a fortress on the western shore of the Caspian sea, and close to the confines of Persia. In 1770 he examined the districts watered by the rivers Terek, Sunsha, and Alksai, in the eastern extremity of Caucasus; and in the course of the following year, penetrated into Ossetia, in the highest part of the same mountain, where he collected vocabularies of the language, made enquiries into the histories of the different tribes, and discovered among them some traces of Christianity. Having then visited Cabarda, and the northern chain of the Caucasus, he proceeded to Georgia, and was admitted to an audience of prince Heraclius, who was encamped ten miles from Teflis. Guldenstaedt accompanied prince Heraclius in a campaign along the banks of the river Koor, eighty miles into the interior part

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of Georgia, and returned with him to Teflis. At this place he remained all the winter, employed in examining the adjacent country. In the spring he followed the prince to the province of Kaketia, and explored the southern districts inhabited by the Turcoman Tartars, and subject to Heraclius, in the company of a Georgian magnate, whom he had cured of a dangerous disorder. In July he went to Imeretia, a country which lies between the Caspian and the Black seas, and is bounded on the east by Georgia, on the north by Ossetia, on the west by Mingrelia, and on the south by the Turkish territories, which was under the dominion of the prince or czar Solomon. In the almost unknown country of this prince, who from gratitude to Russia for having reinstated him on the throne, after he had been driven from it, afforded Guldenstaedt every assistance in his power, this learned traveller penetrated into the middle chain of the Caucasus, visited the confines of Mingrelia, Middle Georgia, and Eastern and Lower Imeretia; and, after escaping many imminent dangers from banditti, fortunately returned to Kislar, on the 18th of November, where he passed the winter, collecting various information concerning the neighbouring Tartar tribes of the Caucasus, and particularly the Lesgees. In the summer he made a tour to Cabarda Major, continued his course to mount Beshtan, the highest point of the first ridge of the Caucasus, inspected the mines of Madshar, and advanced as far as Tcherkask on the Don, making excursions thence to Azof and Taganroc, and then along the new limits to the Dnieper. This year's route he finished at Krementshuk in the government of New Russia, and in the ensuing spring was proceeding to Crim Tartary; but receiving an order of recal, he returned through the Ukraine to Moscow and Petersburgh, where he arrived in March, 1775. On his return he was employed in arranging his papers; but before he could prepare them for the press was seized with a violent fever, which carried him to the grave, in the month of March, 1781. *Hirsching's Manual of eminent Persons who died in the eighteenth Century. Coxe's Travels through Poland, Russia, Sweden, and Denmark.*—J.

GUNDLING, NICHOLAS-JEROM, a lawyer and historian, was born in 1671, at a town near Nuremberg, where his father was a minister. He studied at Aldorf under John Fabricius, and afterwards at Jena and Leipsic. In 1698 he attended some young men of rank at the university of Halle, where he changed his pursuits from theology to law, in which he graduated in 1703. He succeeded there to the professorship of eloquence and natural law, and was made counsellor to the consistory of the duchy of Madgeburg, and afterwards privy-counsellor. In this last capacity his opinion was often asked by the court of Berlin. He was rector of the university of Halle at his death, in 1729. Gundling was the author of many learned writings, of which are "New Dialogues;" "Plan of a Course of Literary History;" "Historia Philosophiæ Moralis;" "Otia; or, a Collection of Discourses on Physical, Moral, Political, and Historical Topics," three vols. 8vo.; "De Jure Oppignorati Territorii;" "Status Naturalis Hobbesii Defensus, &c.;" "De Statu Reipub. Germaniæ sub Conrado I.;" "Commentatio de Henrico Aucupe;" "Via ad Veritatem;" "Gundlingiana." He had also a considerable share in the "Observationes Hallenses." *Moreri.*—A.

GUNNERUS, JOHN ERNEST, a meritorious Norwegian bishop, was born in 1718, at Christiania, in Norway. His father was Erasmus Gunnerus, town-physician of that place, and his mother, Ann Gerhard, a native of Scotland. He received the early part of his education under private tutors, and in 1729, at which period he had the misfortune to lose his father, was placed at the public school of Christiania: Here he remained till 1737, and then proceeded to Copenhagen, where he pursued his studies at the university with such success, that he soon distinguished himself by his knowledge of Greek and Latin philology. On his return to Christiania, he engaged in the instruction of youth, and applied to the study of philosophy and theology. In the year 1740 he went back to Copenhagen, was employed as a private tutor in a reputable family, and attended at the same time various courses of lectures. In 1742 he repaired to the university of Halle, where he studied theology, philosophy, and the mathematics, under the able professors then resident at that seminary. He afterwards accompanied two young gentlemen to Jena, and in 1754 was invited to be extraordinary professor of theology at Copenhagen, preacher at Herlufsholm, and lecturer on theology and the Hebrew language in the public school of that place. Soon after he was ordained priest at Copenhagen, and in 1758 was appointed by his majesty Frederic V. bishop of Drontheim. Being fond of the sciences, and enabled by his situation to gratify his desire of diffusing useful knowledge among his countrymen, he founded the royal Norwegian society at Drontheim, of which he was elected vice-president, and in the Transactions of which

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he published several curious and useful papers. That he might make himself better acquainted with the natural history and productions of his native country, he undertook several tours to different parts of it; and was so much esteemed by the celebrated Linnæus, that he gave the name of *Gunnera* to a plant, in his vegetable system. He was a member of the academies of Copenhagen and Stockholm, as well as of other learned societies, and died at Christiansund, in the year 1773. Of his papers in the Transactions of the Society of Drontheim, volumes I. II. III., the greater part relate to subjects of natural history, particularly fish, seafowl, and marine productions. He published in 1766, "Floræ Norwegiæ, Pars I." folio, containing 314 species of plants, with some new fuci. To each are added the medical and economical uses. Some figures are given. The bishop's other works are theological and philosophical tracts in Latin, and some sermons in the Danish tongue. *Forsog til et Lexicon over Danske Norske og Islandske lærde mænd, af Jens Worm; Der Drontheimischen Scriften.*—J.

GUNNING, PETER, a learned English prelate in the seventeenth century, was born at How in Kent, in the year 1613. He was educated in grammar learning at the free-school in Canterbury; whence, at the age of fifteen, he was sent to Clare-hall, in the university of Cambridge. In that seminary he applied to his studies with commendable diligence, and was elected to a fellowship in the year 1633. Soon after he had taken his degree of M.A. he appears to have entered into orders, and to have been appointed by the master and fellows of Peter-house to the cure of Little St. Mary's, at Cambridge. In this situation he attracted much notice and attention as a preacher; and when matters were approaching towards a crisis between the king and parliament, distinguished himself by the zeal with which he defended his majesty's politics, and the cause of the established church, in his pulpit discourses. About this time, having paid a visit to his mother in Kent, he had the boldness in two sermons which he preached not far from Tunbridge, to exhort the congregation to make a charitable contribution for the relief of the king's soldiers in that town. By this conduct he excited the indignation of the parliament party, who subjected him to a short imprisonment, and then ordered him to his college, where *the Covenant* was tendered to him for subscription. Upon his firm refusal to submit to that imposition, he was ejected from his fellowship; when he determined to withdraw to Oxford, where the king at that time held his court. Before he left Cambridge, however, in conjunction with Mr. Barrow, afterward bishop of St. Asaph, Mr. Ward, afterwards bishop of Salisbury, and some other friends, he drew up a spirited treatise against *the covenant*, which was afterwards published. Upon his arrival at Oxford about the beginning of the year 1644, Mr. Gunning met with a hospitable reception from Dr. Pink, warden of New college, who appointed him one of the chaplains of that foundation; and in the same year he was incorporated M.A. of this university. About this time he obtained the curacy of Cassington, four miles from Oxford, the duties of which he discharged for two years, not without frequent interruptions and affronts from parties of the soldiers belonging to the parliamentary garrisons at Abingdon, and other places. While he was in this situation he was sometimes fixed upon to preach before the king, or his Oxford parliament; on which account the university complimented him with the degree of bachelor of divinity, in the year 1646. After the surrender of Oxford to the parliament, he became tutor first to Christopher, afterwards lord Hatton, and then to sir Francis Compton, whom he educated in a zealous attachment to monarchy and episcopacy. When he had taken his leave of his last pupil, he was appointed chaplain to sir Robert Shirley, who, as a testimony of respect for the learning and abilities which he displayed in a disputation with a popish priest, for the satisfaction of his patron and some other gentlemen, settled upon him an annuity of 100*l.* for life.

Upon the death of sir Robert Shirley, Mr. Gunning undertook to officiate every Sunday in the chapel at Exeter-house, in London; where he read the Liturgy of the church of England, preached and administered the sacraments to crowded audiences, without any molestation, excepting that he was sometimes sent for by Oliver Cromwell, and reproved by him. Anthony Wood farther relates, that besides these labours, "he would on the week days look out all sorts of sectaries, and dispute with them openly in their own congregations: nor was there any considerable sect, whether Presbyterian, Independent, Anabaptist, Quaker, Brownist, Socinian, &c. but that he held with them a public set disputation in defence of the church of England." His being permitted to maintain such disputations was an indulgence on the part of the puritans, which was not so liberally shewn towards them when they were removed from the seat of power. After the restoration of king Charles II., Mr. Gunning's services in

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the cause of the church of England were gratefully remembered, and preferments flowed in upon him in a rapid succession. In the year 1660 he was restored to his fellowship at Cambridge, and promoted to a prebend in the church of Canterbury. In the same year he was created doctor of divinity by the king's mandate, and instituted to the rectories of Cotesmore, in the county of Rutland, and of Stoke Brewen, in Northamptonshire. These preferments were followed, before the expiration of the year, by his appointment to the mastership of Corpus-Christi college, and to the lady Margaret's professorship of divinity. In the year 1661, upon the ejectment of Dr. Tuckey, he was created Regius Professor of divinity at Cambridge, and also succeeded the same gentleman in the mastership of St. John's college. On this occasion, we are informed by Wood, that he voluntarily settled on the ejected master a handsome annuity for life, which deserves to be recorded to his honour. In the same year he was chosen proctor to the convocation, both for the chapter of the church of Canterbury and the clergy of the diocese of Peterborough; and was also appointed one of the three managers on the episcopalian side, in the celebrated conferences at the Savoy. In these conferences Dr. Gunning and Mr. Baxter were the principal disputants: but after the debate, such as it was, had continued for some days, it broke off with much noise and confusion, and high reflections upon Mr. Baxter's cloudy imagination; and bishop Saunderson, who was in the chair, pronounced that Dr. Gunning had the better of the argument.

We find nothing memorable recorded concerning Dr. Gunning from this time till the year 1669, when he was promoted to the see of Chichester. While he presided over this diocese, he was very zealous in enforcing the laws for conformity, and on particular occasions acted the part of a civil magistrate, by breaking up himself the meetings of dissenters, and sitting on the bench at the quarter-sessions, when nonconformists were to be tried for their delinquency. He even descended to give a public challenge to the Presbyterians, Independents, Baptists, and Quakers, and appointed three days for the disputations. On the first of those days he mounted the pulpit in his church, before a large assembly, and accused the two former sects of schism and rebellion, appealing to their publications in defence of his charges. When, however, some of their ministers respectfully endeavoured to reply, he would hear but little, and told them that they should answer by writing, and take another time and place. On the second day he treated the Baptists with rather more civility; but when on the third day he indulged himself in sharp invectives against the Quakers, they used such freedom in the language which they addressed to his lordship, that he quitted the pulpit and church, and was followed by some of them to his own house, who continued their offensive observations, and one of them plucking him by the sleeve, exclaimed, "The hireling fleeth, the hireling fleeth!" In the year 1674 bishop Gunning was translated to the see of Ely, of which he proved an active superintendent and bountiful benefactor till his death, which took place in 1684, when he was in the seventy-first year of his age. He was unquestionably a prelate of considerable learning and ingenuity, who was sincerely and ardently attached to the constitution of the church of which he was a member; and by his sufferings and zeal on account of it in troublous times, merited the preferments to which he was promoted on its being restored to a state of prosperity. But his zeal was not always tempered with discretion, as the preceding narrative testifies; and it led him to be personally active in the exercise of odious severities towards people of tender and scrupulous consciences, which others of his brethren chose to leave to the province of the civil magistrate. Bishop Burnet's character of him is, that "he was a man of great reading, and noted for a special subtilty of arguing. All the arts of sophistry were made use of by him on all occasions, in as confident a manner as if they had been solid reasonings. He was a man of an innocent life, unweariedly active to very little purpose. He was much set on the reconciling us with popery on some points; and because the charge of idolatry seemed a bar to all thoughts of reconciliation with them, he set himself with great zeal to clear the church of Rome of idolatry. This made many suspect him as inclining to go over to them: but he was very far from it, and was a very honest, sincere man, but of no sound judgment, and of no prudence in affairs. He was for our conforming in all things to the rules of the primitive church, particularly in praying for the dead, in the use of oyl, with many other rituals. He formed many in Cambridge upon his own notions, who have carried them perhaps farther than he intended." His benevolence and charity were extensively exercised during his lifetime, in the exhibitions and endowments which he granted for the support of scholars at the university, the improvement of his sees, and

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the relief of the indigent and distressed; and at his death, the bulk of his remaining property was devised for the augmentation of poor vicarages. The titles of his publications, which were chiefly controversial, are inserted in *Wood's Athen. Oxon. vol. II. Burnet's Own Times, vol. I. b. ii. Calamy's Abridg. Baxt. vol. II. Neal's Hist. Purit. vol. IV. ch. vi, & viii.*—M.

GUNTER, EDMUND, an English mathematician in the seventeenth century, was descended from an ancient and respectable family in Brecknockshire, South Wales, and born in the county of Hereford, in the year 1581. He received his classical education on the royal foundation at Westminster-school, whence he was elected, when about eighteen years of age, to Christchurch college, in Oxford. He was admitted to the degree of B. A. in 1603, and to that of M.A. in 1606; after which he entered into orders, and proceeded bachelor of divinity in the year 1615. His genius had early led him to the pursuit of mathematical studies; and at the time when he took his degree of M. A. he had merited the title of an inventor, by his new projection of the sector, of which he then wrote a description in Latin, and permitted his friends to transcribe it, though the English account of his invention was not published till several years afterwards. In the year 1618 he had invented a small portable quadrant, for the more easy finding of the hour and azimuth, and other useful astronomical purposes. The reputation which he had now acquired in the mathematical world occasioned his introduction to the acquaintance of some of the ablest mathematicians of his time, by whose recommendation and interest he was elected professor of astronomy at Gresham college, London, in the year 1619. In this situation he soon distinguished himself by his lectures and by his writings, which contributed greatly to the improvement of science, and reflected credit on the choice that had been made of him to that professorship. His first publication after his election appeared in 1620, and was entitled "Canon Triangulorum, sive Tabulæ Sinuum artificialium ad Radium 10,0000000, et ad Scrupula prima Quadrantis," 8vo. This treatise was accompanied with the first 1000 of Briggs's logarithms of common numbers. In the second edition of it, which was published in English in 1624, under the title of "Canon Triangulorum, or Table of artificial Sines and Tangents to a Radius of 10,0000000 Parts to each Minute of the Quadrant," 4to., the logarithms were continued from 1000 to 10,000, and a rule was given at the end for augmenting them to 100,000. These tables were the first of the kind which had been given to the world, and, if the author had published nothing else, would have preserved his memory to the latest posterity, by the admirable aid which they afforded to students in astronomy. For they greatly facilitated the practical parts of that science, by furnishing a method of resolving spherical triangles without the help of secants or versed sines; the same thing being effected by addition and subtraction only, which in the use of the former tables of right sines and tangents required multiplication and division. Due praise was bestowed upon him by many of the most eminent mathematicians among his contemporaries, for the service which he rendered to science by this excellent work; and his right to the improvement of logarithms in their application to spherical triangles, was satisfactorily established by Mr. Edmund Wingate, Mr. Robert Burton, and Mr. Henry Bond, sen.

In the year 1622, Mr. Gunter made his important discovery, that the *variation* of the magnetic needle *varies*. To this discovery he was led in the course of experiments which he made on the variation at Deptford, by which he found that the declination of the needle had changed almost five degrees in the space of forty-two years. The truth of his discovery was afterwards confirmed and established by Mr. Gellibrand, his successor at Gresham college. Soon after this he invented his famous "rule of proportion," which is an easy and excellent method of combining arithmetic and geometry, adapted to the understanding of persons of the most ordinary capacities. It consists in applying the logarithms of numbers, and of sines and tangents, to straight lines, drawn on a scale or rule; by which proportions in common numbers and trigonometry may be resolved by the mere application of a pair of compasses: a method founded on this property, that the logarithms of the terms of equal ratios are equidifferent. This was called Gunter's proportion, and Gunter's line; and the instrument, in the form of a two-foot scale, is now in common use for navigation and other purposes, and is commonly called the Gunter. In the year 1624, this invention was carried into France by Mr. Wingate, who not only communicated it to most of the principal mathematicians then at Paris, but also, at their request, published an account of its use, in the French language. Mr. Gunter likewise greatly improved the sector and other instruments, for the same uses, the description of all which he published in 1624, in a treatise, entitled "The Cross-Staff, in three Books, &c." 4to. In the same year he published, by king James's order, a small tract entitled "The

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Description and Use of his Majesty's Dials in Whitehall Garden," 4to. Mr. Gunter had been employed, by the direction of prince Charles, in drawing the lines on these dials, and at his desire wrote this description; to which we refer those readers who may wish to see a particular account of the construction and uses of those dials, which are no longer in existence. Our author was the first who used the word *co-sine*, for the sine of the complement of an arc. He also introduced the use of arithmetical complements into the logarithmical arithmetic; and it has been said that he first started the idea of the logarithmic curve, which was so called, because the segments of its axis are the logarithms of the corresponding ordinates. To him, likewise, the mathematical world is indebted for many other inventions and improvements, most of which were the subjects of his lectures at Gresham college, and afterwards disposed into treatises, which were printed in his works. From the genius and abilities which he had displayed in his labours already noticed, the highest expectations were formed of his future services in the cause of useful science; but they were unhappily disappointed by his death in 1626, when he was only in the forty-fifth year of his age. His name, however, will be transmitted with honour to posterity, as that of the parent of instrumental arithmetic. His works have been collected, and various editions of them have been published. The fifth is by William Leybourn, in 1673, 4to. containing the description and use of the sector, cross-staff, bow, quadrant, and other instruments; with several pieces added by Samuel Forster, Henry Bond, and William Leybourn. *Biog. Brit. Martin's Phil. Brit. Hutton's Math. Dict.*—M.

GURTLER, Nicholas, a learned Swiss protestant divine, was born at Basil, in the year 1654. After having taught philosophy and theology in different German seminaries with great reputation, in the year 1707 he was chosen to fill the theological chair in the university of Francker, in Friesland. He died at that place in the year 1711. His works discover the author to have been possessed of profound and various literature, and are much esteemed in the learned world, particularly by protestant divines. The principal of them are, "Lexicon Linguæ Latinæ, Germanæ, Græcæ, & Gallicæ," 1702; "Historia Templariorum," 1702, 4to.; "Origines Mundi," 1708, 4to., which displays vast erudition, but not unmixed with fanciful etymologies and absurd mythological notions; and "Institutiones Theologicæ," 1721, 4to. which is represented to be one of the best publications of that kind. *Nouv. Dict. Hist.*—M.

GUSTAVUS I., surnamed Ericson, or Vasa, king of Sweden, born in 1490, was the son of Eric Vasa, duke of Gripsholm, allied to the royal family. He was distinguished among the Swedish nobility for learning, civility, and personal and mental accomplishments. He had a graceful form, a dignified air, and possessed a flow of nervous eloquence, and a captivating address. On the invasion of Sweden by Christiern II. in 1518, Gustavus was one of six noble hostages whom he took back with him to Denmark. He attempted by promises and threats to detach Gustavus from the party of the administrator, and failing of success, he first gave orders to put him to death, but was afterwards satisfied with committing him to a rigorous custody in the castle of Copenhagen. A Danish nobleman, Eric Banner, pitying his sufferings, obtained leave to take him to a fortress in Jutland, of which he was governor. Here he passed his time with some satisfaction, through the friendship of the nobleman, till the news of the death of the administrator, and the accession of Christiern to the Swedish crown, inflamed him with an irresistible desire of rescuing his country from servitude. Making use of the indulgence granted him of the chace, he rode away from a hunting party, and after undergoing several difficulties, got a passage to Lubec. He attempted to engage the regency of that city in favour of the Swedes, but they refused to give countenance to a party then in the lowest state of humiliation. A ship was however ordered to land him at Calmar, where Gustavus made himself known to the German officers of the garrison, formerly his fellow-soldiers under the administrator; but their reception of him was such, that he was obliged to leave the place for safety. Finding that the Danes were in quest of him, he assumed the disguise of a peasant, and passed through all the quarters of their army in a waggon loaded with hay, till he reached an old family castle in Sudermania. Thence he sent letters to his friends, hoping to rouse them to an attempt for the recovery of their liberty; but finding them too much overawed by the Danish power to run any hazards, he next tried his fortune among the peasantry. He visited their villages by night, harangued at their festive assemblies, but was able to procure no other answer, than that it was in vain for them to attempt to better their condition, for peasants they were, and peasants they must be, whoever wore the crown. The news of the horrid

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massacre of the senators at Stockholm, in which he lost the greatest part of his friends and relations, plunged him into deeper affliction, and nothing but the hope which remains unextinguishable in a great soul could have prevented him from abandoning his designs in despair. It was his final resource to make trial of the patriotism of that hardy and better provided class, the miners of Dalecarlia. Taking a guide, he penetrated after a laborious march into the mountains of that remote province, where he was obliged for a subsistence to enter as a common labourer at a mine. Here, as he wrought underground, the fineness of his linen, and a manner superior to the vulgar, caused a suspicion that he was a person of rank in disguise. The rumour reached a neighbouring gentleman, who going to the mine, to his great astonishment recognised Gustavus for an old university acquaintance. He took the wanderer to his house, and treated him with the kindness of a friend; but when Gustavus made him the confident of his bold design of exciting a revolt against the Danes, the gentleman, though he had before extolled the courage of his countrymen, and their abhorrence of the present tyranny, shrunk back from the hazard. Gustavus therefore left him with thanks, and repaired to the house of one Peterson, whom he had formerly known in the service. This man, after receiving him with the greatest apparent cordiality, and encouraging his plans, was base enough to adopt the design of betraying him to the Danes. The plot was defeated by the warning given him the night before its intended execution by Peterson's wife, and he was safely conveyed to a concealment with a neighbouring clergyman of fidelity and patriotism. By his advice Gustavus repaired to Mora, where an annual feast of the surrounding peasantry was held. There he displayed with so much fervour and eloquence the miseries of the country, and the tyranny of Christiern, that the assembly instantly determined upon taking up arms, and adopting him for their leader. Without suffering their ardour to cool, he led them against the governor's castle, which they stormed, with the destruction of all the garrison. Success augmented his forces, and persons of superior rank began to join his standard. He over-ran the neighbouring provinces, defeated the archbishop of Upsal, and advanced to Stockholm. The bloody Christiern, who had in vain attempted to stop his progress by the threat of massacring his mother and sisters, at length put his menace into execution; which barbarity only animated Gustavus to a severer revenge. He assembled the states of Sweden at Wadstena, where he was unanimously chosen administrator; and after a variety of military transactions, in which neither party gave quarter, he laid siege to Stockholm. Finding that the co-operation of a fleet was absolutely necessary for success, he made a treaty with the city of Lubeck for an auxiliary squadron, with which he blocked up the port. The able Danish admiral Norby made great exertions to relieve the place, in which he would probably have succeeded, had not the tyranny of Christiern roused his subjects of Denmark to a general revolt, which finally compelled the tyrant to withdraw into Germany. Gustavus took advantage of this event to expel the Danes from the whole of Sweden except the capital. He convoked a diet of the nation at Stregnez, and filled with persons attached to him the vacancies of the senate occasioned by the massacre; when, the election of a king being proposed by the speaker as a necessary measure at this juncture, he was, by acclamation, raised to a throne he had so well merited in 1523. Stockholm soon after surrendered at discretion, and peace and order were restored to the long-afflicted country.

Sweden, however, laboured under heavy debts; to discharge which, Gustavus found it necessary to lay impositions on the clergy, then the richest order in the kingdom. This step occasioned discontents, which in one province broke out into open rebellion. The disturbance was soon quelled, but it seems to have inspired Gustavus with the resolution of encouraging the progress of the Reformation, which had begun to make way in Sweden. He himself had a free and enlarged mind, and he clearly saw the advantages that would arise from depressing a too powerful order of men, and annexing their overgrown property to the crown. This object he steadily pursued for a number of years, though perpetually opposed by the clergy, whose intrigues produced several tumults and revolts that disquieted all the early period of his reign. In 1527 they set up an impostor who personated Nils Sture, son of the late administrator, and declared himself a competitor for the crown. This hostility, however, only accelerated the introduction of protestantism. Gustavus caused the Scriptures to be translated into the native language, which had its usual effect of exposing the corruptions of popery to popular detection. At length he ventured openly to profess Reformation principles, and to propose the resumption of crown lands usurped by the church, and the abolition of the sale of indulgences. By his firmness he carried these and other points,

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against the clerical order; but he was mortified by a revolt of his favourite Dalecarlians, who were zealously attached to all ancient institutions, and were artfully inflamed by the suggestions of the bishops. Their rebellion, after repeated insurrections, was at length quelled by a strong hand, and the employment of many severities. An attempt of the deposed Christiern to recover his crown occasioned a temporary alarm, but terminated in his becoming a prisoner to his Danish successor, Frederic. At different periods, disputes arose between Gustavus and the kings of Denmark, who could not forget their title to the Swedish crown, and who, besides, had interfering claims with regard to several territories; but the Swedish king, by his spirit and prudence, was generally able to come off with the advantage. In 1532 the Lubeckers had a quarrel with Sweden, and, it is said, formed a conspiracy against the life of Gustavus, as well as a plan for overthrowing his government. A war succeeded, in which Denmark was the ally of Sweden; though, soon after, jealousies again prevailed between them. In 1542 Gustavus, in order to counterbalance the influence of the emperor Charles V. in the north, made an alliance with Francis I. of France, and it is chiefly from that time that Sweden began to rank as a power in Europe. In the same year he brought to effect his project of rendering the crown hereditary in his family, procuring from the states the nomination of his eldest son Eric as successor. The assembly also took an oath for the maintenance of the reformed religion, without toleration of any other throughout the kingdom; so that the change of religion was fully completed. The king thenceforth bent his attention upon the encouragement of learning, science, and commerce, and all the arts by which a country is rendered flourishing; and he settled large apannages upon his younger sons, to be holden under homage to the crown. He lived, however, to foresee the evils which might arise from rendering the younger branches of his family too independent, and he wished to give additional splendour and authority to the eldest by some potent matrimonial alliance. For this purpose, he caused proposals to be made to Elizabeth, first when princess, and then when queen of England; but while this affair was in agitation, he was attacked with a slow fever, under which he sunk in 1560, in the seventieth year of his age. Gustavus was thrice married: by his first consort, a daughter of the duke of Saxe-Lawenburg, he had his successor Eric; by his second, daughter of a Swedish noble, three sons and five daughters. As he had changed the national religion, depressed the clergy, and exalted the power of the crown at the expence of the nobles, many of his subjects regarded him with dislike; but posterity has justly ranked him among the greatest and best sovereigns of his age and country. *Mod. Univers. Hist.*—A.

GUSTAVUS ADOLPHUS, king of Sweden, the hero of Europe during a short period, was the grandson of Gustavus Vasa, and son of Charles IX. He was born in 1594, and received an education equally fitted for the prince and the warrior. At an early age he commanded a body of troops in the war between his father and Christiern IV. of Denmark, and rendered himself conspicuous for enterprising valour. He succeeded to the crown in 1611; and such was the reputation he had already acquired for knowledge and abilities, that his minority was terminated at an age earlier than the law had prescribed, and the reins of government were committed to his hands. His choice of a prime-minister proved his judgment; it was that of the great chancellor Oxenstiern, one of the ablest men who has filled that post in any kingdom. Gustavus by his own authority assembled the states in the beginning of 1612, where he resumed all the crown grants, in order to enable him to carry on the war in which Sweden was involved with Denmark, Russia, and Poland. He began with employing his arms against the first power, whom, under the mediation of Great Britain, he brought to a treaty in 1613. Hostilities with Russia were terminated by the same mediation; and Gustavus had leisure to attend to affairs of domestic policy, among which were the establishment of a commercial society at Stockholm, the regulation of the university of Upsal, and the abridgment of processes at law. After the expiration of a truce with Poland, he renewed the war with vigour, and with a strong army, commanded by several distinguished officers, laid siege to Riga. The town surrendered in 1621, and a truce took place soon after. In 1625 the war was again renewed, and Gustavus entering Livonia, reduced almost the whole of that province, and then took possession of the principal places in Prussia. He invested Dantzic, defeated the Polish fleet which came to its succour, and would probably have brought it to surrender, had not a sudden flood in the Vistula obliged him to retreat. After various successes, he concluded in 1629 a truce with the Poles, by which he was left in possession of Memel, Pillau, Elbing, Brunsberg, and all his conquests in Livonia.

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Gustavus had now raised a high military reputation, had formed a powerful and well-disciplined army, and had brought his domestic affairs into perfect condition. By his valour he had not only repelled all attacks from the neighbouring powers, but had aggrandised himself at their expence. This success had inflamed his passion for glory and his love of conquest, and he eagerly panted after some greater enterprise than he had hitherto been engaged in. The emperor Ferdinand II. had given him offence by sending assistance to the king of Poland, and had also in other respects shewn a hostile disposition towards him. As a warm attachment to his religion also formed a conspicuous part of the king of Sweden's character, it may be supposed that he felt a real zeal for the protestant cause in Germany, which laboured under great depression since the peace which Christiern IV., who had acted as its head, had been compelled to make with the empire. These motives, added to the solicitations of the protestant league, and of other powers jealous of the overbearing sway of the house of Austria, induced him to entertain the hazardous project of invading the imperial dominions, and contending upon its own ground with a power then at the summit of military glory. He introduced his proposal to the Swedish national diet, where it was discussed with freedom, and some strong objections raised against it; but the king's ardour and eloquence overcame all opposition. Every aid that he desired was voted him, and an army of sixty thousand men, with a navy of seventy sail, were at his disposal. England and France both favoured his designs, though it was not till the second campaign that the latter power engaged to support a third of the expence of the war. The operations of Gustavus were preceded by a manifesto, in which he enumerated those injuries and provocations which had induced him to take up arms against the emperor; but it must be acknowledged that they appear insufficient to justify such a step, and are but a thin cover of his personal ambition. It was in June, 1630, that he embarked on this great enterprise. He made himself master of the isle of Usedom, and thence crossing over to Pomerania, obtained possession of the important town of Stettin, and of several other places in that duchy. Then entering Mecklenburg, he drove out the Imperialists from part of it, and proceeding to Frankfort on the Oder, carried it by storm, though defended by a numerous garrison. A diet was at this time held by the protestant princes at Leipsic, to which he sent deputies: and by the actual levy of contributions, and fear of more serious consequences, he induced the hesitating electors of Brandenburg and Saxony to form a treaty of alliance with him. Instead of being, as the emperor had termed him, a king of snow, who would melt away as he approached the south, he was rather a formidable avalanche, increasing in size and force as he rolled onwards. As he advanced into Saxony, the imperial general Tilly thought it necessary to check his progress. After some vain attempts to draw Gustavus from the advantageous post he occupied, Tilly made a furious attack upon his lines, but was repulsed. He, however, continued his attempts to bring on an engagement; and finding them fruitless, he burst like a torrent into Saxony, the elector of which had some time been doubting which of the two powers he should join, and was actually negociating with Austria. But this ill-judged measure necessarily threw him for protection into the arms of Sweden, and he consented to a very humiliating treaty with Gustavus. For the relief of Leipsic, invested by Tilly, an engagement was resolved upon, and on September 7, 1631, Gustavus led the united Swedish and Saxon army into the field. The king himself, distinguished by a green feather in his hat, led the charge against the bravest of the enemy. The courage and discipline of the Swedes, though little seconded by the Saxons, were irresistible, and they obtained a complete victory. Its consequences were the subversion of all the emperor's measures, and a great accession to the renown of Gustavus, whom the Protestants now began to look upon as their great champion and deliverer. Some blame has been thrown upon him for not pursuing his blow, but suffering Tilly to recruit his army, while he penetrated into Franconia. He reduced many places in that part of Germany, and in the spring of 1632 prepared to enter Bavaria. For this purpose it was necessary to force a passage across the Lech, in face of Tilly's army. This he effected with great skill and vigour; Tilly received a mortal wound in the action; his shattered troops were driven from post to post; and the surrender of the important city of Augsburg soon followed. From the inhabitants of this place Gustavus exacted an oath of fidelity, not only to himself as head of the protestant league, but to the crown of Sweden; a measure that was thought to disclose his ambitious designs, and which excited great suspicion and displeasure in the Germanic body. He next attempted to cross the Danube and gain possession of Ratisbon, and also laid siege to Ingoldstadt, but

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neither of these enterprises succeeded. He ravaged Bavaria, while in the mean time the Imperialists drove the Saxons out of Bohemia. After the death of Tilly, the celebrated Wallestein succeeded to the chief command of the emperor's troops; and by his influence, he had drawn together an army superior in numbers to that of Gustavus. With this, he advanced towards Nuremberg, where the latter was posted, and for some time they lay encamped opposite each other. At length, the king, having received a reinforcement, made an attack upon Wallestein's lines, but after a combat of several hours, was repulsed with considerable loss; and it is allowed that his conduct on this occasion displayed more rash impetuosity than judgment. He then led his army towards the Danube, while Wallestein marched into Misnia, with a view to oblige the elector of Saxony, who was again wavering, to quit the Swedish party. Gustavus followed him, and on the plain of Lutzen brought him to action on November 16, 1632. Here, while fighting at the head of a body of cavalry, he received a ball in his arm, which for a time he disregarded; at length, becoming faint with the pain, he turned about to retire, when he was charged by a squadron of imperial cuirassiers, and in the throng was dispatched with several wounds, and stript upon the field. This is the most probable account of his death; though the Swedish writers, unwilling to conceive that their hero could lose his life in a common manner, have asserted that he perished through treachery; and have charged the duke of Saxe-Lawenburg, who accompanied him, with the crime. But that a king who exposed himself like a soldier should meet a soldier's fate, is surely in no respect extraordinary. He sunk in the arms of victory; for after a very bloody action, the Swedes remained conquerors, and one of the most distinguished imperial generals, Pappenheim, was a victim to his manes. Gustavus had nearly completed his thirty-eighth year. By his queen, the daughter of Sigismund elector of Brandenburg, he left an only child, the celebrated Christina. He died the terror of Austria, the hope of the protestant religion, and the admiration of all Europe. Few sovereigns have possessed more of the qualities of a truly great prince. He was frank, accessible and generous, humane and just, a lover of learning, and himself learned, pious in an eminent degree, brave to excess, well versed in civil and political affairs, a master in the art of war, to which he contributed several inventions and improvements. That in his public conduct he was warped by ambition and the desire of aggrandisement cannot be reasonably denied. He had also the failing of violence of temper; and in his military transactions his humanity occasionally gave way to vindictive resentment. He was sometimes too keen in his railleries, and was not free from weakness with respect to the fair sex. In person he was of a middle size and corpulent, but active, with a martial and majestic countenance, large but agreeable features, and a familiar cheerful expression. He lived upon easy terms with his officers, who were of various nations, his camp being the most famous military school of his time. Many English and Scotch served under him, and brought to their own countries the discipline they had learned. He made his Swedes the best soldiers in Europe, and trained a set of generals who long maintained the national renown. *Mod. Univers. Hist. Harte's Life of Gustav. Adolph.*—A.

GUSTAVUS III., king of Sweden, son of Adolphus Frederic and Louisa Ulrica, sister of Frederic II. king of Prussia, was born on the 24th of January, 1746. He was educated under the care of the celebrated count Tessin, whose letters addressed to his pupil are well known; and he succeeded his father in 1771, being at that time at Paris, on his travels. At the period of his accession to the throne, the supreme authority, in consequence of abuses which had crept into the government, through the weakness of his predecessors, resided in a tumultuous assembly composed of the four orders, into which many nobles without property, tradesmen, and peasants, were admitted, most of whom were of course subject to all the corruption and influence to which needy and ignorant representatives are exposed. Although all statutes were signed by the king, and the ordinances of the senate were issued in his name, he did not, in either case, possess a negative; and to obviate the possibility of an attempt to exercise that power, it had been enacted in the diet of 1756, that to all affairs without exception, which had before required the sign-manual, his majesty's name might be affixed by a stamp whenever he should decline his signature at the first or second request. Agreeably to this resolution, the royal signature was actually engraved and applied to the ordinary dispatches of government, under the direction of the senate. In a word, the king enjoyed the mere name of royalty; he was only the ostensible instrument in the hands of one of the two great parties which divided and governed the kingdom, as either obtained the superior influence in the diet. No sooner had Gustavus as-

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sumed the reins, than he resolved to emancipate himself and his country from this degraded state, or to perish in the attempt. The measures concerted for this purpose were so well combined, that the plan was carried into execution in the course of a few hours, and without the least bloodshed. This memorable revolution took place on the 19th of August, 1772; and an accurate and ample detail of the whole transaction has been given to the world by Mr. Sheridan, who at that time was secretary to the British envoy at Stockholm. By the new constitution, which the king then established, he was to have power to convoke the states and to dissolve them whenever he should think proper; the army, fleet, and finances, as well as all employments both civil and military, were to be at his disposal: in case of an invasion, or of urgent necessity, he might impose taxes without waiting for the assembly of the states; the diet was not to deliberate on any subjects but such as might be proposed by the sovereign, and his majesty was not to carry on an offensive war without the consent of the states. When the states had ratified this new constitution, they met to form an address to his majesty; in which they expressed their gratitude for having delivered the kingdom, at the hazard of his life, from that state of anarchy and confusion into which it had fallen. On the 9th of September following, the king dissolved the diet, and announced a new one for the year 1778; after which he began to turn his attention to a reform in the administration of justice. Torture, that barbarous and detestable practice, of which so horrid a use had been made after the unsuccessful attempt to effect a revolution in 1756, was entirely abolished; and other regulations tending to correct various abuses in the provincial courts were adopted. The finances also were a particular object of his majesty's solicitude. He established a commission to regulate the revenues and the public expences; and he caused a plan to be drawn up for redeeming an enormous quantity of paper money, then in circulation, and for increasing that of specie. He sent corn to all the provinces; and, to remedy the scarcity which prevailed throughout the whole kingdom, permitted the free importation of grain. With the same benevolent view, he forbade the distillation of spirits; and made a great many new ordinances to encourage commerce and agriculture, as well as manufactures of every kind. In the year 1773, he established at Stockholm and at Gothenburg public work-shops, where the poor could gain a subsistence by their labour These shops were furnished with the raw materials, proper for the manufactories carried on in them; and before the end of the year his majesty had the satisfaction to see above one thousand two hundred persons employed in those of the capital. To encourage commerce and facilitate its progress, he formed a new institution called the College of Commerce; the small town of Marstrand, situated on the North Sea, was declared a free port; and an office of discount to promote the circulation of specie, and to give vigour to all commercial operations, was established at Stockholm. He introduced new and salutary regulations in the army and navy; augmented the pay of his officers; and made such arrangements, that after a certain number of years' service the non-commissioned officers and soldiers should have bread secured to them for their old age. Nor did Gustavus forget those objects which seemed calculated to improve agriculture and to promote population. He caused letters to be written to the Swedish ministers resident at the different courts of Europe, desiring them to procure as accurate information as possible of the number of Swedes resident in foreign countries, as well as of the reasons which induced them to quit Sweden, and to make them advantageous offers, in case they were inclined to return. He assigned the town of Ekelstuna, not far from Stockholm, to a small colony, who, attracted by the advantages promised them, left Solingen, in the duchy of Berg, to settle in Sweden, where they established a manufactory of swords, sabres, and bayonets. Desirous to diffuse knowledge and learning among his subjects, Gustavus exerted himself with great zeal in giving every encouragement in his power to the arts and sciences, and to the belles-lettres. He began by procuring to the nation a good translation of the Bible. A society of clergymen, under the direction of the archbishop of Upsal, assisted by some professors of the oriental languages, law, and botany, together with Mr. Wargentin, secretary of the academy, were charged with this undertaking, which they successfully completed. Some men of letters also were selected to improve the elementary works employed in the education of the Swedish youth, and to form new ones. His majesty was often present at the meetings of the Academy of Sciences, and, under fictitious names, frequently sent them questions, the object of which was either some new discovery or some proposal relating to the happiness of the people. Gustavus made his respect for his ancestors conducive to the improvement of the arts. He erected a statue to

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perpetuate the remembrance of Gustavus Erickson or Vasa, the chief of his family; and he paid a similar homage to Gustavus Adolphus, whom he had taken for his model in the form of government established in 1772. But while eternising the memory of princes, he did not neglect that of illustrious philosophers; as is proved by the medal struck after the death of Linnæus, the idea of which was suggested by the king himself. The exchange, the opera-house, the palace of the duke of Sudermania, that of the princess Albertina, the edifice destined for public balls and concerts, the beautiful place of Gustavus Adolphus, and a magnificent stone bridge, built under his reign, afforded artists of every kind a favourable opportunity for the exercise of their talents, and contributed to the ornament of the capital. To unbend his mind after the fatigues of the cabinet, he courted the pleasures of society; and frequented the assemblies of the nobility and citizens, where he appeared as a plain individual, without the least pomp or parade. Being possessed of a lively imagination and an inventive genius, he was continually planning new fêtes, in which magnificence and good taste were combined. Besides splendid representations in the national opera-house, he gave at court balls, carousals, and tournaments, where nothing was spared that could add to their brilliancy. The first spectacle of this kind was exhibited at Eckholmund, in 1776, with extraordinary splendor. It was a tournament, followed by a carousal, in which the king, in the quality of a foreign knight, maintained this singular cause: "That love is more active and durable, on both sides, in the hearts of those who have long persisted in disowning its laws." His majesty gained the victory in the tournament, and his squire, major Monck, in the carousal. If Gustavus thus took a pleasure in causing money to circulate, he was, at the same time, desirous to repress the luxury gradually introduced into the kingdom, and which had been carried to an excessive degree, but particularly in the capital. Notwithstanding the regulations issued from time to time, nothing could put a stop to the inordinate expences occasioned by a fondness for dress. Gustavus had long had in view the establishment of a national costume, being convinced that simple clothing, without ornaments, would prove an obstacle to the continual changes occasioned by the introduction of foreign fashions. He proposed this measure to the senate, in 1778; and that body having approved of it, a circular letter on the subject, signed by the king, was a few days after transmitted to the governors of all the provinces. In this letter he declared that, on the 8th of April following, he would appear with his court and the senate in the new dress, and cause it to be adopted by the whole army. All the men, from the first senator to the humblest peasant, assumed the new costume, which they found more convenient and less expensive; but the case was different with the fair sex. This new dress made them lose so many advantages, that they could with difficulty be reconciled to it; and if they adopted it, the greater part of them soon laid it aside. As the period for opening the diet approached, Gustavus enjoyed the satisfaction of seeing the kingdom in a better situation than it was at his accession to the throne. The administration was well regulated, the army was in good order, the navy began to become respectable, and tranquillity seemed to prevail at home and peace abroad. To all these advantages might be added that of being on an amicable footing with the neighbouring powers. The preceding year, the king had paid a visit to the empress of Russia, at Petersburgh, to assure himself in person of the good disposition of that court. The empress received him in the most distinguished manner; and splendid fêtes were given, in rapid succession, to render his residence in the capital of Russia agreeable. The king returned to Stockholm towards the month of August, in a superb yacht which had been presented to him by the empress, together with other rich presents valued at forty thousand roubles. On the 30th of October, 1778, his majesty opened the diet by a speech; and two days after, the queen, Sophia Magdalena, daughter of Frederic V., king of Denmark, was delivered of a prince; who being the first immediate heir of the crown born in Sweden since Charles XII., this event was celebrated with great splendor. The states made a present to the young prince of three hundred thousand crowns, two-thirds only of which his majesty accepted; and he desired that the remainder might be applied to the purpose of easing the poorer parts of his subjects in the payment of their taxes. One of the most remarkable resolutions of this diet, and which will do lasting honour to the reign of Gustavus, was that for allowing the free exercise of religion to foreigners, settled, or who might settle, in Sweden, but under certain restrictions, which exist in all countries where toleration is established. In the year 1780, during the war between France, England, and America, Gustavus joined in the armed neutrality, and was one of its most active members. In consequence of this measure,

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the College of Commerce agreed to give him a tax of half-a-crown per last on each of their vessels, for six months; which produced to him a considerable sum. An interview which had been proposed to him by her imperial majesty Catherine II. took place on the 29th of June, 1783, and the three days the two sovereigns remained together were marked by continual fêtes. His physicians having advised him, on account of his health, to spend the winter in a milder climate than Sweden, he set out in the beginning of October for Italy; and having remained during the winter and spring at Pisa, Rome, Naples, Florence, and Genoa, went thence to Paris, where he arrived in June, 1784, and continued till the end of July. The French court received him with every mark of honour; and, while immersed in the gay scenes of amusement, he did not neglect his political interests. Since the year 1779 the court of Versailles had ceased paying the usual subsidy, under a pretence of its being prevented by the expences of the war in which it was engaged; but the king exerted his influence with so much effect, that a great part of the arrears was paid up to him. He also concluded a treaty, by which France ceded to Sweden for ever the island of St. Bartholomew, near Guadaloupe, on condition of his majesty allowing France to make Gothenburg the entrepot of its northern trade. The king returned to his capital after an absence of ten months, and employed the remainder of the year, as well as the whole of the next, in arranging the different branches of administration, and putting the kingdom in a better state of defence. He established a West-India company, to which the island of St. Bartholomew, declared a free port, served as an entrepot; and he invited all his subjects to embark in it. In the year 1786, Gustavus thought proper, after an interval of eight years, to convoke the National Assembly; but this diet did not pass over with the same tranquillity as the preceding. The king experienced much opposition to his measures, and the influence of the anti-royal party was strongly felt. All his propositions were rejected, except that which related to the establishment of public granaries, to prevent the excessive price of grain. In the course of this year, he established an academy for the improvement of the Swedish language, giving it the form of the French academy founded in 1635; and the same day he renewed the Academy of Inscriptions and Belles-lettres, founded by his mother, which had begun to fall into decline. In the year 1788, Gustavus became involved in a war with Russia, which opened a new field for the exercise of his enterprising genius; but which, at the same time, exposed him to new dangers and difficulties. The sudden and unexpected revolution which took place in the government of Sweden had become a great source of coolness and jealousy between the courts of Petersburgh and Stockholm. Nothing could be more contrary to the views of Russia, or more subversive to that policy which she pursued, than that Sweden should ever recover her rank among nations, or the influence which she once held in the political scale of Europe. A nominal king, without power, and a nation constantly torn and distracted by jarring factions, any of which she might occasionally support against the others, as best suited her immediate purposes, would in process of time afford her such continual opportunities for sending armies into the country to support her decisions, that all the substantial benefits of conquest would thus be obtained without the odium inseparable from that term. The revolution destroyed all schemes of this nature; and it is well known, that nothing less than the various calamities occasioned by a long foreign war, a dangerous rebellion at home, and the cruel ravages of the plague, with all which Russia at that time was afflicted, could have prevented her from taking a decisive part in overthrowing, as she had not time to prevent, the system of government then established by the king of Sweden. Such being the disposition of the Russian cabinet, Gustavus could not fail to be sensibly affected by the danger to which the liberties of the North were exposed by the overgrown power and inordinate ambition of Russia. He had seen the inability of the Turks to oppose the gigantic force of that extensive country, and it was therefore evident that if already formidable to the safety of her neighbours, she would be much more so when armed with the spoils of the Ottoman empire. It was stated in a pamphlet, said to be written by Gustavus himself, that he had early endeavoured to avert the impending storm, by offering his mediation to reconcile the differences between Russia and the Porte. The contemptuous scorn with which the proposal was received, and the disdainful manner in which it was rejected, seem to have been sensibly felt by the royal writer. A similar proposal, made by Great Britain and Prussia, was scarcely better received. To this pertinacious adherence to her ambitious views, Gustavus attributed the subsequent measures, which he says he was under the necessity of adopting on the principle of defence. Hostilities commenced between

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the Swedes and the Russians in the month of June. Each side, as is usual, charged the other with the first aggression, and it would be of little use here to enter into the merits of the question. The hostility was considered and treated by each as a declaration of war. The Swedes were generally successful in the small actions and skirmishes which now took place; but in a naval battle, fought near the island of Hoogland, between the Swedish fleet of fifteen sail of the line, under the duke of Sudermania, and the Russian of seventeen sail of the line, under admiral Greig, victory was claimed by both sides; and each indeed had an honourable trophy, a flag-ship of their enemy, to shew in support of its claim. Admiral Greig, however, having afterwards received an accession of strength, by the arrival of fresh ships, came suddenly upon the Swedes in the road of Sweaberg, in Finland, and during the disorder occasioned by their endeavours to get within the protection of the forts, the Gustavus Adolphus was taken and burnt by the Russians. But this was not the only mortification which Gustavus was destined to experience. At the siege of Fredericksham, the officers, in consequence of a general spirit of disaffection which had been spread among the higher ranks of the army, refused to lead on the troops to the attack; and when his majesty appealed to the latter, on whom he still relied, to his utter astonishment and dismay, they generally laid down their arms. While the king seemed inextricably involved in these difficulties and dangers, the seeds of disaffection having been communicated to the capital and other places, a sudden irruption of the Danes, from the side of Norway, into the richest provinces of Sweden, seemed ready to overwhelm him entirely. On the 19th of August, the court of Copenhagen issued a public notice to the foreign ministers, and among the rest to the Swedish, who was more immediately concerned, that she was bound by treaty to supply Russia with a considerable auxiliary force by sea and land, and that she was determined to fulfil her engagement. This unexpected measure rendered the king's situation truly critical, and his affairs apparently desperate. In the mean time, the Danish troops made a rapid progress; and after defeating the Swedes at Quistrum, on the 27th of September, where the whole corps were obliged to surrender prisoners of war, advanced towards Gothenburg. The prince of Hesse, who commanded the Danish army, had dispatched an officer to offer the town terms of capitulation; when an unparalleled vigilance and exertion, on the part of the Swedish monarch, prevented an event so ruinous and disgraceful. Aware of the danger to which Gothenburg might be exposed by his absence, he performed a long journey alone, travelling night and day with more than the expedition of a courier, for its preservation, and arrived in the place on the 3d of October, within a few hours after the determination of the inhabitants to surrender. His first act was to displace the governor; and having summoned a meeting of the townsmen for the following morning, his usual powers of persuasion produced the happiest effect on a people who were already ashamed of their pusillanimity. Though Gothenburg was thus saved, its situation, as well as that of the king, was still critical; but he was soon relieved from it by the interference of Great Britain and Prussia, which produced an armistice of eight days, on the 9th of October: this was followed by a strong remonstrance from his Prussian majesty, accompanied with a threat of an invasion of Holstein, if the Danish troops did not evacuate Sweden. This spirited conduct had the desired effect; and after various negociations, the prince of Hesse withdrew his army into Norway before the middle of November. This fortunate event freed Gustavus from great embarrassment; but he had still to encounter difficulties which it required no common share of fortitude and abilities to surmount. Though extremely popular among the lower classes, he met with great opposition from the equestrian order; the heads of which were so implacable in their resentment, on account of the revolution, that no favours, preferment, or honours, seemed capable of curing their animosity. In the diet, which met on the 26th of January, 1789, the usual congratulations and compliments were indeed passed; but it was soon perceived that the nobles were not only far from disposed to coincide with the king's views, but that they paid very little regard to the terms on which they were to stand with him. The first ground of dispute was his majesty's having placed a body of Dalecarlians, who had joined him in the preceding season of danger, as a garrison in Stockholm: another was his appointment of count Lowenhaupt to be marshal of the diet. This nobleman, being highly obnoxious to the disaffected party, was at length so grossly insulted, that he found it incompatible with his honour to continue to discharge the duties of his station, and therefore he absented himself from the diet; a measure which rendered that body incapable of acting. On the 17th of February, the king appeared at the diet in person, and demanded satisfaction for

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the insult offered to count Lowenhaupt; and this producing a violent altercationbetween the king and the nobles, the latter immediately rose and quitted the assembly in a body, leaving his majesty and the other states together. For three days Stockholm was in a state of the utmost confusion; but on the morning of the 20th a party of the light cavalry of the king's body-guard, supported by a body of armed burghers, surrounded at the same instant the houses of the principal nobility, whose persons being arrested, they were sent prisoners to the castle of Frederickshoff. This blow Gustavus followed up with as much spirit as it had been given; and availing himself of the consternation which prevailed, ventured on the bold measure of totally abolishing the senate. To supply its place, he instituted a new commission or court, the model of which he is said to have taken from the Cour Plenière, which had been so much opposed, and at length rejected, in France. This new body was endowed, in certain cases, and under certain circumstances, with considerable powers; but these were all subjected to the king's immediate control. Soon after this event, the trials of the unfortunate officers, who had been arrested in Finland, and other places, on a charge of mutiny or treason, were commenced, and continued for more than twelve months. The result of them was, that several of the principal officers were condemned to death, as were also some others of rank, and a number of subalterns. As the king, however, was far from being of a cruel disposition, these sentences were more bloody in their design than effect, and the executions were not numerous. The month of June, this year, was signalised by a bloody action at Dainstadt in Finland, between a body of three thousand six hundred Russians, and a party of Swedes estimated at only two thousand two hundred, in which the king served as a volunteer, and by his presence inspired his troops with so much courage, that the enemy were totally routed with the loss of their camp. A naval battle also took place some time after, between the Russian fleet, consisting of seventy sail of different sizes, and the Swedish, amounting only to forty, in which several vessels were sunk, blown up, or destroyed, on both sides, but few if any taken on either; and these, with some skirmishes of no great importance, put an end to the campaign. Gustavus opened the succeeding campaign, that of 1790, by an incursion into the Russian territories; and after carrying two posts, Carnakosky and Suomieni, defeated a body of ten thousand Russians, who came to dislodge him from the former. Though the Swedes amounted only to about three thousand, the result of the action was so fatal to the Russians, that they left two thousand of their number dead on the spot, among whom was the prince of Anhalt, a near relation of the empress. After this, the king, at the head of his galleys, stormed the defences of Fredericksham, took thirty-eight vessels, sunk ten and burnt forty gun-boats, with thirty transports laden with provisions, destroyed the docks, and set fire to all the timber and stores collected for building fleets of light vessels. Encouraged by this success, Gustavus resolved to attempt the destruction of the Russian squadron and grand naval arsenal at Revel, containing, at that time, eleven sail of the line and five frigates, protected by numerous batteries. Notwithstanding these obstacles, the Swedish fleet entered the harbour on the 13th of May, and maintained the conflict for some hours; but a violent storm, which arose towards the evening, obliged the Swedes to retreat with the loss of one sixty-gun ship, which was taken, and another wrecked, which was set fire to by the crew. On the 3d of June, the duke of Sudermania fell in with the Russian fleet coming from Cronstadt, under admiral Kruse, consisting of eighteen sail of the line. An engagement ensued, and continued till interrupted by night; but on the second day the Russian fleet from Revel appeared in the rear of the duke, who was thus placed between two fires. The wind, however, shifting, the duke was enabled to extricate himself from his perilous situation, and to take shelter in the island of Biorko. Gustavus now determined to make an attack on Wyburg, the capital of Carelia, distant only seventy miles from Petersburgh, where a large division of the Russian galleys was stationed. This attempt turned out very unfortunate. Six of the largest Swedish ships, with eight hundred of the royal guards on board, were taken by the Russians, and sixty smaller vessels were lost. The whole loss of the Swedes was estimated at seven thousand men. To make up for this disaster, the Swedish fleet, commanded by the king in person, gained a decisive victory over the Russian fleet on the 9th of July. In this engagement the Russians lost forty-five vessels of different sizes, with four thousand five hundred men taken prisoners. This defeat, so soon after the almost total ruin of the Swedish fleet, struck the empress with surprise and alarm, and no doubt paved the way for the accommodation which in a few weeks took place. A suspension of arms was immediately

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agreed on, and peace was finally concluded on the 14th of August, 1790, little more than two years after the commencement of the contest, by a restitution of all the conquests on both sides.

When the French revolution broke out, and seemed to threaten, by its consequences, the overthrow of all the thrones of Europe, a scheme for the relief of Lewis XVI., and the preservation of the ancient government of France, appears to have been concerted between the great potentates of the North and the king of Spain, early in the summer of 1791. Gustavus, at the head of thirty-six thousand Swedes and Russians, was to have landed as near as possible to Paris, for the purpose of marching directly to that capital; while the armies of the other powers should penetrate the French frontiers in other quarters. For the promotion of this design, his Swedish majesty, after establishing a regency, at the head of which was the prince royal, only twelve years of age, went in July to the German Spa, to converse with the marquis of Bouillé on the subject of the expedition, which he intended to carry into execution in the spring of 1792. But while actively engaged with preparations for this vast design, he was suddenly arrested in his career by the hand of an assassin. Being mortally wounded with a pistol, at a masquerade, on the 15th of March, 1792, by Ankarstroem, who had been an ensign of the Guards, he died on the 29th. Ankarstroem was instigated to this attempt by a disaffected party of nobles, among whom the principal leaders were counts Horn and Ribbing, baron Pechlin, and colonel Lilihorn. During the interval preceding his death, in which he suffered the most excruciating tortures, Gustavus displayed great calmness of mind and an undaunted spirit; he settled a plan of government for the minority of his son; and gave a singular proof of humanity by ordering that none of the conspirators, except the assassin, should be put to death. Gustavus III. was a prince of great natural talents, highly improved by education. To a great fund of easy and impressive eloquence, he united the most insinuating manners; and the extent of his knowledge and the solidity of his judgment excited the admiration of those who had access to his conversation. The various journeys which he made into different parts of Europe, as well as into almost every corner of his own dominions, rendered him thoroughly acquainted with mankind; and he possessed sufficient sagacity to profit by his observations, and to apply them to the purposes of government. He seemed to inherit from his mother all that was most admirable in the character of his uncle Frederic the Great, king of Prussia; the same love of the arts and the sciences, the same fertility of invention, presence of mind, intrepid courage, and devotion to military glory. This extraordinary prince was not only a great orator but a fine writer, of which there are abundant proofs, in private letters and memorials drawn up by his own hand, as well as in different printed pieces which, though anonymous, excited great attention, and particularly one, the object of which was to expose the licentiousness of the private life of Catherine II. and the arrogance of her inordinate ambition. He was the author also of several plays, written for the national theatre, which exhibited a richness in their composition and a purity in their moral sentiments that bespoke the prince and the legislator. In a word, Gustavus III. was, beyond all doubt, the most celebrated character among sovereign princes after the death of his relation the king of Prussia. *Coxe's Travels in Poland, Russia, Sweden and Denmark. Voyage en Suede par un Officier Hollandois. Annual Register. Characters and Anecdotes of the Court of Sweden.*—J.

GUTTENBERG, JOHN, named also GŒNSFLEISCH DE SULGELOCH, considered as the inventor of the noble art of printing, appears by various authentic documents to have been born at Mentz, about the year 1400. His family had a house in that city called Zum Gœnsfleisch, and another called Zum Gudenberg; and as they came to Mentz from a village named Sulgeloch, these circumstances may serve to account for the diversity of names given to this celebrated personage. We learn from the documents above mentioned, that Guttenberg was at Strasburgh in 1434, and on a request made by the senate consented to release Nicolas, registrar of Mentz, whom he had caused to be arrested for the sum of 310 golden florins, due to him from that city, on account of rent. In 1436 he entered into partnership, at Strasburgh, with Andrew Dreyzehn and some others; and next year he appeared in the episcopal court of Strasburgh, at the instance of Anne à la Porte de Fer, to whom he seems to have promised marriage, and whom he afterwards espoused. After this he was involved in a law-suit with George Dreyzehn, in consequence of the death of his brother Andrew. We learn, from the determination of the senate in the said law-suit, that Guttenberg had taught Andrew Dreyzehn the art of polishing stones; and that he afterwards instructed John Riff ni another art, to be exercised at the pilgrimage of

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Aix-la-Chapelle, which however did not take place; that Guttenberg then entered into partnership with the above persons and one Heilman, to whom he agreed to reveal, on certain conditions, all his wonderful arts and secrets; and that Guttenberg, on the death of Andrew Dreyzehn, having refused to admit his brothers into the partnership, was sentenced to pay to the heirs of the deceased what was due to them according to the terms of the agreement. It appears also, by another document, entitled "An Enquiry, ordered by the Senate of Strasburgh, in regard to the Suit carried on against John Guttenberg, by the Brother of one of his Partners, who died in 1439," that the principal of the wonderful arts before mentioned was the invention of typography; that Guttenberg had a press mounted, and that in this press there were forms, locked by screws, which could be unlocked and taken to pieces by turning these screws; and therefore this mechanism proves that the types were moveable. The characters which Guttenberg employed were cut out in wood. Speckle saw them in the sixteenth century; they had a hole in the side, so that they could be filed on a string. It likewise appears that Guttenberg employed, or attempted to employ, leaden characters, mixed perhaps with some alloy; for, in a document respecting the law-suit with the brother of Dreyzehn, it is said that Andrew Dreyzehn had been surety in many places for lead and other necessary articles, and had even paid for them. Some doubt whether Guttenberg printed any works at Strasburgh; but it is probable he did, because he had a press mounted in that city before the year 1439, and remained there five years after. Schæpflin, in a dissertation inserted in the seventeenth volume of the Memoirs of the Academy of Inscriptions, is of this opinion; and indeed the passages which he quotes seem clearly to prove that some works were printed by Guttenberg in that city. Between the years 1445 and 1450, Guttenberg returned to Mentz, and continued the business of printing. John Schœffer, in the dedication of Livy, translated into German, and printed in 1505, attests that John Guttenberg invented typography at Mentz in 1450; and that it was brought to perfection by John Faust and Peter Schœffer. Among the first works which came from the press at Mentz, are said to be "The Alphabet," printed from a block, for the use of schools; "Alexandri Galli Doctrinale, & Petri Hispani Tractatus Logicales;" "Donati Grammatica." In 1450 Guttenberg admitted into partnership with him John Faust or Fust (see that article), a man of considerable property. They undertook in conjunction the printing of a Latin Bible, and Faust furnished the money. According to the articles of their agreement, a copy of which is still preserved, Faust promised to advance to Guttenberg the sum of eight hundred golden florins, at six per cent. interest. With this money Guttenberg was to provide the necessary utensils, which were to be mortgaged to Faust; and the latter was to give him besides three hundred golden florins for his expences, servants' wages, house-rent, parchment, paper, ink, &c.: if they should not in future agree, Guttenberg was to restore the eight hundred florins, and his utensils were to be given up to him. It is understood that the profits were to be equally divided between them. Trithemius relates that the first work which issued from the press of the society was a Vocabulary, or Catholicon, printed with wooden blocks; but the work which has given rise to the greatest disputes is the Latin Bible. Every possessor of an old Bible without a date pretends to have this first edition. The Chronicle of Cologne says expressly, that it was begun in 1450; but as it is impossible in this article to examine every thing written on the subject, we shall only observe, that though different Bibles, such as one in the library of the university of Jena, and another in that of his Prussian majesty at Berlin, of which there is a copy in the College de Mazarin at Paris, and another in the National Library, are asserted to be of this first edition, the point has not yet been determined by bibliographers. In 1455 the partnership between Faust and Guttenberg was dissolved. Faust sued Guttenberg to recover the sum of two thousand and twenty golden florins, arising from the eight hundred he had advanced according to the tenour of the agreement, eight hundred more which he had furnished for their works, and thirty-six florins expended for some other purpose, together with interest on the whole. Guttenberg replied, "that the first eight hundred florins had not been paid to him at one time, according to agreement, that they had been laid out in making preparations for the business, that he was ready to account for the other eight hundred florins, and that he did not consider himself bound to pay interest or any thing for the use of the money." The judge having referred the matter to Faust's oath, Guttenberg lost his cause, and was sentenced to pay the interest and as much of the capital as was proved, from the account given in by him, to have been employed for his own benefit. It appears that

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after this decision, Guttenberg not being able to pay what was awarded by the judge, he was obliged to give up to Faust all his implements and printing materials. In this affair Faust, at first, appeared only as a creditor who had undertaken to assist Guttenberg in his enterprises; but having acquired a knowledge of the art, and got possession of the presses, he afterwards put his name to the books he printed, and ascribed to himself the whole glory of the invention, without allowing any share to the person by whom he had been taught, and who, through excess of modesty, never claimed his right. In 1456, Guttenberg, after being deprived of his press, established another under the protection of Dr. Conrad Humery, syndic of Mentz. This is proved by an authentic document, preserved among the archives of that city: it is a letter, dated Friday before St. Matthew's day, 1468, in which Humery acknowledges to have received, by order of the archbishop Adolphus, forms, types, instruments, utensils, and other things belonging to the printing office, which were his property, and which Guttenberg had left behind him at his death. In 1460 appeared the Catholicon of John de Balbis, of Genoa, in three hundred and seventy-three pages, folio. This work is called Catholicon, that is to say Universal, because it comprehends a grammar, a system of rhetoric, and a dictionary. The author was a Dominican, who lived in the thirteenth century. Some ascribe it to Faust and Schœffer, and others to Guttenberg; but though a great deal has been written on the subject, the point seems still doubtful. In 1465 Guttenberg was honoured by the archbishop Adolphus with a mark of distinction, to which he was well entitled by his genius and labours. He was admitted among the nobility of his court; allowed to wear the dress peculiar to that class; and had a pension, together with several privileges and exemptions, conferred upon him. The bishop's letters of concession are dated Eltvil, the Thursday after St. Anthony's day, 1465. In regard to the period of Guttenberg's death, it is supposed to have taken place in the year 1468, or perhaps 1467. He was interred in the church of the Recollets at Mentz; and Adam Gelthus of a patrician family composed for him the following epitaph. "D. O. M. S. Johanni Gensfleisch, artis impressoriæ repertori, de omni natione et lingua optime merito, in nominis sui memoriam immortalem, Adam Gelthus posuit." Another sepulchral inscription was made for Guttenberg, forty years after his death, by Ivo Wittich, doctor and professor of law at Mentz, and assessor of the imperial chamber, and placed in the school of law, what had formerly been the house called Zum Guttenberg. In this inscription, the invention of bronse characters is ascribed to him. This inscription, as given by Cerarius, is as follows: "Io. Gutenbergensi Moguntino, qui primus literas ære imprimendas invenit, hac arte de orbe toto bene merenti, Ivo Wittigisis hoc saxum pro monumento posuit. M,D,VIII." A portrait of Guttenberg is preserved in the public library of the commune of Strasburgh. Notwithstanding the great obscurity which prevails in regard to the origin of printing, a subject which has excercised the pens of several ingenious writers, many are inclined to think that the honour of the invention belongs to Guttenberg, and not to Lawrence Costar of Haarlem, to whom it is ascribed by Meerman and others. At any rate, Guttenberg ought to be considered as the first person who conceived the idea of printing a book with moveable characters, cut out in wood; for the merit of inventing types of cast metal incontestibly belongs to Schæffer. *Essai d'Annales de la Vie de Jean Guttenberg, Inventeur de la Typographie; par I. I. Oberlin, de l'Institute Nationale de France, Bibliothécaire de l'Ecole Centrale du Bas-Rhin.*—J.

GUYARD, ANTHONY, a learned French benedictine monk, of the congregation of St. Maur, was born at Saulieu, in the diocese of Autun, in 1692, and died at Dijon, in the year 1770. Among other works, he was the author of "Political Observations on the Administration of Benefices," 8vo., and a "Dissertation on the Fees for Masses," 1748, 8vo., which are said to be distinguished by much profound research, gratifying to the curiosity of students in ecclesiastical antiquities. *Nouv. Dict. Hist.*—M.

GUYAUX, JOHN-JOSEPH, a learned professor at Louvain, in the eighteenth century, was born in a village of Walloon Brabant, in the year 1684. He appears to have been educated at the university of Louvain, where he was appointed professor of the sacred Scriptures in 1723; created doctor of divinity, and canon of St. Peter's, in 1727; and afterwards chosen dean and provost of that collegiate church. He died in 1774. Among other articles, he was the author of "Prælectiones de S. Jesu Christi Evangelio, deque Actis et Epistolis Apostolorum," in seven vols. 8vo.; "Commentarius in Apocalypsin," 8vo.; "Quæstio Monastico-theologica de Esu Carnium," 1749, 4to. &c. *Nouv. Dict. Hist.*—M.

GUYET, CHARLES, a learned French Jesuit, was born at Tours, in the year 1601. He entered into the society when he was about

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twenty years of age, and after passing through the usual course of studies, was appointed to teach the belles-lettres for five years, and then moral theology for two years, at the seminary belonging to his order, in his native city. Afterwards he more particularly devoted himself to the service of the pulpit, and the study of the rites and ceremonies of the church. He died in the year 1664. He was the author of "Ordo Generalis & Perpetuus Divini Officii Recitandi," 1632, 8vo.; and "Hortologia, sive de Festis propriis Locorum," 1728, in a large folio volume, full of erudition, and of curious and interesting matter for the ecclesiastical antiquarian. *Moreri. Nouv. Dict. Hist.*—M.

GUYON, JEANNE-MARIE BOUVIERES DE LA MOTHE, a celebrated female enthusiast, was born of a good family at Montargis in 1648. She married in her sixteenth year the son of a person of the same place, named Guyon, and became a widow at the age of twenty-eight. Naturally of a tender and affectionate disposition, she had already given marks of ardent piety; and after her husband's death, though still young and handsome, and in affluent circumstances, she entirely gave herself up to a spirituality which detached her from all worldly concerns. Arenthon, bishop of Geneva, invited her into his diocese, in order to join a community of *new Catholics* established at Gex, for the conversion of Protestants. She there particularly attached herself to P. la Combe, a Savoyard Barnabite, who became her spiritual director, and inspired her with all the mystical notions of quietism. They preached up the entire renunciation of self, the silence of the soul, the annihilation of all emotions, and a total indifference to life or death, future happiness or misery. Madame de Guyon, upon the application of her family, gave up a large settlement for the education of her children, and of all her property reserved only a moderate annuity. Through some difference with the bishop, she quitted Gex, and visited several of the neighbouring provinces, every-where making proselytes. She began the composition of her works, of which the first were, "A short and easy Method of making Prayer;" and "The Song of Songs interpreted in a mystical Sense." Enthusiasm took more and more the possession of her mind; and she gave herself the title of *the pregnant woman of the Apocalypse*, and *the foundress of a new church*. The fame of her doctrines and conversions followed her to Paris; and calumny made such a representation of her conduct, that in 1668 she was shut up by the king's order in the convent of the Visitation. By intercession made with madame Maintenon, she obtained her liberty, and appeared even at Versailles and at St. Cyr. Such were the attractions of her insinuating eloquence, and tender and ardent devotion, that several of the first ladies about the court became her admirers and disciples. The pious and austere duke de Chevreuse affirmed that when in her presence he felt *stifled* by the internal motions of grace. But her most brilliant conquest was that of Fenelon, then preceptor to the royal children, whose attachment to her person and doctrine, which never subsided, produced some of the most remarkable incidents of his life. (See his article.) Her success, however, excited a new storm against her. She was accused of *dogmatising*; prelates rose up in the cause of orthodoxy; and her works were formally submitted to Bossuet and others for examination. Thirty-four articles were drawn up in condemnation of the mysteries of quietism; and madame Guyon, in her retreat in a monastery at Meaux, was obliged in 1695 to sign them, and to testify her unqualified submission to the decisions of the church. She returned to Paris, where her zeal again engaging her in attempts to proselyte, she was confined at Vincennes, at Vaugirard, and finally in the Bastille. The rigour with which she was treated was doubtless inflamed by the warm controversy then carrying on between Bossuet and Fenelon, on the subject of her doctrines. When that was terminated by the submission of the latter, she was liberated from the Bastille in 1702, when she retired to Blois. She passed the remaining years of her life in obscurity, and in the private exercises of a devotion which was certainly sincere, however it might be misled by a heated imagination. She died in all the raptures of divine love, at the age of sixty-nine, in 1717. To her testament she prefixed a confession of faith, containing the fullest protestation of her constant obedience to her spiritual mother, the catholic church. Nevertheless, the account of her life, written by herself, contains some highly presumptuous assertions of the state of perfection to which she was arrived, and which set her above all common rules in her devotion. But such is the ungovernable nature of fanaticism! Of her writings, besides those mentioned, are "Christian Discourses;" "The Old and New Testament, with Explanations and Reflections," 20 vols. 8vo.; "Spiritual Letters;" and "Spiritual Songs and Nuptial Poems." It will appear a remarkable proof of the similarity of religious enthusiasm in different countries and systems, that a translation of some of the poems of madame de Guyon was made and printed at the instance

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of a friend, by that excellent genius, but unhappy man, the late Mr. Cowper. *Moreri. Nouv. Dict. Hist.*—A.

GUYSE, JOHN, an eminent English nonconformist divine in the eighteenth century, was descended from worthy and pious parents, and born at Hertford, about the year 1680. As he early discovered a serious turn of mind, and an inclination for the work of the ministry, he was sent to pursue a course of grammar learning, and afterwards of academic studies, under different tutors; but in what seminaries we are not informed. Soon after he commenced preacher he settled as assistant to an aged minister in his native town, and upon his death was chosen his successor in the pastoral office. His connection with this congregation lasted several years, during which he took part in the controversies of the times relating to the doctrine of the Trinity, and published a defence of the commonly-received opinion, entitled "Jesus Christ, God-man; or the Constitution of Christ's Person, with the Evidence and Importance of the Doctrine of his true and proper Godhead; considered in several plain and practical Sermons, &c." This was followed within a few years by a series of discourses, entitled "The Standard Use of the Scripture to all the Purposes of a Divine Revelation, and more especially to Patience, Comfort, and Hope; with the Method, Wisdom, and Advantage of understanding it, &c. in several Sermons." At a later period he published "The Holy Spirit a Divine Person; or, the Doctrine of his Godhead represented as evident and important, in several practical Sermons, &c." In the year 1727 he received an invitation to become pastor of an independent congregation in New Broad-street, London; of which he accepted, and in connection with them spent the remainder of his days, highly acceptable to his flock in his ministerial services, and generally respected for the amiableness of his manners, and his exemplary discharge of the christian and relative duties. In the year 1732, the university of Aberdeen, without his knowledge, conferred on him the degree of doctor of divinity. At this time he was engaged in preparing for the press his "Paraphrase on the New Testament," in three vols. 4to., which is his principal work, and held in high estimation by persons of calvinistic sentiments. The first volume appeared in 1739, and the whole was completed in 1752. It affords evidence that the author possessed a respectable share of learning, and that he had perused, with much industry, the labours of numerous ancient and modern scripture interpreters. It does not, however, discover much critical skill in the elucidation of dark and difficult passages, the author having seldom ventured to depart from commonly-received interpretations. In general, when such passages occur, instead of attempting to fix their precise meaning, he has given the several senses which orthodox writers have proposed, and blended them altogether in his Paraphrase. In the latter part of his life Dr. Guyse entirely lost the use of his sight; but that misfortune did not prevent him from continuing his ministerial services till within a few months of his death, which took place in 1761, when he was in the eighty-first year of his age. Besides the articles already mentioned, he was the author of "Youth's Monitor, in six Sermons preached to Young People;" and numerous single "Sermons," a large volume of which was collected by himself, in his latter years, and published in 8vo. *Dr. Conder's Funeral Serm. for Dr. Guyse.*—M.

GYGES, king of Lydia, was minister and favourite of king Candaules, when, as Herodotus tells the story, that monarch, who had a most beautiful woman for his wife, was weak enough to give him a view of her naked charms from a place of concealment in her chamber. The queen, who had perceived him as he retired, was so affected with the affront, that she sent for him the next day, and gave him the choice of losing his own life or taking away that of her husband, and occupying his place on the throne and in her bed. After some expostulation, finding her fixed in her purpose, he chose the latter; and being again admitted to his hiding-place, stabbed his master while asleep. He then married the queen, and took possession of the kingdom, of which he was suffered to retain the crown in peace, after he had procured a declaration in his favour from the Delphic oracle. Plutarch, and other writers, however, mention nothing of this story; and only relate that he rebelled against Candaules, and having slain him in battle, ascended the throne in his stead. His accession is placed about B C. 718, and he is reckoned the first of the race of Mermnadæ. He made war upon the people of Miletus and Smyrna, and conquered the whole district of Troas. His reign lasted thirty-eight years. Gyges is also made the subject of a fable, which gives him the possession of a magical ring taken out of a sepulchre, that had the property of making the wearer invisible. This is alluded to by Plato, Anacreon, Cicero, and other writers of antiquity. *Univers. Hist.*—A.

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GYLIPPUS, a Lacedemonian commander, son of Clearchus, was through the influence of Lysander sent to the relief of Syracuse, when besieged by the Athenians under Nicias and other generals, B.C. 414. The Spartan simplicity of his manners and appearance caused him at first to be little regarded by the luxurious Syracusans; but finding that his military talents excited the confidence of the soldiers, they soon changed their opinion of him, and at length entrusted to him the chief conduct of the war. He obtained various successes over the Athenians; and when, after their last naval defeat, they took the resolution of retreating by land, Gylippus, with the Sicilian commander Hermocrates, pursued them. After a great slaughter of them had been made, Nicias surrendered to Gylippus, on condition of quarter for their lives; and at his entreaty, the Spartan endeavoured to stop the massacre the Syracusans were making of the captured Athenians. When their fate was finally to be decided by the assembly of the people, Gylippus (according to Thucydides, who seems the best authority on the occasion) pleaded strongly in favour of mercy; but Diodorus puts into his mouth an oration of a contrary tendency. He afterwards accompanied Lysander to the capture of Athens, and was entrusted by him with the conveyance of a vast treasure in money to Sparta. His avarice caused him to violate his trust by a fraud, which has involved his memory in disgrace. The bags, thirty in number, were sealed, but by ripping them open at bottom, he took out as much as he pleased, and then sewed them up again. The cheat was discovered in consequence of a ticket which had been put in each, expressing the sum of its contents; and the information of a servant having fixed the deed upon Gylippus, he was obliged to go into exile, in which he spent the rest of his days. *Plutarch in Lysander. Univers. Hist.*—A.

END OF THE FOURTH VOLUME.

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